









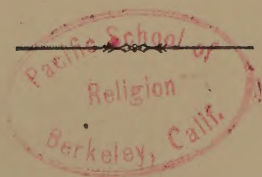
THE  
CHINESE RECORDER

AND

MISSIONARY JOURNAL.

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VOLUME XXXIV.



Shanghai:  
PRESBYTERIAN MISSION PRESS.

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1903

N V.34

1903

1903



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# THE CHINESE RECORDER

## AND Missionary Journal.

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VOL. XXXIV. No. 1. JANUARY, 1903. { \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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*Of More Value than a Thousand Missionaries.\**

NEW CHINA—NEW METHODS.

BY THE REV. TIMOTHY RICHARD, D.D., LITT.D.

IT is not a mere dream that God has a ladder from earth to heaven. Every rung is there, provided by a loving Father; but He expects us to climb up. Every discovery of the right use of the forces of nature is a climb of but one rung upwards, whilst lack of discovery and invention, perhaps, wears out the rung on which we stand and we are in peril of a great fall.

China, like the West, had discovered agriculture in primitive times. It had discovered weapons of defence and attack, had discovered the art of writing, the value of organization into clans and nations, discovered the value of laws and principles of righteousness and benevolence. In a word, it had climbed high above the savage condition of the South Seas, of Central Africa, and of many castes of India and attained to a wonderfully high state of civilization. But it made the fatal mistake of thinking that its sages knew everything and that there was nothing more to learn. On that rung it has stood proudly for the last few hundred years, till the rung at last gave way, and there have been the great falls of 1842, 1860, 1884, 1895, and 1900, i.e., about one in every ten years.

This year, however, we have witnessed a great change. Who can estimate the immense significance of the change? In eleven out of the eighteen provinces we have records of the opening of colleges for the study of Western subjects. We find Japanese text-books on Western civilization translated by the score into the Chinese language and circulated by the tens of thousands throughout the empire.

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\* A paper read before the Shanghai Missionary Association, November 4th, 1902.

The reform of religion by the rise of Buddhism in India and its spread throughout all the Far East was an event of the greatest magnitude. The adoption of Christianity by Europe, America, and Australia was also an event of the greatest magnitude. But the practical reform in education in China during the last year, *if persevered in*, is of greater magnitude, for it will not only act on 400,000,000 Chinese but will re-act again on India, Europe, and America, and it starts with a far greater momentum than any of these other movements. Some 150,000 students who attended as candidates for the Chinese M.A. degree this year, were expected to answer questions about the history of Greece and Rome and the civilization of the West generally. Add to this nearly ten times that number who are candidates for the B.A. degree and we get 1,500,000. An intellectual army of 1,500,000, with their faces turned westward, is unprecedented and its results are difficult to exaggerate. This is the new China that opens before us.

And how has this come to pass? It was not brought about by the missionaries alone; although they live in every province of the empire and have their literature distributed in every town in the empire, and although its quality shows that they, Christian missionaries, have advanced far beyond the Chinese in the interpretation of nature.

Nor has the change been brought about by foreign merchants alone, though the imported articles are sought after by Chinese merchants from all parts of the empire as superior to anything China can produce.

Nor has the change been brought about by foreign statesmen alone, although China has been deeply humiliated every time it has tried to put down foreigners by mere force.

Nor has the change been brought about by Chinese rulers alone, although they have, in many respects, more autocratic power than any rulers in the world.

The change has been brought about by all these various forces uniting in insisting that without change China would be utterly ruined, with change China might again become one of the greatest powers in the world. Stubbornly and long did she believe that she had nothing to learn from the Western barbarian, but under God's providence the combined influence of war, commerce, and the Christian religion, was too much for her, and that is why we witness the great change of 1902 and the beginning of new China.

Here we might with profit review some of the methods adopted from the beginning in order to know where a change is necessary. It would take us too far afield, before an audience of missionaries, to review the political and commercial methods, although these also



are full of interest; so we shall confine ourselves to missionary methods only.

1. The first thing was to understand the people, for unless we properly diagnosed China's disease there was no hope of applying the right remedy. Few, if any, of the missionaries in China adopted the method, considerably used in Japan at one time, viz., of preaching through interpreters. It was believed that to do the work thoroughly one must know the language pretty thoroughly. The result was the preparation of dictionaries. We have exhaustive ones, such as Morrison's, Medhurst's, Williams'. Besides these general ones we have had dictionaries for local dialects in Canton, Foochow, Amoy, Shanghai, and a number of smaller vocabularies in North, South, Central and Western China. Then there were graduated lessons prepared for learning Chinese in many dialects.

2. After getting the language the next important step in the diagnosis of the Chinese was to know and understand their religions. To help in this difficult task we have the standard translations of the Chinese classics by Drs. Legge, Faber, Edkins, and Eitel, with learned dissertations on the relative value of the religions in China as compared with other religions and with Christianity.

3. The third step in diagnosis was to have personal interviews with the religious leaders in China to-day and try the effect of Christian truth on them. This has not been carried out so systematically as the other methods, for the simple reason that the leaders would not dare to receive foreign visitors freely, fearing reproof from their authorities.

4. Not having free access to leaders—whether mandarins, gentry, leading Buddhists, leading Taoists, or leading Mohammedans—the missionaries opened chapels in the main streets, in the hope of catching the attention of some passers-by. But anti-Christian leagues were formed to fine and boycott all who entered a Christian chapel. The consequence was that only strangers and men who had no character to lose came at first to the chapels and churches.

5. To break through the wall of prejudice medical missions were started to deal with disease which no class in China could keep out, so as to prove to all, by kind deeds, that our work was really beneficial and not harmful to China.

6. At the same time journeys were made by the missionaries through the country villages in the hope that the country people would be less prejudiced after free intercourse. This proved to be the case, and the majority of the converts so far have been from among the simple country folk.

7. Many, however, thought that the nation could never be converted as a whole by occasional sermons to the sick or to occasional strangers passing through our chapels, or by gaining over the country-folk, therefore an attempt was made to open schools so as to train leaders. But no students came. The pupils had to be paid to come. Board and lodging, clothing and teaching, were given for nothing for twenty or thirty years! It is only now that the Chinese are willing to pay for Western learning.

8. But the Christian church in the West could not dream of starting schools throughout the whole empire, therefore it occurred to a few that, in addition to preaching in hall and hospital and school, the preparation of high-class literature for distribution among the leaders throughout China might create an awakening among the Chinese themselves, for men might read books quietly in their homes without compromising themselves before the public, and these books were followed up by personal interviews.

9. Contemporaneously with these methods there has been carried on philanthropic work in famine relief, opium relief and other helps to the poor and suffering.

These nine methods have not been in vain. If it be asked what produced the one and a-half million converts, Roman Catholic and Protestant; what produced the Reform movement which shook the throne, causing a palace revolution because the Emperor was on the side of Christianity and Reform, which again brought on the Boxer movement which shook the whole world? Undoubtedly these methods of the Christian church by the testimony of Chinese and foreigners, friends and foes alike, were among the greatest factors in the land.

II. Having dealt with old China and how old methods succeeded, we have now new China and new difficulties and must consider some methods that are likely in turn to overcome these. Merchants and statesmen are devising new methods every day. Shall we be the only class to lie on our oars? God forbid!

Before coming to particular methods, however, it might be well to consider briefly the broad stages of individual life and then of mankind as a whole, as these may furnish us with some valuable principles to guide us.

Every man passes through four stages. First, the brute stage, when he is guided solely by his own desires without regard to anybody else; that is the baby stage. Then comes the docile stage, when he is guided by the opinion of grown-up people, nurses, parents, teachers; that is the pupil stage. After that comes the independent stage, when he trusts to his own intellect and his own experience, for he thinks he now knows everything; that is the

college-graduate stage. Last of all comes the stage, when he combines the best in the physical, intellectual and moral life, not only of himself but of that of the best he can find outside himself as well; that is the ripe stage of wisdom.

It is interesting to find that there is a striking analogy between individual life and that of the human race as a whole. First we find the savage stage when men were mainly guided by their own desires and by great conquerors like Rameses, Nebuchadnezzar, Tsinshih Huangti, Alexander, Cæsar, Omar, Genghis Khan, Tamarlane, Napoleon.

Then comes the stage of pupilage, when all nations seem bound to go to school. This was the time when great religions were formed to supersede the stage of brute force. When Manu, Menes, Moses, and Mohammed arose; also Buddha, Yao, and Shun, Confucius, and Laotze, so as to make men desire to stand in harmony with their respective gods, their prophets and their sages.

Later came the stage of independent thought in Europe, beginning in religion with Luther, and Calvin, and Knox; in philosophy with Bacon, Locke, and Kant; in politics with Frederick the Great, and with Napoleon, and French and American revolutionists, trying experiments by breaking too much with the past. Similar liberty, bordering on licence, may be traced arising in Asia now.

Last of all comes the ripest stage which uses weapons of war for defensive purposes only, which recognises the true place of religion as the crown of education, the true place of independent action as freedom to try the new without destroying the good in the old, and while knowing that only those who resemble God most will prosper most, recognises that true wisdom lies in learning always from everybody and in living at peace with all nations as far as possible.

If these principles be true of individuals and of mankind as a whole, then China, like Turkey and other lands, has only been in the baby and pupil-stage up to the present, and now it is about to change from the high-school stage of mere national domestic teaching to the university of universal knowledge and universal wisdom.

If China be in the stage I have endeavoured to describe, then it is plain that methods adopted among other nations in other stages, whatever they may be, are not the methods most suitable for new China which is now entering on her third and fourth stages of progress. She cannot skip any stage of development and pretend to be on an equality with others.

III. Again there are some essentials underlying all adequate successful methods. For example:



1. A better understanding of the laws of God in regard to life and suffering than that possessed by the world at large. Not that intellectual conceit which will not tolerate any intercourse with those who differ from them. Not mere complacency that we have the highest truth, for that is the Pharisaism condemned by our Lord and is painfully evident in Mohammedanism and Confucianism and in some formal Christians. That is the false coin; the genuine one is that which is constrained by a divine compassion and looks on every human being as a brother. It contemplates the infinite possibilities of the endless life in power and peace and joy, and is daily grieved that so many are ignorant of the ways of power and blessedness, and of this fact that their suffering from age to age can be ended by the knowledge of God and His laws. We need not now discuss eternal punishment as something for the individual in the future, but we know that perpetual punishment is the condition of the ignorant in every race and age in this world. Chinamen will continue to be beasts of burden till they learn that electricity can do the work better. The native Australian and Patagonian will continue to suffer from the inclemency of the weather till they learn how to build a house and how to warm it. The despairing will continue to suffer till he learns that "all things work together for good to them who love God." Even the leading nations will continue to bear intolerable burdens of military despotism and to suffer the fear of invasion by neighbour or anarchist, till they learn and follow the juster laws of the kingdom of heaven. And we also must be careful not to miss these laws.

2. A better organization so that we may utilise our forces to best advantage. Consider the problem before us—how to influence and guide the mind of 400 millions. Many are in the habit of asking for more missionaries and making comparisons with the number of ministers at home to every million of population. That is a great mistake, for, according to that, there should be one missionary for every one thousand of the population, or 400,000 missionaries for all China! Now Mission Boards have never dreamt of such a thing. They aim at sending only an adequate number, not of pastors over native churches but, of missionaries who will train natives to be ministers of the churches in China.

What then is the adequate number of missionaries necessary for this task? We have two principles to guide us here also. The nations in treaty relations with China appoint one Minister to Peking and one Consul to each of the Treaty Ports, and through these they expect to make their influence felt throughout China. The other principle is that adopted by the Chinese government itself. It has divided the whole empire into some 1,500 counties,

over each of which there is what we in China inadequately call the District Magistrate, the true unit of Chinese government. Generally speaking every ten counties has a Prefect superintending those District Magistrates. Every 100 counties makes a province presided over by a Governor and his assistants. Then over all the provinces is the central government at Peking. By this means we arrive at the highly interesting and important fact that the Chinese government rules not only every county but every village and family in the empire by about 2,000 civil mandarins!

These considerations enable us to have some idea as to what number of missionaries is necessary for the guidance of the whole empire. Remember, too, that many choice native Christians can now co-operate with missionaries, as Manchus and Chinese co-operate in the government of the empire. These considerations will show that it is organization we need far more than mere numbers.

3. Now a word about the qualifications of those who guide the empire. The Chinese principle for a millennium has been to appoint only the best scholars to the post of governing the people. Hence, being the picked of millions, they have raised China to the point of pre-ëminence over all nations in the Far East.

Here again we have a valuable suggestion that, if we are to bring about the best result in Christian missions, we are, in addition to piety, to endeavour to choose the best qualified men from our universities, with post-graduate training in missionary principles, for the posts of ambassadors of the kingdom of God in the land.

4. Last of all comes the all-important work of co-operation in organization. The Chinese government does not appoint two magistrates for one county, or two prefects for one prefecture, or two governors for one province. To state such a thing as possible is just like trying to keep order by tolerating a rebellion—a contradiction in terms. The same applies to missions. No Episcopal church appoints two bishops over the same district. No Presbyterian, Congregational, or Baptist church appoints two medical institutions, or two sets of schools, or two sets of evangelists in the same field, for they would regard that as preposterous. Now that God has bestowed His blessing on Episcopal, Methodist, Presbyterian, Congregational, and Baptist, almost in equal proportion, are we not denying that real unity which God has sealed with His blessing if we do not agree to organise our work as one body would do? Let us, therefore, divide the field without overlapping and divide our departments without overlapping, then we may naturally expect ten-fold efficiency and economy in our work and the blessing of God to be poured out upon us in ten-fold measure. If we believe our own Sacred Scriptures and are truly more loyal to Christ than to

our respective denominations, we should never forget that our unity is the greatest proof of our divinity. Our unnecessary divisions are a proof that we are too much of the earth earthy, and if we could rid ourselves of this, then instead of having converts by the thousands, we would have them by the tens of thousands. But what is everybody's business is nobody's business. Where can we find an **organizer** for this magnificent work?

This shows the need of the scientific study of the laws of mission success, and the need of a new kind of statistics never drawn up in the reports of missions before, viz., a quantitative table of statistics of the leading methods known in the world with their results, instead of following opinion—often blind—as must be the rule now without these statistics. This careful study would revolutionise our mission methods and make them advance in efficiency over the old ones with the same astonishing rapidity as we witness in so many other departments of modern activity.

My time for the opening paper is up. I can only briefly state some of the methods which seem necessary, viz:—

1. Not merely prayer for the Holy Spirit, but also a mastery of the laws which God has fixed for the obtaining of it and for getting answers to prayers.

2. Not merely elementary education, but also the highest education, for primary and secondary education will then take care of themselves.

3. Not merely extension of the Press, but also the circulation of the cream of the literature in the world.

4. Not merely mastery of the best modern Christian books, but also mastery of the latest books on comparative religion and their influence on the progress of the human race.

5. Not merely evangelisation of any of the lower classes, but also the evangelization and organization of the leaders of every class; the rest will follow like sheep. The conversion of one leader is often potentially the conversion of a thousand followers as well.

6. Not merely friendly conferences and united meetings with all Christian denominations, but also a genuine recognition of the fact that God gives His Spirit to all denominations without partiality, and therefore a determination to divide the field and divide the work without overlapping, and to have far more co-operation than at present exists in educational, medical, and other work.

7. Not merely fresh organization on a basis of a real unity of the Christian church, but also it should be on parallel lines and coincide with that of the Chinese government, i.e., our chief centres where their chief centres are, and our ecclesiastical divisions the



same as theirs—county for county, prefect for prefect, and province for province. Above all, there should be full understanding and co-operation with Chinese authorities and gentry.

8. Not merely study of the value and welfare of the soul in its relation to God, but also the study of the part man should take in political economy and social problems generally.

9. Not merely knowledge of how to influence men individually, but also how to guide them collectively, as all leaders of men must learn or fail.

10. Not merely intense activity and unwearied labour, but also the knowledge of the chief springs of action in individuals and in nations. Some knowledge must precede every conversion, some renaissance before every reform. The measure of harvest reaped is in proportion to the seed properly sown, otherwise it may be wasted on the roadside or among thorns.

11. Not merely effort to get the best text-books studied in China, but also translated and studied in all lands, then the next generation will be friendly, because swayed by the same universal and best ideas which man has discovered and God has revealed.

12. Not merely prayer that the kingdom of God may come and His will be done on earth as it is done in heaven, but also an active part in the federation of the world to the infinite good of all, on friendly instead of military basis, and the preparation of China for that step.


Since Japan, which is only one-tenth the area and has only one-tenth the population of China could, in forty years, make wonderful strides, adopting the reforms which took us a thousand years in the West to discover and adopt, how much more will China astonish the world when once its intellectual army of a million and a half of students are set ablaze with enthusiasm for the new learning, including the power of an endless life? Whatever methods we adopt to put China on the highest road of true progress must be undertaken quickly, lest the Chinese at this crisis lose their way and harm themselves and the whole world.

Judging from the analogy of the value of the application of natural laws to the progress of the world during the last century, we may reasonably estimate that if the laws of missions referred to above were practically carried out, it would be of greater value than if *a thousand missionaries were added to our number!*

“He that hath ears to hear let him hear.” “I speak unto wise men, judge ye what I say.”

*Presbyterian Union in China.*

BY REV. H. V. NOYES, D.D.

RGANISED Presbyterian Union in China began at Amoy in 1863. At that time the missionaries of the American Reformed Church of the U. S. A. and the missionaries of the Presbyterian Church of England united with a representative elder from each of the two existing organised churches in constituting a Presbytery—not of the American Reformed Church or of the English Presbyterian Church—but of an independent Chinese Presbyterian Church. By the “Constitution” of this Presbytery, ordained missionaries had the same standing as native pastors of congregations. Later, when medical missionaries arrived, they were also given the same standing, provided they had at home been already ordained to the eldership. With the growth of the church a Synod was afterwards formed.

This union, so happily consummated, was continued for thirty-nine years, and the result has been a solid and eminently successful work. (See CHINESE RECORDER, November, 1901).

The next step towards union was taken by the Presbyterian Church in the U. S. A. (North), and it looked towards organic union of all the Presbyterian bodies in China. The first Synod of this Church was organised in 1870. It was organised with eight Presbyteries, which included one for Japan and one for Siam. The last two were subsequently separated from the Synod of China.

At the second meeting of Synod, held in Ningpo in October, 1871, Rev. A. P. Happer, D.D.; D. B. McCartee, M.D.; and Rev. J. L. Nevius, D.D., were appointed a Committee on the “Condition and Relations of the Presbyterian Church in China”. This Committee was instructed to correspond with the several Presbyterian bodies of this country, with a view to uniting the Presbyterian elements in this land into a Chinese Presbyterian Church. This movement was, in a certain sense, an offspring of the Amoy Union, for three delegates of the Canton Presbytery, on their way to Synod, passed through Amoy, and were greatly interested in Dr. Talmage’s enthusiastic account of the success of the Union in work there. The result was that Dr. Happer proposed to Synod the appointment of the Committee mentioned above.

At the next meeting in Chefoo in 1874 the following report was presented:—

“Your Committee would report that letters have been received from persons representing all the Presbyterial bodies in China, full of sympathy with us as belonging to the same branch of the

family of the household of faith, and expressing the hope that some time in the future we may be united in one organic whole. It is the almost unanimous opinion that the time for such a union has not yet arrived. It is thought by some, however, that a Presbyterian Confederation might be productive of good results." Among other resolutions the committee therefore recommended: "That we approve and recommend the establishment of a Presbyterian Confederation (or Confederations) similar to that inaugurated in India, as the most feasible step towards securing an organic union of the different Presbyterian elements in China." Rev. A. P. Happer, D.D., Rev. W. A. Martin, D.D., LL.D., and Rev. C. W. Mateer, D.D., were appointed a committee of correspondence with other Presbyterian bodies and to report to the next meeting of Synod.

The next meeting was held in Hangchow, May, 1878. The report of the Committee is too lengthy to quote, but it stated that a circular letter had been prepared and widely circulated just after "the accounts were received of the very important and successful meeting of the Pan-Presbyterian Council in Edinburgh, July, 1877." It was suggested in the letter that delegates might be appointed to meet in Hangchow at the time of the meeting of Synod, in order to take preliminary steps for the organisation of a Presbyterian Confederation. As only the missionaries of the Presbyterian Church in the U. S. A. (South) appointed delegates, the Committee reported that "whilst rejoicing in the interest which has been manifested by some, the response in answer to the circular letter does not appear to warrant the holding of any meeting at this present time."

The Committee was continued and at the next meeting of Synod, held in Shanghai, May 4th, 1883, reported that "there has been no opportunity of doing anything to effect a union of the different Presbyterian bodies in China." The Committee was continued.

At Teng-chou, September, 1888, it reported the following, which was adopted by the Synod:—

"Whereas every one of the Supreme Courts of the Reformed and Presbyterian Churches, now connected with the Pan-Presbyterian Alliance, on both sides of the Atlantic, have taken action favouring organic union on their missionary fields, and it now only remains to carry out the details of such co-operation in their work and union as soon as Providence opens the way, and whereas, there is an earnest desire among the ministers and elders of our churches for such a union in China, therefore



*Resolved*: First, that the Synod believes that the time has come for taking steps towards effecting a union of the Presbyterian Mission Churches in China.

Second, That the Synod propose to the missionaries and churches of the Presbyterian bodies in China that early steps be taken to effect such a union and request those of them who wish to unite in forming a united Presbyterian church in China, to send delegates to meet the delegates from the other missions at Shanghai during the General Conference at that city in 1890.

Third, That the Synod elect by ballot a Committee of six, consisting of three missionaries and three Chinese members, one each from South, North, and Mid-China, to correspond with these Presbyterian bodies and arrange for a meeting of duly appointed delegates to meet them in Shanghai in 1890, to devise a plan of union for the formation of a united Presbyterian Church in China. This Committee is empowered to fill vacancies which may occur."

The Synod elected for Southern China Rev. A. P. Happer, D.D. and Rev. Yü Sik-kau; for Central China, Rev. Geo F. Fitch and Rev. Li Kyüô-zing; and for North China, Rev. J. L. Nevius, D.D., and Elder Li Ping-i. Dr. Happer having returned to the U. S. A., on account of failing health, Rev. H. V. Noyes was chosen by the Committee to act in his place.

The result of the correspondence of this committee was embodied in its report to Synod at its meeting in Shanghai, May 11th, 1893. The report is in part as follows: That, as requested, a meeting was arranged with the delegates of other Presbyterian bodies at Shanghai, May 12th, 1890. At this meeting delegates were present from all the Presbyterian churches working in China, except the Established Church of Scotland, the delegate from which was prevented from being present. The following resolutions were adopted:—

"1. That in view of the difficulties arising from the difference of language, from distance, and expense of travel, an organic union of all the Presbyterian Churches in China, though desirable, is not at present practicable.

2. That we recommend that wherever two or more Presbyterian bodies are working in the same part of China, they should take steps at once to form an organic union in those districts."

After stating that an informal meeting of the delegates of five of the Presbyterian bodies was held, and that they drew up a plan of union, the Synodical report goes on to state: Connecting what has been above stated with the correspondence and conference which followed, your Committee think it evident:

1. The consensus of opinion is that the way is not yet fully open for the formation of a General Presbyterian Union in China.

2. The hope, however, is quite general that it will come eventually. Your committee therefore recommend: That this Synod send to each of the Presbyteries constituting it the following question: Are you in favor of the severance of the ecclesiastical connection now existing between this Synod (and its Presbyteries) and the Presbyterian Church in the U. S. A. (North)?

Arrangements were made to call a special meeting of Synod in case a majority of the Presbyteries should report a vote in the affirmative. The Committee was continued.

As a majority vote of Presbyteries was not reported, no farther action followed.

It ought to be stated, however, as a most important result of the meeting of the delegates in 1890, that organic union was effected in Manchuria between the Presbyterian Church of Ireland and the United Presbyterian Church of Scotland, and that this union has been as harmonious and successful as the union of churches at Amoy.

The following is all that appears on the minutes of Synod meeting at Shanghai, May 19th, 1898: "The Committee on Union with other Presbyterian bodies reported that they had not been able to do anything. Report accepted and Committee discharged."

Had, then, the scheme for Presbyterian Union come to an end? Not at all. The good leaven which had been working for so many years in all the Presbyterian churches in China was working still and would be sure to manifest itself.

At a meeting of the mission of the Presbyterian Church in U. S. A. (South), held in Shanghai in 1899, it was decided to ask the other Presbyterian Missions in China to unite with them in a conference to assemble in Shanghai in connection with the General Missionary Conference which had been planned for April, 1901. Political disturbances prevented both of these conferences.

In the autumn of 1901, however, a meeting of representatives of the Presbyterian Missions was held in Shanghai, and among other resolutions adopted were these two:—

1. This Conference earnestly desires the unity of the Christian Church in China, and cordially welcomes all opportunities of co-operation with all sections of the church: the Conference resolves therefore to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

2. The Conference therefore recommends the appointment of a committee to prepare a plan of union, organic or federal as may be found practicable, and submit the same to the Church Courts (native or foreign) concerned.

It was in cordial response to this request that a committee was formed, consisting of delegates from the following Churches:—

The Presbyterian Church in the U. S. A. (North).

The Presbyterian Church in the U. S. A. (South).

The Reformed Church in America (Dutch).

The Presbyterian Church in Canada.

The Presbyterian Church in Ireland.

The Church of Scotland.

The United Free Church of Scotland.

The Presbyterian Church of England, and

The Presbyterian missionaries connected with the China Inland Mission.

This Committee has just held its first meeting in Shanghai from October 22nd to October 29th. Eleven delegates were represented, either in person or by proxy. Meeting twice each day, for a week, gave time for a frank and full statement of opinion on all points presented and of the doctrinal views and church polity of the churches, so as to leave no room for misunderstanding, if indeed there were any chance of that, after the wide correspondence with the delegates which had been carried on by the secretary. Absent delegates thus had their views presented, and in fact a valuable paper sent by one of them, Rev. J. C. Gibson, D.D., of Swatow, was taken as the basis of our discussions. After a week, not only of discussion but of delightful Christian fellowship, never to be forgotten, final conclusions were reached which were not only absolutely but cordially unanimous. These will be presented in detail to the Missions and Church Courts concerned.

This much we may say: (1). It was unhesitatingly voted that the union sought should be not federal, but organic (2). The Committee wished to do nothing to unsettle existing belief in regard to doctrine, or practice in regard to church polity, but just as far as possible, in consistence with organic unity, to allow what already exists to remain until the united church shall see fit to make changes. This was because of the entire confidence that we had in the soundness of doctrine held by all the churches, and the substantial uniformity, except in minor details, of church polity. (3). We parted with a confident expectation that the missions and churches will support the plan of union proposed, not from any confidence in our own wisdom, but because of our firm belief that we were under the power of an influence infinitely stronger than the personality of any one delegate, or the personality of all, even the influence of the Holy Spirit, for which we had constantly prayed. Our work therefore which began with prayer, closed with doxology.

The delegates warmly appreciated the hospitable reception given them, at the close of their labors, by the Shanghai Missionary



Association with bountiful refreshments "provided by the Presbyterian ladies."

Opportunity was given for a full statement of what had been done, and the Committee set high value on the sympathy and cordial approval of so large and able a body of missionaries. It was with deep gratitude we learned that, by pre-concerted agreement, the members of the Association had, during the whole time of our meetings, been praying for our success. May their prayers be answered and the time be not far distant when there shall be *one* Presbyterian church in China.

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### *The Different Christianities of China.*

BY REV. WILLIAM ASHMORE, D.D.

CHRISTIANITY is that form of religion which originated with Jesus Christ, which professes to have Him for its supreme head, to make His instruction their supreme spiritual authority, and His service the supreme purpose of their lives, and the enjoyment of what He promises the supreme hope of their future existence.

But there are vast variations in what is called "Christianity." As in Paul's day there had already arisen "another gospel" which was not a true gospel, so in the course of ages there have arisen Christianities which are not genuine Christianity at all, and which certainly cannot be called "pure and undefiled" Christianity. For there have been subtractions, such as those made by rationalists; unwarranted additions, such as those made by ritualists; abominable and destructive distortions and perversions, yet they all go by the common name of "Christianity," and pure Christianity is held answerable for the vagaries of them all.

This has been found true in Europe. It has been found true in America; and now it is being found true in Asia, especially in China. It is because of the latter that we now speak out. Chinese statesmen and Chinese scholars have been sadly muddled over the question, *What is Christianity?* It is unfortunate that a like confusion of thought has characterised so many of our own diplomats who ought to have cleared this subject up, but thus far have failed to do so. There are in China at this present time

#### TWO KINDS OF CHRISTIANITY.

These are known as the Romanist form and the Protestant form, and there is soon to be felt the influence of a third—the Greek church form. With the latter we at present have nothing to do, beyond giving it its place in a historic *résumé*. The Chinese, in the past,

and at the present, have been taken up with Romanism and Protestantism. Fortunately for the truth, in some respects, the Chinese have names to distinguish them apart—the *Tien-chu-kiao* and the *Ya-soo-kiao*, or "*The Lord of Heaven Teaching*" and "*The Jesus Teaching*," but both are known among the Chinese as "*Foreign Teaching*" and among the foreigners as "*Christianity*." The Chinese had their experience with the *Tien-chu-kiao* more than a hundred years before they heard of the *Ya-soo-kiao*, and an unsatisfactory experience in many respects it had proved to be. When the *Ya-soo-kiao* came they thought "*Why, here is the same old enemy with a new name,*" and much of the stigma attached to the *Tien-chu-kiao* was at once transferred to the *Ya-soo-kiao*, which thus found itself obliged to contend against the natural prejudice always felt towards a new religion, which comes in to be a supplanter, and also the aggregate ill will of two hundred years of what the Chinese considered the provocations and infringements of the *Tien-chu-kiao*.

It is not at all strange that they labored under such a misconception—these Chinese officials and scholars. "*Why, they must be the same*" they reasoned. "*They both date back to the same person many centuries ago, they both profess regard for the same book which they call the Bible, they both talk about the same God as the Supreme, they both teach about a heaven and a hell and a resurrection they both give the same account of the creation of the heaven and the earth. The correspondences are many, and the varieties, so far as the Chinese can see them, are few. They must be substantially the same, therefore, in our way of looking at things; that is, the Tien-chu-kiao and the Ya-soo-kiao are one and the same religion.*"

Against this conclusion of the Chinese (and of some of us among foreigners) we now enter a vigorous protest. It is indeed true, at home, that Romanism and Protestantism, and in China, the *Tien-chu-kiao* and the *Ya-soo-kiao*, have some doctrines alike, and occupy much common ground and are both called "*Christianity*;" but when it comes to the essential inwardness of the two, they vary so much that, considered as religions, they are *two entirely different religions*. Evidence of this is seen in the fact that the leaders of the two never have anything to do with each other in the way of religious association; they do not consult together, they do not work together, they do not pray together or worship together. They constitute always two different varieties, two different families, like two different clans, and two different communities. In other words they are of *two different religions*.

How this came about, and wherein lies the difference and the antagonisms that have sprung up between them, can only be understood by consideration of the

## FOUR HISTORIC DEVELOPMENTS OF CHRISTIANITY.

I. *Original Christian Apostolic and Primitive Christianity.*—

The original came from Christ Himself in elementary form; was rounded out and supplemented by the apostles under divine direction, and represented the faith and practice of the churches for the first period of over three hundred years of church history. At first, and for a time, the doctrines and great facts of Christianity were made known from mouth to mouth. But very early the sayings and teachings began to be collected and sifted and the things which were most surely believed among them, and the ordinances to be observed, were all duly recorded in writing; these writings were in due time collected together and were passed upon by competent authority and thus became the sole and sufficient rule of faith and observance of "all the churches" for the hundreds of years above spoken of.

According to this original Christianity there was one God, the God and Father of our Lord Jesus Christ. Jesus Christ was the one mediator between God and man; no other was needed and no other was tolerated. He was all-sufficient; the spirits of departed saints were never prayed to and were never asked to pray for believers; nor were angels ever prayed to. When John fell down to pray to them he was at once corrected and told not to do it. The saints of that day would have been astounded had they been told to ask the Virgin Mary to intercede for them with Christ. It would have been considered an affront to the love or the wisdom of the Master. The individual Christians were all equals and members one of another; they were all made "kings and priests" of God together, they were all baptized into one body and all ate of the same loaf and all drank of the same cup; there were no withholding of the cup from one class called the laity and giving it to another called the priests. The atoning sacrifice was made by Christ once for all; they never had priests repeating the sacrifice over and over again, as if Christ's own sacrifice was not enough. If those who continued the work of the apostles had claimed the power to turn the bread and the wine into the veritable flesh and blood of Christ, and yet which could not be seen to be so, the saints of that day would have been horrified. The churches too were all equal; they had no big churches which domineered over little ones, nor had they any big ecclesiastical officers who lorded it over the common Christian and who claimed the right to change laws and times and seasons and grant indulgences authorizing men to commit sin or to refrain from doing their duty or to forgive them their sins and their crimes, even before they were committed, so that a man could buy a right to commit sin. Such licence and indulgence would have been considered awful.



II. *The Eastern or Greek Church Development of Christianity.*—But now after between three and four hundred years there came, as Paul had predicted, “a falling away;” men departed from the faith, giving heed to seducing doctrines of devils. They held on to a form, but denied the power of godliness. there came to be a union of church and state, a disastrous thing for the purity of religion. Christianity was made a mere convenience for politicians and for ambitious prelates who had no religion about them. Saints were worshipped and angels were worshipped. Pictures and images, too, came in for a share of worship. A few big metropolitan churches domineered over the little churches of the country. Then metropolitan churches too got to contending among each other for still further supremacy till at last there was only one big one—the church of Constantinople—left in all the East. The others were all swallowed up in the ascendancy of that one. Emperors gave in their adhesion, the Constantines and others helped to swell this mighty and time-serving ecclesiasticism and made Constantinople a centre of the world for the Christianity of the day, though not the only one—as we shall point out in a moment. It had a powerful rival in the west, and the contest for supremacy surged to and from like a tremendous tidal wave. In course of some centuries the Saracens, or Mahommedans, got control of Constantinople, and they have held it ever since. The Greek church had to seek another centre. It found it in Moscow, in Russia, and now that is the capital city of the Greek Christianity. Here its great priests reside; from thence is exercised the ecclesiastical power that dominates a hundred millions of people. It retains the Bible of the apostolic times, but its religious forms and ceremonies and many of its doctrines and beliefs have been changed. It is not the Christianity of the New Testament.

III. *The Western or Roman Catholic Development of Christianity.*—This also began at the same time with the Eastern defection, about three or four hundred years after Christ. Indeed, for a time they were both of a piece. Man had corrupted his way, priestcraft ruled the hour. But if the corruptions of the Greek church were great, those of the Roman church were much greater. Rome, too, had enlarged itself by swallowing up all the churches round about. There had been several “Metropolitans” in the west, but these contended with each other till one was beaten after another. The “Metropolitans” fed on the country churches, and when they were full the great church of Rome came in and gorged itself on Metropolitans till it became full and fat. Rome did not accomplish this all at once. It was, from first to last, between three and four and five hundred years about it, getting

one kingdom or one nation at a time, and then going to work on another until all the nations of Europe, except Russia, and some of the nations of Africa, were in its ecclesiastical maw. The Greek church alone stood out, and so these two churches became like two lofty mountains above the plain. In the year 606 one of the truculent kings which catered to Rome issued a decree by which the Pope of Rome was declared to be "universal bishop" and the great usurpation was now consummated. And now the nations of Europe entered on that long period of religious ignorance, superstition and darkness known as "the dark ages," and which is plainly predicted in Revelation.

Our first question is to ask, What is the kind of Christianity that Rome now introduced and substituted for the simple Christianity of the New Testament which it displaced? To enter with detail into all the declensions of this vast apostasy would require a volume. We must limit ourselves to marking out a few lines.

Their head priest at Rome calls himself the "universal father;" he is the head of all their own priests all over the world, and he claims to be the head also of all the Protestant preachers and the Greek church preachers. They repudiate his claim with indignation, but still he keeps on making it and believes he has a right to enforce it if he only had the power. He claims also to have dominion over kings and princes. He cannot carry it out in these days, but still he holds on to the thing. Then he and all his priests claim to have the power to forgive sins. They have established auricular confession in which women and young girls are expected to whisper into the ears of priests all the secret thoughts of their hearts that the priests may ask about. Then they teach people to worship saints and angels and to invoke dead people just as the Chinese pray to their ancestors. Above all they teach people to worship the Virgin Mary just as if there were another mediator than Christ Jesus. With them the church is a vast combination like a great religious trust, with a great hoard of merit and good works that sinners may draw upon to make up their own deficiencies, but all of which is a tremendous delusion, for there is not a man on earth that has merit enough for himself alone. Every man is a bankrupt. The assets of a million bankrupts is bankruptcy still. Ten million times nothing is nothing forever.

One of the worst things about them is that they set the Bible aside. They do not distribute it, they do not encourage their people to read it; indeed if they see them have it in their possession they will take it away and tear it up, or burn it up. Besides that, they do, even among themselves, set it aside and overrule it by the traditions and decrees of their Councils and their Popes. They make

the Word of God null and void by their tradition. And what is still further an apostasy they teach that the observance of certain rites and ceremonies is enough to insure their salvation, and so men observe certain forms and go on sinning the same as before.

Now it is absolutely certain that this Roman Catholic Christianity is not the kind of Christianity found in the New Testament. There is the book with its teachings and requirements on the one hand, and there are the priests with their teachings and practices on the other hand. People can compare for themselves.

IV. *The Uprise and the Coming Out of the Protestants.*—It must not be supposed that all the primitive Christians fell in with these changes and usurpations. In the cities and the large communities, when the church of Rome acquired supreme control, the Roman form of Christianity asserted itself and people submitted, but in many out of the way places they clung to the old apostolic form. There were whole peoples like the Albigenes and Waldenses who refused to be Romanized, and they were persecuted and exterminated in consequence. But aside from these there were great teachers here and there in different countries who lifted up their voices in protest. Such men were Jerome of Prague and Huss of Bohemia. In course of time these protesters became more assertive and powerful. The Roman church tried to repress them, but could not. Meanwhile the Bible, which had become practically unknown to the people because it was in Latin, which they could not read, was translated into the language of the common people. They saw for themselves how far the Roman church had gone astray, and the outcry for a return to the old paths became mighty and irresistible. Great and capable leaders sprang up in Germany and France and Scotland and England all at once. There were Luther, and Melancthon, and Erasmus, and Zwingli, and Calvin, and Wickliff, and Knox and many others. With one voice they said, "*We protest against the errors of Rome*" and we mean to get back to the old Christianity of the primitive times. Kings and princes and myriads and myriads of people joined them; and then was had the great reformation. The essential feature of Protestantism was a determination to renounce and repudiate all the errors of Rome and to get back to the teachings of the Bible alone. As one of their great leaders said, *The Bible, the Bible alone is the religion of Protestants*. Protestants read the Bible and they live by the Bible; they believe by the Bible. They have no Pope, because there is none in the Bible; they have no worship of man, because there is none in the Bible; no worship of saints and angels, because there is none in the Bible; no private confession by women and girls to priests, for there is none in the Bible; no Purgatory, for there is none in the Bible; no salvation by rites and



ceremonies, for there is none in the Bible; no sacrifice of the mass, for there is none in the Bible; no compulsion in matters of faith, for there is none in the Bible; no salvation by a man's own good deeds, for there is none in the Bible; no supposed hoarding up of merit by a great corporation called "the church," for there is none in the Bible; no setting aside the commands of Christ by the decrees of Council, for there is none in the Bible; no selling of indulgences to commit sin, or to neglect duty, for there is none in the Bible; no invoking of the secular power to help build up religion, for there is none in the Bible; no acceptance by ministers of religions of the rank and honor of civil officials, for there is none in the Bible.

From all this we know what the *Yu-soo-kiao*, or what Protestantism is. Protestantism is a turning from and a turning to, a turning away from Rome with its Popes, its Councils and its human traditions, and a turning to the New Testament with its teachings of Christ and his Holy Apostles.

And we also know what genuine Christianity is. To believe and to live, and to practice according to the teachings and patterns furnished by Christ and His Apostles as contained in the New Testament, that, and only that, is pure and genuine Christianity.

All else is to be classed with what men, in other things, call "solutions," "mixtures," "extracts," "decoctions," "compounds," and "flavorings." More or less of Christianity enters into this composition. But there also enters a deal that is not Christianity, and so, pure and simple Christianity they are not, and ought not to be so considered.

Chinese and all others interested in this great religious question should study the facts and judge for themselves.

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*Fred J. Shipway.*

*Arrived in China—October 26th, 1899.*

*Married in Shanghai—February 25th, 1902.*

*Died at Chou-ping—October 22nd, 1902.*

*Aged 30.*

BY REV. J. PERCY BRUCE.

**F**RED Shipway's short mission life, of just three years, was divided pretty equally into three parts. From November, 1899, to the Boxer troubles at the beginning of the summer of 1900, was spent in Ching-chou-fu; from the beginning of the troubles to the early summer of 1901 in Chefoo; and, after a

summer in Ching-chou-fu again, his last year—from October, 1901, to October, 1902—spent in 'hou-ping.

I shall not readily forget his arrival in Ching-chou-fu in November, 1899. There was a peculiar interest to me in welcoming the new colleague, inasmuch as he had come direct from my own college at Regent's Park. We were very soon engaged in eager conversation on the changes and developments that had occurred there in the last twelve years. But the pleasantness of such reminiscences soon deepened into the delight of personal friendship and the joy of having a man of such fine spirit associated with us in Christ's cause. It needed but a very short acquaintance to realize what remarkable energy and devotion to hard work characterized our new recruit; and the closer one's intimacy the more one was impressed with his humble spirit. Very gratefully we recognized in him an enthusiastic student of the Scriptures and a heart overflowing in love and service for God and man.

The very first day after his arrival he was at the study of the language; and, hard though it must have been for one with such irrepressible energy to hold himself to the wearisome task of repeating sounds after his Chinese teacher, he never flagged nor did his patience fail him. There is no more trying period in a missionary's life than the first year or so of comparative inaction. To Shipway, however, inaction was impossible, and to have maintained silence on the "burden of the Lord" which was laid upon him, would have been a sore trial. It did not take many days, however, to discover two clerks at the recently established Post Office who understood some English. These he laid himself out to help, visiting them at their office, taking walks with them in his recreation hour, calling for them to go to the services, and frequently inviting them to his own room for Bible study and prayer. Later, but at quite an early stage as far as the language was concerned, he set himself to acquire special Chinese sentences expressing interest in personal religious experience, in order that he might get into heart-touch with those who could not speak English, and so the circle was extended to the students in the theological institute, the young teachers at the boys' school, a young officer and doctor in the neighbouring camp, until he had created no inconsiderable sphere of influence for his Master. It was as though he felt that his time was short. "I must be about my Father's business" was the spirit of those early days; I must *work* while it is called to-day, for the night cometh when no man can work.

Thus the months passed in faithful study and in eager service till the Boxer rising. With the rest of the missionaries Mr. Shipway went to the Coast and spent the next ten months in Che-

foo, manifesting the same devotion to the Master, the same determination to turn all vicissitudes of life into opportunities for service. He sought to comfort and strengthen the hearts of the Christian refugees in Chefoo, and, by correspondence, to encourage those who, unable to flee, were bearing the brunt of persecution in the interior.

During this period, and at other times after examinations when change was advisable, the opportunity was seized of visiting important mission centres, such as Peking, Nanking, Hankow and Foo-chow; thus the holidays were used to add to his training for the work of his life. On these visits he came into contact with some of China's missionary veterans, learning all he could, taking the keenest interest in all departments of mission work and making many new friends.

In the autumn of 1901 he moved from Ching-chou-fu to Chou-ping, arriving there with Mr. Burt on October 11th. Mr. Burt writes: "We reached Chou-ping on a wet miserable evening, and there was no one to welcome us, as the only other missionaries were away at the time. However we soon made ourselves at home, and Mr. Shipway at once set to work on the language, preparing for his second year's examination. He worked with tremendous energy and surprising enthusiasm, evidently finding real delight as he overcame the difficulties of the language and felt himself rapidly nearing the time when he would himself be able to take a full active share in the varied duties of a missionary. During some months we were thrown together a good deal, and I felt a growing admiration for my junior colleague and a steadily increasing conviction that he would make a splendid worker."

In the spring of 1902 he was joined by his bride; and now began the pure happiness of home life to which he had long looked forward. Together they studied the language and made plans for future service; and together they made short trips into the country, visiting the nearer churches and once taking a more extended tour with Mr. Harmon round the northern district. It was characteristic that during the trying wet season, when most feel it necessary to slacken their activities, Mr. Shipway not only pursued his studies without flagging, but in addition gathered together the teachers and others of the more intelligent Christians in the city into a Bible class twice a week for the study of the Prophet Isaiah. Equally characteristic was the spirit in which this was done. In the last interview the writer had with him in speaking of the great joy he had in this class, he went on to say: "I like to secure an hour in the day on which I take the class, not to prepare the lesson, because that is all ready beforehand, but to prepare *myself*."



In Chou-ping, as before in Ching-chou-fu, with his magnetic personality he was peculiarly successful in winning the confidence of the younger and more promising Christians. To such his home was always open, and there, in the freedom of social intercourse, they received impressions of the beauty of practical Christianity which will never leave them.

Conspicuous among Fred Shipway's gifts was a rare musical ability, and he was specially fond of sacred music. Both in Ching-chou-fu and in Chou-ping a prominent part of his labours was that of teaching singing to students, country church leaders, and members of the city congregation, and with marked success. He was an enthusiastic member of the Tune Book Committee, and himself composed several tunes which are already popular among the Christians. In the Department of Praise his loss will be keenly felt.

The Shantung Mission felt such entire confidence in our brother that they unanimously appointed him to succeed Mr. Harmon in carrying on the work of the northern district, of which Mr. Harmon has had charge since its commencement some thirteen years ago. The work in that district, in spite of constant Yellow River floods and chronic famine, has been signally blessed. Just now, however, it is in a delicate and critical condition on account of large destruction of life and property by the Boxers and the many unsettled claims arising out of that time of terror and havoc. Yet young and inexperienced as Fred Shipway necessarily was, his brethren felt that he was quite equal to shouldering these burdens. He readily responded to the call of duty, and was planning to begin his work there when disease struck him down and removed him to the higher service. Thus he was just buckling on his armour for the fight for which he was so eager, and for which, as he thought, all that he had hitherto done was but learning to use his weapons; when he was called hence! By gifts of nature, by thorough training, and by his own personal experience of religion, he was exceptionally well equipped for his work, a man who could have been called upon to fill any one of the many and varied spheres of mission life and for whom we looked for long years of growing usefulness. Words cannot express our sense of loss. With our limited vision we ask, "To what purpose is this waste?" and there comes but one answer that we can hear just now, "What I do thou knowest not now," and we bow our heads in love and *trust*.

The sorrowful and reverent bearing of the multitude that followed his remains to the grave testified to the large place he had already won in the hearts of the people, and the coming days will only bring home more vividly to them and to us the greatness of our loss.

This brief and inadequate appreciation will at least prove that his life was not spent in vain, nor can we believe that death has cut off his powers and opportunities of service, but rather in the glorious life he now lives they are developed in ways far beyond our ken.

May the example of his devoted life inspire some who knew him to come forward and carry on his work here in Shantung! The way to truly honour Fred. Shipway's memory is to follow in his steps, and with the same whole-hearted devotion live and die for those who sit in darkness and in the shadow of death. His grave sends a silent challenge from the heart of heathendom: "Come over and help us!" May the response of not a few be: "Lord, what will Thou have me to do? Here am I, send me!"

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### *Schools for Teaching Western Learning in Soochow.\**

BY REV. J. W. DAVIS, D.D.

THE Chinese have been brought very greatly under the influence of the thought that they will do well to tread in the footsteps of the Japanese in obtaining the benefits of Western science. There is a great and growing desire to learn the secret of the military and naval power, the lack of which makes China weak. The marvelous development of the Japanese empire, accomplished in the reign of a single Emperor, is a phenomenon which challenges the attention of all the thinking men in China. Since the Chinese were so ignominiously defeated by the Japanese in 1894-5 the desire to acquire the skill in arms which enabled their diminutive foe to inflict so humiliating a defeat, has steadily grown until it now profoundly influences the national mind. But the idea that mere physical force is in itself insufficient and must be guided by a class of men well educated and qualified to direct that force, has also grown and is growing. The Chinese are a literary people, and know by a deep and long cultivated experience the benefits of education. They have had their minds recently turned to view closely the national system of education in vogue in Japan, and a most earnest effort is put forth by some of the literati to adopt a similar system in China.

However loose and inadequate for the purposes of a strong government the control maintained over the provinces by the Manchu dynasty may be, that control is nevertheless real. The constitution of the Chinese government is in one sense a written constitution. It is embodied in the laws of the empire which have descended by ordinary generation from the time of the Tang dynasty, about six

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\* Read before the Soochow Literary Association, December 5th, 1902.

hundred years after Christ. A part of the complex political machinery by which the central government binds to its antique driving wheels the thinking men of the provinces is the time-honored system of literary examinations. These lead the aspirant after literary and political honors up from examination to examination, from the district to the prefecture, thence to the capital of the province, and thence by a long leap to the capital of the empire.

Whatever the new system of education may be, it is inevitable that the lines along which it is built up must, to a considerable extent, be analogous to those on which the old system has been conducted. The preliminary studies of the Chinese youth must be conducted in the provinces and the goal must be in Peking as it has been for centuries.

The student of biology finds in all divisions of the animal creation several systems, each of which runs through the entire organism. There is the bony system, the muscular system, the circulatory system, the nervous system. The military system of a nation is like the bony system of an animal. If the military system be inefficient the nation will lack backbone and be weak. The commercial and agricultural machinery of a nation is like the muscular system of an animal. If commerce and agriculture do not flourish the nation will be slow and dull. Leaving the circulatory system of the animal to illustrate the religious and moral system of the nation we compare the nation's educational system to the animal's nervous organization.

The educational system of China is like that of an animal which has the organization of its nerves complete, but the lines are so attenuated that they are in some parts almost invisible. They act with an energy so feeble that it is scarcely felt at all.

Not long ago there was a formal attempt to establish a complete system of schools in China, consisting of four grades: (I). The Primary Schools, 小學. (II). The Middle Schools, 中學. (III). The Colleges 高等學 or High Schools. (IV) The Peking University.

(I). As to the first of these schools, the Primaries, they are committed to the care of the three District Magistrates who reside in the city, but they cannot be established at first because there are not enough teachers prepared according to the system proposed. It is necessary therefore that the higher schools be established as soon as possible in order to prepare teachers. This naturally prevents the higher schools from being at first as high in standard as is to be desired. At this time we may say that the schools to be found in Soochow are in the formative state. (II and III). According to the Imperial decree there is to be in each prefecture a college or high school and a middle school (or schools) and subsidiary to these



several primary schools. We find near the Foo Hieh 府學 prefectural college, otherwise called by foreigners the Confucian Temple, a lot of newly erected buildings, and on examination perceive that they give a local habitation and a name to the middle school and the college. The work of the middle school is expected to begin after next China New Year. The work of the college, or high school 高等學, is in full swing, and I will give a brief outline of it.

*Teachers.*—There are no foreign teachers employed; the eleven engaged in the work all being Chinese. Of these, five teach Chinese branches: two teach Mathematics, two teach English, and two teach French. The teacher of English is Mr. Wu, the interpreter in the Governor's office. He speaks English with great accuracy and devotes a large proportion of his time to the college work. I am indebted to his kindness and courtesy for the information conveyed in this paper.

*Students.*—There are sixty students in all. In the forenoon all study Chinese history, literature and government, also mathematics. In the afternoon the classes in English and French are held. Twenty-five students study English and twenty-five study French. As to age, the students seemed to be from sixteen to twenty-two or twenty-three years old.

*Method of Teaching English.*—The graded readers in English and mandarin, from the Primer to the Fifth Reader, are the text books. There is also an English and Chinese Grammatical Primer in the series, but it is very hard to understand and is practically unused. This series is the same as that used in India. The reading lessons are as to the English text unchanged. But the Indian text is removed and replaced by the mandarin. Note carefully that the lessons in this series are in a goodly number of cases little essays on Christian themes. I give a short list of subjects: The Soul, Our Heavenly Father, The Good Shepherd, The Brazen Serpent, The Religions of the World, The Wisdom of God displayed in the Lower Animals. As to the method of teaching English, one feature is to dictate selections from the celebrated Chinese history, Tung Kan Kong Muh, and make the pupils translate them into English. The extracts are copied carefully and then deliberately translated. The work is not done hastily as an oral exercise. Essays or compositions in English are written on subjects assigned. Here is an extract from one of the essays. I copied it by permission during my brief visit to the school. It shows how the truth is gradually finding its way into the minds of the Chinese. "History is a record of events that have happened since the world was created. When you study a history you may learn from it the time at which the world was created, the deluge took place, Jesus Christ was born, etc."

*Text books in History.*—Peter Parley's Universal History is used by beginners. History of the World from Earliest Times to 1898. By Sanderson, London. This is used by more advanced pupils.

*Text-book in Geography.*—"Oxford and Cambridge Geography; edition of 1902. Expressly compiled for secondary schools and for pupils preparing for Oxford and Cambridge local examinations." There is no large wall map in the school-room except a very well executed map of China, Korea, and Japan. This is made in Japan.

*Text-books in Mathematics.*—The teacher of mathematics has had no foreign instruction at all. The text-book shown me is a translation by Dr. Fryer of a French work on Trigonometry, Plane and Spherical, by Godchaux. The teacher, not having had any foreign training, seems not to be acquainted with the full line of mathematical text-books made by missionary teachers.

In addition to the books mentioned, I saw on the teacher's table, in the room where English is taught, a copy of "The Advanced Grammar for Indian High Schools and University Students. London: The Christian Literary Society for India." But the book is in English only. History awaits the coming of the man who will explain fully and intelligibly in Chinese the principles of English grammar. What the rising generation of Chinese students sorely need to know, is English as she is parsed. The grammatical constructions of the Chinese language are so simple that the complicated forms of speech found in other tongues are to Chinese youth a deep and dark mystery.

As to laboratories for teaching chemistry or illustrating heat, light, sound, electricity, there is nothing of the sort as yet. There are no collections of specimens illustrating geology or zoology or botany. There is no library for the common use of the students.

#### CONTRACT WITH THE GOVERNMENT, STIPEND, ETC.

Students sign an agreement to serve the government for a number of years after completing their studies. They also agree in writing not to become members of any "depraved sect." This means not to join any of the secret societies which abound in China. It also refers to membership in Christian churches established in China by foreigners. Some of the students are to be sent to Tokio, some to Peking to complete their education in a government university. To those who sign the required contract and make satisfactory progress in study, a stipend of three taels a month is given.

*Holidays.*—The example of Japan in making the Christian Sabbath a legal holiday is not followed in China. The government

has not recognized the day as a holiday. But an attempt is made in this school to meet the need of a day of rest. The principle of having such a day is tacitly acknowledged as good. The 1, 8, 15, 23 days of each moon are taken as holidays. These days mark the principal changes of the moon.

*The Cost of maintaining the School* is hard to determine. My informant gave as a rough estimate \$20,000 a year.

*The School connected with the Telegraph Office.*—There is a school connected with the Soochow Telegraph Office. It is under the superintendence of the chief manager of the office. It is found in the northern end of the city. The name is fanciful. The Five Acre Field: more literally, The Five Mow Field. This school was a few years ago under very efficient superintendence. The teacher in charge, Mr. Yung, was an unusually good man. He spoke English well and was a diligent student. But he has gone to Shanghai to take part in the Kiangnan College. There are at present very few students in attendance. The number is twenty-four. One reason perhaps for the school's falling off in influence and failing to grow, is the fact that as soon as students reach a fair degree of proficiency they are drafted off to go to the Kiangnan College in Shanghai.

It is scarcely worth while to discuss the small private schools where men with scarcely a rudimentary knowledge of English nevertheless profess to teach "English as she is spoke." The teachers in these schools remind us of the story of a Chinese teacher who was rebuked by a foreigner for pretending to teach English when he was utterly incompetent to do so. The teacher earnestly refused to submit to the criticism saying, "I know down to the letter M". He was in the same category with the Japanese who had at least made a beginning in the study of English. Approaching a missionary who seemed willing to converse with him, he cleared his throat and began the conversation thus, "Good morning, Sir, Madam, or Miss," precisely as he had learned it in his book.

#### THE PRESBYTERIAN HIGH SCHOOL FOR BOYS.

The Northern Presbyterian Mission has a high school for boys conducted by Rev. J. N. Hayes, D.D. It was begun ten years ago, in 1892. Ten students have finished the course of studies here and three others nearly finished, taking their last year's course in Hangchow when Dr. Hayes was in U. S. A. English is taught. The text books are those included in the Commercial Press Series, adapted to the use of Chinese students from the text books of India. The other studies are geography (political and physical), arithmetic, algebra, trigonometry, conic sections, calculus, zoology, natural



philosophy and chemistry. The last is taught by the use of actual experiments so far as practicable with a small laboratory. There are forty-five students in the school at present. Six of these are from Christian families; the rest from heathen families. During the past ten years about twenty-five of the students have become Christians. Of those who have finished the course of studies, a few have gone to the Mission Press in Shanghai to work. Two have died. Two are studying theology. Four have been and are teaching schools on their own account. Of these one is at Kwen-san. The magistrate of that city recently wrote a letter to Dr. Hayes speaking of the young man in favorable terms. Another is in Li-li, a large town south of Soochow, where he has as pupils young men from some of the best families in the place. His salary is \$400 a year. He teaches ten months and rests during the sixth and seventh. The terms of admittance to Dr. Hayes' school are: If entered for one year, \$30; if papers are signed for four years, \$100; if for seven years, \$140. The teaching is done by Dr. Hayes and four Chinese assistants. The students are all carefully instructed in the knowledge of Christian truth. They attend daily prayers, and in the Sabbath school special efforts are made to teach them Bible truth. Some instruction in Christian truth is imparted daily by the use of books on Evidences of Christianity, etc.

#### THE SOOCHOW UNIVERSITY, 東吳大學堂.

The Anglo-Chinese School of the Southern Methodist Mission in Soochow was opened on the street called Kung Hong, November 18th, 1895. There was a demand in the city for such a school, and it was felt that the mission workers should meet the demand and endeavour to control the new education of China. The school prospered from the start. The number of pupils at the opening was twenty-five. By the autumn of 1898 it was one hundred and nine. After that, the practical deposition of the Emperor and the general change in the policy of the government caused many of the students to drop out, but the school continued to flourish, and the tuition fees received were ample to meet all the expenses of the school, including the salary of one foreign teacher. In the autumn of 1899, Dr. W. R. Lambuth, Mission Secretary of the Southern Methodist Church, was present at the Mission meeting. The educational work of the Mission was discussed, and it was decided to establish an institution of high grade in Soochow, providing for (a) an Academic Department; (b) a Theological Department; (c) a Medical Department; and also, when expedient, to establish other departments, such as Law, Engineering, etc. The Board of Missions of the Southern Methodist Church in May, 1900, approved the plan

and appointed a Board of Trustees on the field to carry it into effect. It was decided to remove the school from the Kung Hong to the T'ien Sz Tsong as a more suitable site. It was easier to obtain a large piece of ground at the T'ien Sz Tsong than at the Kung Hong, and the new site would be nearer the rest of the Methodist Mission work. Through the help of the officials a large plot of ground was secured. Liberal subscriptions were made to the enterprise by the people of Soochow and neighboring cities. In all about \$20,000 (Mexican) were subscribed. Of this about half has, up to the present, been paid in. In the U. S. A. about \$80,000 (Gold) have been subscribed. Of this about \$50,000 have been sent out. Of this \$50,000, \$30,000 have been appropriated for use in erecting the new building which has been planned with great care and is now in process of construction.

As to the name of the institution, the promoters of it have been slow to use the word university, thinking it too pretentious. But if work develops as hoped for that is the only word that will describe the school.

In the spring of 1901, just after the Boxer troubles ended, the school was opened with fair attendance, and has continued ever since.

#### COURSE OF STUDY IN THE ACADEMIC DEPARTMENT.

In the Academic Department two courses of study have been outlined: (a). A Preparatory Course. (b). A Collegiate Course.

About one-half of the work done by the students in the Preparatory Department is in Chinese and the other half in English. In the Collegiate Course the English studies will require more than half of the student's time.

In the Chinese Course the students will be drilled in Chinese history, literature, government and composition. The aim is to make them proficient in their own language. The English course is a means to an end, viz., it prepares the students to obtain a knowledge of Western learning.

The teachers in the Academic Department are:—

D. L. Anderson	Wong Mu-an.
W. B. Nance	Hsü Yu-hsin.
N. Gist Gee	Chang Ping-sheng.
R. S. Anderson	Kao Yuan-hsiang.

#### THE MEDICAL DEPARTMENT.

For many years there has been a medical school connected with the Methodist Mission. It was begun by Dr. W. R. Lambuth and has been continued by Dr. Park and others. Recently it has been under the charge of Dr. J. B. Fearn and Mrs. Fearn, who is herself

a physician. They have been ably assisted by Dr. Trawick and Mrs. Trawick and Miss M. H. Polk, M.D.

The school has sent out about thirty men and five women, well trained in Western medical science. They have, as a rule, done well in their profession, and some of them now occupy good positions.

This medical school will soon be merged into the new institution. The whole matter has been fully considered and work will begin under the new arrangement in the spring of 1903. The faculty will consist of Doctors Fearn and Trawick and two female physicians, viz., Mrs. Fearn and Miss Polk. The institution is now regularly chartered under the laws of the State of Tennessee, U. S. A., and will confer degrees in a strictly legal and regular manner. Candidates for degrees will be required to pass rigid examinations demanding a high grade of proficiency. Students seeking admission to the medical school will be required to know English well enough to read it readily. Some of those who have gone forth from the school as physicians take American medical journals and buy new books in English and keep up with the progress of modern medical knowledge. In the new building now under construction a large amount of space will be devoted to teaching science. A well appointed chemical laboratory will be provided and a microscope of high magnifying power will be included in the outfit. The medical students will be required to make full use of the advantages thus afforded for thorough work. There are ten students now in the medical department and more are expected.

#### NUMBER OF STUDENTS, TUITION, TEXT-BOOKS, ETC.

There have been in all 105 students enrolled this term. The tuition fee is \$65 for ten months. Food \$30. The series of text-books prepared by the Commercial Press on the basis of the Indian text-books are not used in the Soochow University. The books used are those published by the American Book Company. Of the students in attendance a very small proportion come from Christian families. Nearly all come from the families of the literary class. Instruction in Christian truth by the free use of the Scriptures is a marked feature of the work done. Every day begins with Bible reading and exposition, singing and prayer. Bible classes are taught on Saturday, 10 to 12 a. m., and on Sunday the students are under Christian instruction in some form from 9 to 12 a. m.

It was stated above that the sum of \$30,000 was appropriated to the construction of the new building. The balance of the \$50,000 (Gold) will be used in building dwelling-houses on the land owned by the Mission in Shanghai. These houses, built at a cost of



\$20,000 (Gold), will be rented out and the income devoted to the current expenses of the university.

#### METHODIST MISSION DAY-SCHOOLS.

The Woman's Board of Missions of the Southern Methodist Church carries on a large day-school work under the care of Misses Atkinson, Williams and Tarrant. Ten schools, containing two hundred pupils taught by native teachers under foreign supervision, represent this work. In addition to the Chinese language and literature, English and mathematics are taught. Fees are required of all pupils, except a small number of girls. Pupils who devote all the time they spend in the school to English pay \$5 a month. In these schools special attention is paid to the imparting of Christian truth by the use of catechism, Bible lessons, singing Christian hymns and learning prayers.

#### MEDICAL MISSION SCHOOL OF THE PRESBYTERIAN CHURCH

(SOUTH), U. S. A.

Dr. J. R. Wilkinson came to China early in 1895 and began to teach a medical class in 1896. In this work he has labored single-handed. With restless energy and indomitable spirit he has pressed on in the face of great difficulties and now has a class of thirteen students. Their instruction has been partly theoretical and partly practical, as he makes them help him in the work of the Elizabeth Blake Hospital, which has accommodations for nearly a hundred patients in the two ward buildings; one for men and the other for women and children. There are from thirty to fifty in-patients in the wards all the time and a steady flow of day patients in the clinics. The students are of two kinds. One kind is paid by Dr. Wilkinson at the rate of \$2.50 a month at first; the rate increasing each year of attendance during the course of seven years. The majority of the students are of this class, and at first no others were thought of. But the growing reputation of the hospital has attracted another kind of students. A few young men of some of the wealthiest families in the city have come and proposed to pay \$100 a year for the privilege of learning Western medical science in a practical manner. Dr. Wilkinson's medical school, like many others, is in a formative state. The hospital is an openly and emphatically avowed branch of the great work of Christian propagandism. A foreign evangelist, assisted by a native preacher, devotes his whole time to preaching the gospel in connection with the hospital work. The students attend Christian services daily. The general plan of the school is to train men as Christian physicians and send them out to lead Christian lives among the people and thus help to build up a Christian element in Chinese society.

To train men to be helpers in medical mission work is a part and a great part of the plan. But it is not the whole of it. The object is to advance the interests of Christianity not to build up a school merely for the benefit of students outside of the Christian church. But as it is impossible to tell who will accept Christianity and who will not, it is not thought wise to reject all students who are not, on entering, professed Christians. Such a principle would break up or prevent the growth of every school in connection with mission work—academical, medical or industrial.

#### MEDICAL MISSION SCHOOL OF THE PRESBYTERIAN CHURCH

(NORTH), U. S. A.

The Tooker Memorial Hospital for women and children, under the care of the Northern Presbyterian missionaries, Dr. Frances Cattell and Dr. Mary Fitch, assisted by Misses Lattimore and Moomau, has two female student-helpers. They have had excellent training in mission boarding-schools and are daily becoming more efficient under the practical and painstaking instruction of their foreign teachers.

#### MISSION BOARDING-SCHOOLS FOR GIRLS.

There are in Soochow two mission boarding-schools for girls. The Laura Haygood Memorial School, taught by Miss Pyle, of the Southern Methodist Mission, has been in existence, under another name, for years. The new buildings are under construction and the school will soon take a new lease of life with its new name and new surroundings and increased facilities for work.

The Sibley Home Boarding-school for Girls, under the care of Miss Elizabeth Fleming, of the Southern Presbyterian Mission, has been established and conducted for a few years and contains about twenty pupils, partly boarders, partly day scholars.

In both of these schools English, mathematics and geography are taught, either personally or under close personal supervision on the part of the foreign missionaries in charge.



## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Teaching English in China.*

TEN years ago there were comparatively few of our Mission schools which gave much attention to the teaching of English.

Now nearly all of the boarding-schools for boys and many of the day-schools have introduced English, and the girls' schools are rapidly following suit. Some knowledge of the English language is now considered a necessary part of the education of every wide-awake Chinese young man, and although the temptations connected with it are great, yet the arguments in its favor are so weighty that the subject "Shall we teach English in our Mission Schools?" no longer occupies a place on the programme of our educational conferences.

The question that confronts us now is, "How shall we teach English?" and educationists are beginning to prepare books adapted to the needs of Chinese students. A few years ago we were content to use the books published by the Christian Literature Society of India, mainly because they were cheap and also because they contained some good religious instruction; but now there is a demand for better books, and the Chinese are willing to pay for them.

As yet there are very few books which are really adapted to the requirements of our Chinese schools, and while we are in the experimental stage, would it not be well at least to consider the question whether there is not a better way than that of beginning with the ordinary spelling of English words? A writer in the *New York Independent* (Mr. Geo. D. Broomell) has contributed a very suggestive article on this subject, in which he advocates the use in the Philippines and in Porto Rico of the "Scientific Alphabet" adopted by the American Philological Association. He writes:—

"As a scaffold, let the schools in the Philippines and in Porto Rico be supplied with first, second and third Readers printed in this alphabet. Then teach the pupil the forty speech-sounds of our language and their invariable symbols. As soon as he has mastered these he is ready to vocalize correctly whatever is in his textbooks and to write any word deliberately spoken. He can fasten on



the written page any word added to his vocabulary, and no part of the picture will be distorted by words that follow. The spoken language and the printed being in perfect accord, each will greatly aid in the acquisition of the other.

"As a sequel to this there should be a few volumes of general reading printed in this simple spelling. There could be no objection if they amounted to a small library.

"But the pupil would not do much reading before he would desire to have access to the entire field of English books, and he would very soon discover sufficient resemblance between ordinary print and that of his text-books to encourage him to take the final step. A book with the same matter in current and in text-book spelling on facing pages would furnish an inclined plane from the "scaffold" to ordinary reading, and would certainly enable the learner to go forward without a teacher's aid."

"Hon. William T. Harris, writing on this subject some years ago, affirmed that children learn to read a phonetic system and then current English in much less time than the current alone without the aid of the other. He also declared that children so taught make better scholars in everything, spelling included, because of the training of analytical power instead of mere memory, as in the ordinary method. Of the matter of spelling he said: 'It has been demonstrated by actual experiment that children will learn to spell the English language far more correctly and in one-half the time by first learning to read in the phonetic way.'"

Those who have taught the Romanized writing of any Chinese dialect and have witnessed the ease with which it is acquired by pupils of average intelligence, can realize to some extent what a boon it would be to English-speaking people if our language were written and printed in Romanized form. To learn to spell English correctly seems to some almost as difficult a task as to learn to write in Chinese character the few thousand syllables needed for ordinary composition. As the use of Romanized has been shown to be a great help in acquiring a knowledge of the Chinese character, we are quite ready to believe that what Mr. Harris has affirmed to be true in America, will be found true in China also, and that the Romanized or phonetic spelling of English would greatly help toward the acquisition of our "classical" spelling.

We should be glad to hear from our teachers on this subject, and especially from those who can give the results of actual experiments along this line.

We know that the use of Webster's diacritical marks have been a great help in teaching accuracy of pronunciation, and we are inclined to think that the use of the "Scientific alphabet" would be

even more helpful in this direction, while at the same time our teachers of English would be led to be more careful in keeping their own speech free from colloquial forms of pronunciation.

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### *Meeting of the Executive Committee.*

#### EDUCATIONAL ASSOCIATION OF CHINA.

THE Committee met at McTyeire Home, December 5th, 1902, at 5 p.m. Present: Dr. Parker, *Chairman*, Messrs Bentley, Bitton, Sites and Silsby. The meeting was opened with prayer, and the minutes of last meeting were read and approved. The names of Revs. G. F. Mosher and Geo. W. Coultas were proposed for membership in the Association and approved.

The General Editor made the following report, which was approved:—

“I have to report: 1. the purchase of 2,500 copies of the Map of the World in Hemispheres and 6,000 Wall Charts of Astronomy, Birds and Animals, at a total cost of £149.

2. In accordance with the action of the last meeting of the Executive Committee, I have consulted with Rev. G. F. Fitch and Dr. Timothy Richard in regard to the pirating of educational and other books in Shanghai. After careful discussion of the subject, we agreed that it will be well to permit the native publishers to reprint our books under the following conditions: (1). That in all cases the owners of the books to be reprinted shall be consulted and terms arranged as to payment of royalty, etc. (2). That the names, both of the authors and the owners of the books, shall be printed in the preface. (3). That the names of the printers and the publishers, together with the number of the edition, shall be printed on the title page.

We decided further to address the Shanghai Taotai, through the Doyen of the Consular Body, reporting our action and asking him to issue a proclamation embodying the same with a statement that he would uphold it in any case that might be brought to his notice.”

The Committee authorized the printing of an edition of 1,000 of Dr. Mateer's General List of Technical Terms, to be bound in half cloth.

The Secretary was authorized to have printed 2,000 letter-heads and envelopes for the use of the officers of the Association.

Dr. Parker reported the purchase of maps and charts from W. and A. K. Johnston & Co., to the amount of £149, 6d. Approved.

The General Editor was authorized to prepare a Chinese catalogue of our publications and a briefer and cheaper catalogue in English.

Committee adjourned to meet January 9th, 1903.

J. A. SILSBY, *Secretary.*

A number of gentlemen and ladies had the pleasure recently of meeting Miss C. P. Hughes at the home of Dr. and Mrs. Timothy Richard and enjoyed very much an informal talk, in which she gave some of the results of her observations in Japan. Miss Hughes was on her way back to England, having spent a year in Japan studying the educational situation in behalf of the British government and also lecturing and doing other educational work for the Japanese government. We hope to give some account of her observations in next month's RECORDER.

The Records of the Fourth Triennial Meeting of the Educational Association of China are now published and ready for distribution. The price is \$1.50; members can procure copies for \$1.00. A carefully prepared Index adds greatly to their value. The book is for sale at the American Presbyterian Mission Press, and is well worth a careful study by all interested in educational work among the Chinese.

## Correspondence.

THE SCRIPTURE UNION IN CHINA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me through your Correspondence columns to bring before the notice of your readers the Chinese Branch of the Scripture Union for Children and Young People in connection with the Children's Special Service Mission. (The Chinese name of the Union is 讀聖書會.)

The lists of readings for the Chinese year, commencing January 29th, 1903, and concluding February 15th, 1904, have already been issued, but further supplies, or sample copies for those who may not have seen the Readings, also 1903 portions in English,

picture leaflets in Chinese, etc., may be had on applying to the undersigned (address, 18 Peking Road, Shanghai).

We lost a number of members in 1900, but we are glad to report a growth in numbers and vital interest. Encouraging letters are frequently received from different parts of China. For instance, a London Mission worker from Peking writes how "members have expressed the great advantage they have derived from the systematic reading of the Bible," and a letter from a China Inland Mission station in far Kansuh says: "T'sinchow S. U. send greetings, and each Sunday remembers other parts of the world's S. U. in prayer."

Yours truly,

GILBERT MCINTOSH.



## Our Book Table.

"Is There Anything in It?" Some After-crisis Vindications, by Gilbert McIntosh. Shanghai: American Presbyterian Mission Press. Price 30 cents. (London: Morgan and Scott.)

Mr. Gilbert McIntosh has followed his earlier pamphlet on "The Chinese Crisis and Christian Missionaries" by another of a similar character, covering about eighty pages and embracing eight chapters. It is called "Is There Anything in It?" and gathers up a variety of testimonies to the value and permanence of missionary work in China, the contemplation of which, either by critics in China or in the home lands, cannot fail to be a service to the cause of truth. It is only when these testimonies are collected that one realizes how numerous and how weighty they actually are, covering as they do almost every point which is made against mission work. We should be glad to see Mr. McIntosh's booklet circulated by the thousand in the home lands of all the missionaries in the empire, and it might be a wise investment to distribute copies judiciously at strategic points. Try it, and see.

A. H. S.

### "E PUR SI MUOVE."

The following is a translation from a native contemporary:—

Why is China less powerful than other nations? China is less powerful and less progressive than other nations, because the Chinese do not know well how to use the alphabet, and therefore too much time is wasted in studying. The more quickly a word can be found in the dictionary, the more quickly a language may be learnt. In Western languages words are found quickly by means of alpha-

bets. Chinese also have an alphabet, but they do not know well how to use it. Many Chinese teachers have Kanghi's Dictionary, but on account of the trouble, delay, and uncertainty in counting strokes, they seldom use it. It takes so long to learn Chinese characters that no time is left for studying other sciences. There is now a method by which Chinese also can, as quickly as Westerners, find characters without counting strokes. This method costs four dollars, and may be learnt in four hours. It is called: "Poletti's Chinese and English Dictionary" and it is sold at the Presbyterian Mission Press, Shanghai.

We drew attention to this method when reviewing Mr. Poletti's Dictionary in 1889, and we note that the Chinese are now appreciating its value.—From *North-China Daily News*.

西洋歷史教科書。2 Vols. Published by the 商務印書館, Commercial Press. Price fifty cents. Sold by the Presbyterian Mission Press. Translated by Japanese and printed by Chinese.

A History of the West by Orientals, beginning with ancient times and ending with a general review. It evidently intends to be impartial. European history cannot be correctly written without mentioning Genesis, the Jews, Jesus, the Apostles, Luther, and Calvin. Instead of performing laparotomy on the statements of this history we will recommend the book to every well wisher of China, especially to missionaries. It represents a wonderful independent movement towards the truth by Chinese. How different the beginning from our 天地萬物從那裡來的! 地球起原之說分爲三節曰

星露說曰太陽系曰人類之始祖, The Nebular Hypothesis, Solar System and The Progenitors of Mankind! America is included in 西洋.

Even the title is startling.

From the same Press another volume is sent to us, 理財學精義 (政學叢書) Economics, Governmental Series. Price forty cents. This is also worthy of careful study. As a commentary on the circulation of Western books in Shanghai (and Shanghai is the epitome of the new China) the fact may be stated that an intelligent Chinese gentleman experienced great difficulty in finding a copy of the Four Books in the native book stalls of this metropolitan centre.

S. ISETT WOODBRIDGE.

The China Mission. The Mission of the Church Missionary Society. By the Ven, Arthur E. Moule, D.D. London, Church Missionary Society, 1902. Fourpence.

Following are the contents :—

*Introduction.*

Part I.—China as a Mission field.

- I. Size and population.
- II. Scenery and Productions, Habits and Customs.
- III. History.
- IV. Literature.
- V. Education.
- VI. Religion.
- VII. Language.
- VIII. The Term Question.
- IX. The Opium Trade.

Part II.—Mission Work in China.

- I. History of Missions.
- II. C. M. S. Work in China.
- III. Anglican Bishops in China.
- IV. The Missionaries at Work.
- V. Bible Translation and Distribution.
- VI. "It will come."
- Chronological Table.

As only sixteen of the seventy pages of this valuable book directly

concern the work of the Church Missionary Society, it will be of general interest. The consummation of the chapters is an exhibit of a tempting field for missionary activity and a rare opportunity for the church. Each page declares the author's love for the Chinese people, and everybody loves Arch-deacon Moule. He must have been in England and homesick for China when he thus pictures the fresh beauty of Mid-China midsummer:

"Overhead is the arch of the blue summer sky, broken only by the white masses of the thunder-storm still far away on the northern horizon. The groves of graceful bamboo are swept and swayed by the strong southerly monsoon; and far down in the plains there are breadths of golden grain ready for the sickle—yellow reaches intersected by the lines of 'pride of India' or 'willow which mark the water courses.'"

Gracey of course, is responsible for the following: "Chinese cities, as a rule, are walled; and the number of these is sometimes reckoned at 17,000."

S. ISETT WOODBRIDGE.

Paraphrase of First Corinthians, in Simple Wên-li. By Rev. R. H. Graves, D.D. Twenty-nine leaves. Price seven cents a copy. Published by the China Baptist Publication Society, Canton, China.

What the Chinese need is light, more light on the Bible and from the Bible. And none need it more than the native preachers. To meet this need Dr. Graves recently made a Paraphrase on Romans. The production of this volume on First Corinthians is a continuation of the good work. It is not a commentary. There is no long labored introduction. The deep Wên-li Preface, reproduced in the exact style of the Chinese friend, whose far-fetched classic allusions are matched by his free-handed pen-

manship, is conspicuously absent. Some of these Prefaces remind one of the criticism made by an American divine on a clerical brother who "could go down deeper, stay down longer and come up drier" than any other man he knew. This little book sets forth in a clear cut manner the meaning of the Epistle, and from its style, strong, simple, unpretending, the reader would imagine that some earnest spirit stood by the author during his work, ever saying, "make it plain."

The gist of the Epistle is concisely stated in nine points: (1) Introduction. (2) Strife. (3) Disorders in the Church. (4) Marriage. (5) Meats that have been offered to idols. (6) The Lord's Supper. (7) Spiritual gifts. (8) The Resurrection. (9) Personal messages.

In the ninth verse of the first chapter, Dr. Graves finds the central idea of the Epistle, viz., the Believer's Fellowship with Christ. Using this as a thread of gold on which to string Paul's gems of thought, the main teachings of the Apostle are thus enumerated: Fellowship with Christ—(1) Hindered by mutual strife. (2) Illustrated by baptism. (3) Begun in effectual calling. (4) Consists essentially in receiving the Holy Ghost. (5) Perfectly attained by none. (6) Made impossible by personal impurity. (7) Inconsistent with a litigious spirit. (8) Hindered by eating things offered to idols. (9) Not hindered by marriage. (10) Should lead believers to support their teachers. (11) Must be real, not merely nominal. (12). Takes many forms. (13) Illustrated by the Lord's Supper. (14) Manifested by spiritual gifts. (15) Necessarily produces love. (16) Necessarily involves the resurrection of the body. (17) Bears fruit in benevolence.

After this analysis comes the paraphrase itself, which is exceedingly helpful to the reader.

JOHN W. DAVIS.

A Maker of the New Orient, Samuel Robbins Brown. By William Elliot Griffis, with many illustrations. Fleming H. Revell Co., New York and London. Price \$1.25 (gold) net.

Dr. Griffis is already well known for his several books on Japan, notably "The Mikado's Empire;" "Japan: its History, Folklore and Art," etc., and now we have this latest production of his pen, setting forth the life of one of the pioneer missionaries to both China and Japan. Dr. Brown arrived in China in 1839 and spent about eight years in Macao and Hongkong, and began a work which has been far reaching for good in its influences for the regeneration of China. Mr. Griffis does not write as freely and interestingly about Dr. Brown's work in China as he does about that in Japan, and this is explained by the fact that he himself lived in Japan and was there brought into personal contact with Dr. Brown, while the time spent in China was a matter of mere history.

Failing health compelled his return to the U. S., where he remained for some time, engaged in pastoral and educational work until called to undertake pioneer work in Japan.

Dr. Brown was preëminently an educationist, and as such believed that the great hope of missions lay in raising up an educated ministry, and, for the country, in laying the foundations of Christianity deep in the hearts of young men who would eventually become the molders of a new government and the power that should help mightily in setting the nation in a place of honor among the nations of the earth. He had a happy faculty of attaching his pupils to himself, so that they seemed never to forget him, no matter how widely separated in time or distance.

One of the most interesting incidents given in the book is that of Rev. Okuno Masatsuna, of



whom it is narrated before his conversion that "he went through the dreadful penance of standing naked in midwinter before the gods of each shrine and pouring cold water upon his person, hiring proxies to do the same in his behalf in different places. In fifty days he had made ten thousand douches, having fasted sometimes for seven days, eating absolutely nothing and only sustaining life by drinking water. Sometimes he would go in weakness so great that he would require a friend or two to hold him up as he crawled slowly along, and then, standing before the door of the shrine, poured bucketful after bucketful of water cold as ice over his head until his skin turned black, and his emaciated body was scarcely able to keep him from falling. When his bamboo tallies were all used up, showing that his vow was fulfilled, his friends would help him to go to some house, and seating him by a charcoal brazier, persevered in restoring the vitality of his poor, almost frozen body." This man subsequently became a most devoted as well as eloquent and able minister of the gospel.

Perhaps the crowning work of Dr. Brown was that of Bible translation, in which he had the joy of witnessing the completion of the entire New Testament, although not able to finish the work before finally leaving the field. He was compelled to return to the U. S. for the last time in 1879, and quietly fell on sleep in 1889.

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#### REVIEWS BY A. H. S.

*My Dogs in the North-land.* By Edgerton B. Young, author of "On the Indian Trail", "The Apostle of the North", "Three Boys in the Wild North-land", etc. F. H. Revell Co. September, 1902. Pp. 285. \$1.25 (gold) net.

We strongly advise any of our readers who observe the rule of having the children go off to bed 'at nine o'clock, sharp', *not* to allow

the volume of Rev. Edgerton Young, giving stories of his marvellous dogs in the country of the Cree Indians, to find entry into their well-regulated homes. In that case not the children only but the parents of the children will be demoralized up to the time that the last page has been turned. Dr. Young is the author of two (or more) previous volumes, already reviewed in these columns, but this one will probably command an even wider circle of readers. There is a frequent suggestion of repetition, as if the separate chapters had been originally published in journals, but this is a minor defect in comparison with the absorbing interest of the almost intelligence of the good and bad canines here made the subject not only of characterization but almost of biography.

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*Soo Thah.* By Alonzo Bunker, D.D. With an Introduction by Henry C. Mabie, D.D. Revell Co. August, 1902. Pp. 280. \$1.00 net.

The author was for thirty years a resident among the Karens, and is expert in the lore of the hill-men of Upper Burmah, about whom this story is told. The slight thread of story, illustrated by descriptions of customs and scenery and historical incidents, is connected with the life of the lad whose name is a part of the title and who was one of the earliest to adopt Christianity at its sudden advent. This story cannot be too often told, and it is one adapted to muzzle the oft-repeated challenge that Christianity can do nothing for the degraded non-Christian peoples. This volume ought to find its way into Sunday Schools in the home land, and will have a certain interest in any land. The experienced missionary will find a great many places where it will appear to him that there might with advantage have been fuller explanations and more detailed

adjustments of the various sections, but these are minor matters, and should not detract from the general value of the fresh and vital narrative. It is not customary for novels to be furnished with a map for the edification of the reader as to the geography of the scenes described, but in a book of this kind the absence of it is a distinct and an unfortunate defect.

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Electricity and its Similitudes. The Analogy of Phenomena, Natural and Spiritual. By Charles H. Tyndall, Ph.D., S.T.D., Associate Member of the Am. Institute of Electrical Engineers and Member of the N. Y. Electrical Society. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh, August, 1902. Pp. 215. \$1.00 net (gold).

Dr. Tyndall is a graduate of William's College and of Auburn Theological Seminary, and has studied in the universities of Bonn and Berlin. At the present time he is the pastor of the Reformed Church in Mt. Vernon, New York, and has been especially successful in preaching 'object sermons'. He has already published two volumes in this line, and the present one is fully worthy of its predecessors. It deals with the phenomena of electricity, with which most of us have but an imperfect and casual acquaintance, from the standpoint of one familiar with both facts and theories, and deduces resemblances between these physical manifestations and those laws of the spirit which really rule the universe. The book thus opens up a world which to many will be as fascinating as it is new. It bears some resemblance to Prof. Drummond's "Natural Law in the Spiritual World", and yet is quite different.

The reading of these chapters can scarcely fail to stimulate faith, and should prove a wholesome tonic in a day of general indifference to spiritual truths.

By Order of the Prophet. A Tale of Utah. By Alfred H. Henry. Illustrated by E. S. Paxson F. H. Revell Co., Chicago, New York, London, and Edinburgh. June, 1902. Pp. 402.

The author of this novel is a Methodist clergyman, at present stationed at Butte, Montana, but formerly resident in Salt Lake City for five years. He has assimilated the underlying assumptions of Mormonism and has familiarized himself with its earlier history, so that his tale, which is laid in the early fifties, is a semi-historical sketch of the means by which this unique delusion has rooted itself in most of the Christian countries of Europe, and has thence been transferred bodily in the form of a Latter Day Church to the wilds of Utah beyond the Rockies. There are probably not many persons who have the information requisite to comprehend the dense mystery by which this surprising result has been not only achieved, but by which Mormonism, in the face of railways, immigration of gentiles, and the most vigorous efforts of the U. S. government, has contrived to establish itself as a combination of the Anaconda on the land and the Octopus in the sea. This volume is a realistic and an obviously truthful depicting of the psychology of the victims and the victimizer, tracing the progress of its central character from an English home of refinement through the various stages of illusion, delusion, alarm, dread, despair, and final escape under romantic conditions. No one who takes it up will fail to finish it, and its circulation in regions where the 'missionaries' of this strange perversion of the best and the holiest are most successful, might perhaps stop here and there a sacrifice, but would probably fail of any widespread results.

The author has resisted the well-nigh overpowering temptation to moralize, to denounce, and to philosophize, and lets the story tell itself, as it is abundantly able to do. The U. S. price is \$1.50.

*In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Milner's Egypt ...	S. D. K.	History of Modern Peoples ...	Rev. W. G. Walshe, S. D. K.
Life of Akbar ...	S. D. K.	A School Geography, by Herbertson ...	Rev. W. G. Walshe, S. D. K.
Twentieth Century Physics ...	S. D. K.	Sun, Moon and Stars, Agnes Gilberne ...	Rev. W. G. Walshe, S. D. K.
Twentieth Century Chemistry ...	S. D. K.	Life of George Müller. ...	Rev. F. W. Baller, C. I. M.
Story of Geographical Discovery ...	Rev. W. G. Walshe, S. D. K.	Via Christi ...	Miss White.
Growth of the Empire ...	Rev. W. G. Walshe, S. D. K.	Fabiola, a Tale of the Catacombs (Mandarin Revision of Wên-li) ...	S. D. K.
Wallace's Russia ...	Rev. J. Miller Graham, Manchuria, for S. D. K.	Professor A. B. Bruce's Kingdom of God, or Christ's Teaching according to the Synoptical Gospels ...	S. D. K.
Latest Russian History ...	S. D. K.	Andrew Murray's Spirit of Christ (Mandarin) ...	S. D. K.
Man and his Markets ...	S. D. K.	Andrew Murray's Abide in Christ ...	D. MacGillivray.
Commercial Geography of Foreign Nations ...	S. D. K.		
Economics of Commerce ...	Rev. E. Morgan, Shansi, for S. D. K.		
Book of Sir Galahad. ...	Rev. W. G. Walshe, S. D. K.		
White's School Management ...	Miss G. Howe, for S. D. K.		
Principles of Western Civilization ...	Rev. D. S. Murray for S. D. K.		
Little Lord Fauntleroy ...	Miss White, Chinkiang.		

Rev. G. W. Greene, of the American Baptist Mission, Canton, writes that he is preparing "Suggestions on Preaching to the Heathen" and "Christian Ethics." Rev. C. W. Allen, of the Wesleyan Mission, Hankow, writes to say that he is translating Bunyan's "Grace Abounding" into Easy Wên-li.

*Editorial Comment.*

As we pass into 1903 and enter upon our thirty-fourth volume we wish all our readers

*A Happy New Year.*

Standing on the threshold of a new year and busily engaged in planning for useful participation in the inevitable developments of missionary effort, it is natural and wise that we look backward and glean some suggestive lessons from the past year's events that will guide us in the year on which we have entered.

Whilst last year may be characterized as a year of progress there were apparent elements of retrogression on which many gloomy prognostications have been based. It is true that the Court returned to Peking in gorgeously decorated trains and along miles of troop-guarded city streets, that the Empress-Dowager issued good edicts and granted kindly audiences, that a German railway was opened to Wei-hsien, that the British commercial treaty was signed, that

success attended Dr. Richard's journeyings in connection with Shansi University, that young ladies belonging to distinguished families among the gentry and literati of Kiangsu province have been sent to Japan for a course of three or four years' education; but we cannot overlook the rebellion in Kuantung and Kuangsi, the killing of Messrs. Bruce and Lowis in West China, the unpleasant rumours from the north-west in connection with Tung Fu-hsiang, the dismissal of the faculty of Peking University and the conflict of the new education with Confucianism.

\* \* \*

WE might have given a longer list of retrogressions and transgressions, but these are sufficient to remind us of much that has caused many to have gloomy forebodings. So far as we have been able to perceive, however, the missionary is not easily cast down. In the midst of continual reminders of deep-rooted aversions and antagonisms, and cognizant of native conservative tendencies, he remembers his message, he knows that the heaven is working. It is worthy of note that the most optimistic of our missionary workers are most cognizant of the more serious and ominous phases of the problems ahead of us. It is also characteristic of missionary discussions that when there is a tendency to express views tinged with black pessimism and fearful of volcanic fires, there are always those ready to point out the brighter phases. This year certainly ought to be to all of us a happy year of grand opportunity. In these days of intellectual

and political ferment the door is open as never before for the missionary worker.

\* \* \*

ONE of the brighter events of last year was the meeting of the Committee on Presbyterian Union. It is well that divisions in the same denominations should be merged into one before any attempt is made towards the organic union of the whole missionary body. And so it is pleasing to observe the manner in which the different tribes of Presbyterians in China have lately been coming together. While complete organic union has not yet been attained among them, a long step has been taken in that direction. Union is in the air, and, better, it is in the hearts of many of the missionaries. It may seem utopian to some, but we wonder if it is so in reality, to think of one united church of Jesus Christ working together for the salvation of China. But in many respects it looks as if the trend of modern church history were leading that way. There has recently been formed in Shanghai an Association of Chinese Christians, for the most part men of education, and some of them men of means, for the purpose of bringing about a closer union between the Christian workers in the different denominations, and also with a view to active and united work in propagating the Christian religion among their fellow-nationals.

\* \* \*

It is commonly conceded that denominational lines are much more loosely drawn on mission fields than in the older Chris-



tian countries But among our Chinese Christians the lines are even still more lax, and there is very little denominational pride among them and almost nothing akin to sectarianism. Hence we believe that as Christians multiply there will be more and more a tendency to oneness, with little care for that denominational spirit which is so characteristic of the Westerner. And why should not the missionaries rejoice that it is so? Essentials in doctrine and right living are all important. We find both under every Protestant mission working in China, though with difference of expression. Shall we not rejoice in the letting down of bars and the closer fellowship of all that truly bear the name of Christ?

\* \* \*

As many of our readers may be interested in the Union referred to above we print the following from the first circular:—

“We, the Chinese Christian members of all the Protestant churches of Shanghai, wish to form ourselves into a Society to be known as ‘The Chinese Christian Union.’

The object of our Union is to bring together frequently the members of all the Chinese Protestant churches for prayer and supplication to our heavenly Father on behalf of ourselves and our beloved countrymen, and to remind ourselves constantly of our imperative duty to God and our obligation to our race.

It is, therefore, high time for us (Chinese Christians) as true followers of our Lord and Master Jesus Christ to be up and doing. For we have no more time to lose. He has done all that was possible for us in giving His precious life upon the

shameful cross as a holy sacrifice and ransom for our sins; and we, on our part, should try to do our duty by helping one another to live a better and higher Christian life and to assist our Western Christian brethren to carry out the command of our risen Saviour and Redeemer, who says, ‘Go ye into all the world and preach the gospel to every creature.’”

\* \* \*

A PERUSAL of the Chinese circular emphasizes the fact that this is a native work for the Chinese. We note that it is proposed to have a central committee in Shanghai, to publish a newspaper, to select a wise and earnest man to explain the idea of the Union to Christians in important centres, to send a consecrated native worker into the interior, to send a letter to officials, etc. We need hardly be surprised if in the beginning of such a native work there are elementary crudities, mistaken ideals, failure to recognise what already is being done, and, possibly, mistakes, but we must remember that the man who never makes mistakes frequently fails to accomplish anything.

\* \* \*

WE are glad to report the tentative beginning of a Union Presbyterian Theological Seminary. After much discussion, of which readers of the RECORDER are aware, definite action has been taken, resulting in the organization of two classes, junior and senior, who have begun work in theological study in Soochow under the care of the American Presbyterian missionaries. For several years the missionaries of the Presbyterian Church (North) have had

classes of six or eight students, who have had regular instruction by Messrs. Lyon and Garritt. The course of study has been three years for each class. The present arrangement is a continuation and extension of that plan.

The school now contains eight students of the Northern Presbyterian Mission and six of the Southern. The teachers are: Messrs. Lyon, Garritt and Davis; the last mentioned being a member of the Southern Presbyterian Mission. In addition to the fourteen regular students there are three irregulars, making seventeen in all.

The students eat and sleep at a street chapel on the North Street, Soochow, near the great pagoda. Recitations are held at the residence of Dr. Davis. The chapel premises were fitted for the use of the students; furniture, cooking range and utensils were provided, a cook employed, and the young men elected a steward from their own number and have an eating club, the expenses of food consumed being met by themselves.

In the class room, the Bible in the Mandarin dialect is used, but as teachers and students are all from the region south of the Yang-tsze River, no attempt is made to restrict any one to the use of the Mandarin language. Each one speaks in the language which he is accustomed

to use. Although the students represent a wide area, including Kiang-yin, Soochow, Ka-shing, Hangchow and Ningpo, no practical difficulty attends this plan.

Those in charge recognize the fact that the work is tentative and temporary—December, 1902, to May, 1903—and no plans have been formed with regard to making the school permanent.

\* \* \*

THAT comity in mission work is making constant progress is evident from what is being done in the Philippine Islands. Says the *New York Independent* of November 6th:—

A fine example of the newer methods of comity in mission work appears in the *Evangelical Union* of the Philippine Islands, which has been in existence now for over a year. All the Protestant missions, except the Episcopal, are members of it, and the missionaries of that denomination hesitated to join until their bishop should arrive. The territory is divided between them, so as to avoid clashing, and the churches all have the same name—Evangelical Church—whether supported by Presbyterian, Methodist, Baptist, United Brethren, or Disciple Boards. There are twenty-six ordained American missionaries employed and three physicians, also 1,634 communicants and 3,300 candidates. This Protestant activity will have an excellent reflex influence in the Catholic Church there.

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## Missionary News.

### *Leper Work in Hing-hua, China.*

Our work began among the lepers over twenty years ago when a Christian brother became a leper.

He carried his love for Christ and Christ went with him into his exile. Earnest and efficient were his exhortations. At one time there were twenty Christians in that leper village.

The old man grew feeble, his voice failed, his eye-sight was almost gone.

The work languished as the Christians were gathered home one by one. When we came here twelve years ago, there were but three or four Christians living. Among them was the sister of the earnest old man who had led these to Christ. We attended the funeral of one of the Christians on the steps of an idol temple. The old man, with the light of eternity shining on his distorted face, plead for a chapel and preacher for his people. He lived to see the chapel finished and a preacher appointed, then he went home with joy and victory.

The preacher, who was not a leper, worked several years, then died, not having received any hurt from preaching the gospel to lepers. Another earnest brother offered his services, and is still working efficiently.

We opened a day school for girls and women, furnishing dinners to the pupils. It was first taught by the Christian sister who had learned in girlhood in her Christian home. When she died we feared the work might cease, but God had had already prepared a teacher, a leper literary man who had become a Christian. We have at present eighteen pupils. Many who have here learned of Christ have already entered into rest. We have rescued four untainted children, and there are others we hope to save before they contract the disease, but we must bring the mothers to feel the touch of Christ-love, to overcome human selfishness, and aid them in solving the problem of daily bread.

The demand now is to enlarge our work by opening a home and school for women and girls. We need this to give them a safe place, healthful employment in their own gardens, train them in Christian

doctrines and living, that they may teach their sisters in the leper villages of Christ.

This home would be a safe refuge from the corrupt leper village life and the degradation of road-side beggars. We can open this work with a comparatively small outlay.

Will not our fellow-missionaries pray for this work and help as God leads you?

Your sister in Christ,

ELIZABETH F. BREWSTER.

Mrs. W N. BREWSTER,

Hing-hua, China,

Fukien Province.

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Rev. R. T. Turley writes from Moukden stating that examinations had not been permitted in the provincial capital, but they had been held in a prefectural city, at which the Literary Chancellor, a Hanlin, about thirty years of age, boldly set papers on geography, etc. and "plucked" (rejected) a number who in their essays on the "causes of the troubles in 1900," stated that the missionaries were the cause; and this in the face of many leading Manchus who think otherwise.

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Dr. John, of Hankow, writes us as follows: "I am sending you a copy of the Chapel Rules of the L. M. S. in Hupeh and Hunan. They are being hung up in all our chapels. The Hupeh Governor has ordered 100 copies to send to his local authorities. The Taotai has also ordered some tens of copies. Both have expressed their great satisfaction with these Rules, I think it would be well if all the Missions would adopt similar rules." The Rules are as follows:—

# 福音會堂章程

- 一、設堂之意，即欲宣傳福音真道，勸人悔改，信主耶穌，使人生前得爲善人，死後歸天，得享永福。
  - 二、有人來學道，須切心向善，若無向善之心，必不收入。
  - 三、人來奉教，或因有訟事，或因與人爭論，或因別有私事，求助於教會，並非爲道而來，必不收入。
  - 四、有人來學道，或問道，本堂並無取錢之規，惟奉教之人，無論學友教友，均宜樂捐，以助本堂經費。
  - 五、人欲入教，必會晤牧師，若未與牧師會晤，其名未登於簿上，不可自以爲奉教之人。凡欲入教者，學道受試，必須數月至少六月，始可受洗而稱爲教友。
  - 六、奉教之人，無論學友教友，必爲良民，遵例納糧完稅，鄉間若有公事，亦必襄助，萬不可因已奉教，行偷稅抗公等事。惟迎神賽會，演戲燒香，及凡與耶穌真道不合之事，皆不可出錢助資。
  - 七、不可在堂內辦理世事，除道中之事，及一切有關教會之事而外，不可在堂內談論。
  - 八、奉教之人，無論學友教友，必勤守禮拜，不可停止會集。凡在堂聚會禮拜，均有一定時刻，各須按時而來，亦當每日在家看聖經，聚會禱告。
  - 九、教友聚會禮拜之時，若外教人自願來堂亦可，惟在堂內聽講，必須肅敬，不可東瞻西望，彼此談說，亦必俟禮拜畢後，方可出堂。
  - 十、奉教之人，宜和睦鄉里，若實有爲道受逼迫之事，宜先行設法調和，若萬不能調和，牧師教士必查知明確，然後核辦。若教友背理，教會不得偏護。
  - 十一、奉教之人，當以無爭訟爲美。若有訟事，具稟到官，萬不可冒用教堂之名，亦不可冒用牧師教士之名。此乃各人已事，教會不能代管。具稟到官，宜照常例，不可用教民字樣。
  - 十二、或學友或教友，若在教士前求其幫助訟事，教士萬不可允從，更不可受人之賄。如有受賄之事，一經查出，定行斥革。即學友教友，實係爲道受逼迫，亦必先與牧師商議，教士不得擅自控告。
  - 十三、入教之後，若嗜拜偶像，或有賭博吸食鴉片，以及與道不合之諸事，必先勸其悔改，設善法以救之。若仍不悔改，則革出教外。
  - 十四、若教友有得罪教友之事，或有不和睦之事，當告知本堂教士執事等爲之解勸。凡屬教友，萬不可向教外人論教友之長短。
- 敬勸衆教士衆教友，以此諸條爲最要，謹遵不違，若能如此而行，則教會必爲聖潔之教會，而上帝因此教會，亦必獲榮矣。



## Missionary Journal.

### BIRTHS.

At Ichang, November 21st, the wife of Rev. K. W. ENGBAHL, L. M. S., of a son.

At Ichang, November 25th, the wife Dr. GEO. F. STOOKE, C. S. M., of a daughter, Winifred.

At Tsou-p'ing, Shantung, December 14th, the wife of A. ERNEST GREENING, E. B. M., of a daughter.

### MARRIAGE.

At Shanghai, December 19th, Dr. CHARLES H. LYON, A. P. M., Chi-ning-chow, and Miss EDNA P. VAN SCHOICK.

### DEATHS.

At Wei-hai-wei, December 2nd, ROBERT, infant son of Dr. J. Norman Case (unconnected), aged eleven months.

At Nanking, December 4th, JULIA B. ESTES, wife of Rev. Wilbur A. Estes, A. F. M.

### ARRIVALS.

At Shanghai, November 10th, Rev. E. E. AIKIN (returning), wife and two children, Miss B. REED, Mrs. H. P. PERKINS and two children (returning), Dr. F. F. TUCKER and wife, all for A. B. C. F. M.; Rev. W. H. MILLARD and wife (daughter of Rev. J. P. Adams), A. B. M. U., Hangchow.

At Shanghai, November 16th, Mrs. PLUMMER and child (wife of Dr. Plummer, F. M. M., Wenchow).

At Shanghai, November 17th, JAS. SMITH, wife and two children (returning) and Mr. LARRAWAY, C and M. A., Central China; J. F. GRIGGS, M.D. and wife, A. P. M., Peking.

At Wuchang, November 16th, Mr. and Mrs. HENRIH SEYFFARTH, Mrs. GJERBINE JOHNSEN (returning), Mrs. ANNA BERG, Misses HILMA BÖRGESON, KLARA IMLAND, PAULA MATHISEN, Messrs. Y. ALMBERG, O. BORTHEIN, CHR. ENGLAND, RICHARD OLSEN, THRO. SKRAASBAD, O. ESPEESGREN, K. SOMSAT, C. HELLAND, A. STEROLD, P. EIKREM, for Swedish M. S.

At Hongkong, November 21st, Rev. and Mrs. S. R. WARBURTON, A. B. M. U., Swatow; and Rev. P. W. PITCHER, A. R. C., Amoy.

At Shanghai, December 1st, A. E. and Mrs. EVANS and three children, A. H. and Mrs. BROOMHALL and two children, JOHN SMITH and three children, W. H. and Mrs. WARREN and child, and Miss H. DAVIES (returning), for C. I. M.;

Misses R. B. LOBENSTINE (returning), ROSA HOFFMAN, A. P. M., Hwai-yuen, and EDNA P. VAN SCHOICK, A. P. M., Chi-ning-chow, Rev. J. WILSON (returning) and wife, Dr. M. R. CHARLES (returning) and wife, M. E. M., Central China.

At Shanghai, December 3rd, GEO. H. SEVILLE, B.A. and WM. J. HANNA, for C. I. M.

At Shanghai, December 13th, J. A. BEAM, M.D., and wife, Rev. W. A. REIMERT and wife and Miss S. E. ZIEMER, for Reformed Church Mission, Yo-chow, Hunan.

At Shanghai, December 14th, W. G. and Mrs. BOBBY and two children, Miss EVA PALMER (returning), from England, E. FRÖHLICH and Miss BRUMSCHWEILER (returning), from Germany, and Miss E. H. A. SPILLER, from Australia for C. I. M.

At Shanghai, December 17th, Misses L. HASTINGS, F. L. COLLINS and E. A. OGDEN (returning), EDITH M. ROWE, ROXIE H. WOOD, and F. G. JENNINGS, from America for C. I. M., Rev. CARL P. METZLER, A. P. M., Shantung.

At Shanghai, December 19th, Rev. S. COULING, E. B. M. (returning).

At Shanghai, December 23rd, D. E. HOSTE (returning) and ALBERT W. LARGE, from England for C. I. M.; Rev. D. H. DAVIS, S. D. B., Shanghai, Mr. and Mrs. HOPE GILL, C. M. S.

At Shanghai, December 27th, Mrs. A. R. SAUNDERS and two children, T. A. S. and Mrs. ROBINSON, J. and Mrs. GRAHAM and two children, Misses G. M. MUIR and L. SEYMOUR (returning), from England for C. I. M.; Rev. W. TREMBERTH and wife, Dr. L. SAVIN and wife, B. C. M. (returning).

At Shanghai, December 28th, Misses B. SMITH and E. B. BOARDMAN, Mrs. A. SYKES and daughter, S. P. M. (returning).

### DEPARTURES.

From Shanghai, November 6th, Misses E. METCALF and SHEWRING, C. M., Ningpo, for England.

From Shanghai, November 17th, Mr. A. L. SHIER, wife and child, A. B. S., for U. S. A.

From Tientsin, November 22nd, Mrs. M. BEAUCHAMP, C. I. M., for England.

From Shanghai, December 6th, Dr. G. W. GUINNESS, C. I. M., for England, via America.

From Shanghai, December 9th, Mrs. F. G. SHIPWAY, E. B. M., for England.





NAGASAKI HARBOR, JAPAN.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 2. FEBRUARY, 1903. { \$3.50 per annum, post  
paid. (Gold \$1.75.

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### *"Illustrations."*\*

BY J. DARROCH.

IN asking your attention to the subject of illustrations of the gospel drawn from Chinese sources, it might be interesting at the outset to devote a little time to considering the place which illustrations hold in an orderly statement of the gospel and their relative importance to such other parts of a sermon as exegesis, argument, and exhortation. Or, to take an even wider view, we might enquire what place illustrations, that is, incidents and anecdotes told for the purpose of enforcing an argument or embellishing a proposition, held in the speeches of great orators, such as Gladstone, Bright and others equally famous. A collection of examples of such illustrations drawn from the recorded speeches of the world's orators would prove of surpassing interest, as well as provide a rich intellectual treat. We must, however, remind ourselves that our subject is narrowed to illustrations drawn from Chinese sources, which I trust we shall find sufficiently interesting to reward us for the time devoted to its study.

I must say, however, that I take a higher view of the value of illustrations in a sermon than to regard them merely as a means of tickling the ears of the hearers and bribing them, as it were, to give attention to a discourse which otherwise they would find too tedious to endure.

The two greatest preachers who have lived in this generation have been past masters in the art of using illustration. Those who listened to the eloquence of Spurgeon or Moody would retain to their dying day memories of the telling illustrations used with such effect by these great preachers to impress on the minds of their hearers the most momentous spiritual truths.

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\* Read before Shanghai Missionary Association, December 2nd, 1902. [Published by request.]



'Tis true, of course, that not every one can bend the bow of Ulysses. A celebrated preacher to children was causing a stir by the meetings he was holding for young folks in Glasgow a few years ago. The Christian workers in a neighbouring town sent a deputation of their number to hear an address and report the advisability or otherwise of inviting the evangelist to hold similar meetings in their local institution. They were asked on their return what the address was like, and the farmer spokesman replied in his broad doric, "It was just a wheen bairns' stories." That settled the question. The proposed invitation was not given. Those Christian workers thought that illustrations should be like salt, used in due proportion; or like light, used to illumine, not to dazzle; always with the aim of illustrating the intricacies of the subject, never to show the cleverness and learning of the speaker.

But I will cite the highest of all authorities, the Great Prince of preachers, of whom it is written, "All these things spake Jesus in parables unto the multitude and without a parable [that is, without an illustration] spake he not unto them." To the wonderful mind of the man Christ Jesus "the earth was full of the glory of God." To Him the bird of the air, the fish of the sea, the lily of the field, the reed by the river's brink, the wind blowing where it listed, the spring of water bubbling up from the ground,—were all allegories of deep spiritual truths. The divine wisdom in Jesus was like the philosopher's stone turning to gold all it touched. And the marvel of marvels was that common things spoken of in the common tongue to the common people were full of the philosophy of religion.

Oh that we had in fuller measure the Spirit of our Master, that we too might see, and more, be able to make others see, the glory of God in earth and sea and air.

I have divided the following paper into four sections. First. I will ask your attention to illustrations drawn from the construction of Chinese characters, or, to use the better, though less common term, ideographs.

2nd. Illustrations drawn from classical sayings from the Four Books, the sayings of Confucius and Mencius.

3rd. Illustrations from incidents in Chinese story books corresponding to our popular novels, and

4th. Illustrations from customs of the people themselves.

I need scarcely say that I have only touched the fringe of the subject. We are all in the habit of preaching to the Chinese; the subject is therefore a familiar one, and I trust that any deficiencies in the paper itself will be more than compensated for by the remarks which I trust it will call forth from many who are well qualified to speak on this subject.

## ILLUSTRATIONS FROM CHINESE CHARACTERS.

We begin with illustrations drawn from the composition of characters. These may be used effectively if two requisite conditions are observed. The characters chosen ought to be easy and well known and the illustration must be obvious. There is little use of any simile which requires a great deal of elucidation. When the character is analysed and the illustration pointed out, the impression on the mind of the listener should be such as to lead him to exclaim, "Dear me! (ai ia) how plain! Why didn't I think of that before"?

來. Some time ago an article appeared in *China's Millions* in which the character 來 lai, *come*, was given as an illustration of the text "come unto me." The first part of the character is a cross +, hence to come is to come to the cross. Then two men are added, 𠂇, indicating that "lo, these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim;" that as the wise men came from the east to wonder at the birth of Jesus, and the Greeks came from the west to inquire at His death, so the central meeting place for all kindreds and peoples and tongues and tribes is at the cross of Jesus. Add again the symbol 人 ren, for *man*, and the ideograph 來 lai to come, is completed. We then have three men at a cross, suggesting Jesus crucified between two thieves.

If it be objected that this is puerile and unworthy a place in the declaration of the gospel of God's grace, a sufficient answer is, that these are illustrations and are not intended to be used as arguments. Moreover we have heard a preacher adduce arguments which to himself seemed cogent enough, but were puerile in the opinion of the Chinese audience to whom they were addressed. And the audience is not a negligible quantity in a question of this kind.

The following incident will show how seriously the Chinese believe that some mysterious meaning lies hidden in the complicated strokes of their characters. I once stopped on the street in Wuhu to listen to a fortune teller harangueing a crowd preliminary to commencing business. The man was very naturally magnifying his office and impressing on the mind of his hearers that if they were in doubt or perplexity the very best way out of their trouble was to come to him and have a character dissected at a trifling cost which would infallibly show a solution of the difficulty. He illustrated his point by the following story: "In a certain city far away from the place where we now are there was a very troublesome case came up for judgment before the local tribunal. A man had been murdered, and though there were two persons who seemed to be equally responsible for the tragedy, both so energetically

protested their innocence that the poor mandarin was quite at a loss to find a proper victim to satisfy the ends of justice. Like a wise man he called in the best fortune teller he could find. He was asked to draw a character by lot, and the one selected proved to be 程. The fortune teller immediately divided it thus: 和, 王, and divined that the man who had committed the crime was named Wang. At the same time he pointed out that though the criminal might be discovered the ideograph suggested that it was a case for compromise, 和, and not to be carried to extremities, that is, that a money payment be made by the accused to the family of the deceased and the case proceed no further." The mandarin adopted this suggestion with the happiest result.

I may say that I have on several occasions listened to these itinerant fortune tellers advising those who came to them when in trouble through some impending lawsuit or other cause of disquiet. I found that the wise fortune teller invariably counselled patience, forbearance and moderation, and I have since thought these men and their trade not altogether such a nuisance as at the first glance we should imagine.

天 T'ien, heaven. Probably this is the most common of all the Chinese ideographs. Wherever the Chinese language is spoken one would be understood and his assertion agreed to, who said 天是一大天, Heaven is one great heaven, that is, the ideograph heaven is made by combining *one* and 大, *great*. Understanding the meaning of the component parts we see that the symbol stands four square to every wind that blows, proclaiming that *the one* great existing circumstance is the being, or thing, which the Chinese call T'ien=heaven. If you wanted to preach a sermon on the text, "the heavens do rule" and desired to emphasize the truth that the foolishness of God is wiser than men and the weakness of God is stronger than men, this might be a serviceable illustration.

The value of this character as an illustration is considerably enhanced by the fact that the ideograph actually means just what you seek to make it teach. Nobody supposes that the character 來, lai, was designed to represent three men at a cross, but the character 天, T'ien, does signify that there is one only who is really great.

You have this on the authority of Confucius, who said 惟天是大, "Only heaven is great," and any Chinese will tell you that Confucius was a specialist in this particular line.

Sometimes the saying 天是一大天, "Heaven is a great heaven," is complemented by adding 人是一小天, "man is a little heaven." I have never been able to see the applicability of the second part. I think it must have been invented to satisfy

the Chinese prejudice against anything odd. They are so accustomed to parallel sentences and antithetical couplets, that a sentence standing singly by itself seems incongruous, like a single scroll on a double-leaved door. Then, it is uncanonical. You can tell as soon as you hear it, that the second part has not the sonorous Confucian ring of the first. The two parts don't match any better than the little boy's Sunday school hymn, "How doth the little busy bee, in a believer's ear!" And yet it might be useful. If one were seeking to show that man is God's vicegerent on earth, "Man is a small heaven," might be an apposite quotation.

罪 Tsui, *sin*—This character deserves particular attention. We have to refer to it frequently in our preaching, and we find it so difficult to convince the Chinese of *sin*. The question was asked during a conference meeting in Shanghai, "What is the Chinese idea of *sin*?" The analysis of this ideograph not only gives the answer to that question, but it also indicates the highest point reached in the moral teaching of Confucius. That point is a high one; for some of the sayings of the great sage might be written amongst the proverbs of the Wise King and their lustre not be dimmed by the brightness of the gems among which they were set.

Sometimes, when Confucius gives an unsatisfactory answer to a question, his commentator informs us the reason was, that the interrogator was not able to comprehend the full import of his own question. The Master in his reply, therefore, tells him only as much as he can understand. An example of this is when Ki Lu 季路 asked concerning death and the worship of the gods. The Master's answer, "We don't know life, how can we know death; when one cannot serve men, how can he serve the gods?" is rather a skilful evasion than a satisfactory reply.

The instance to which I am now to refer was of an entirely opposite character. Confucius had one disciple whom he loved above the others. His name was Yen Yüen, and he lived a life of poverty and died in his youth. The sage buried him as his son and mourned for him with a bitter grief which would not be comforted. His tablet in the hall of worthies occupies a place above Mencius and next to the Master himself. This disciple, Confucius said, seemed stupid. He listened stolidly and asked no questions; but his subsequent conduct proved he had so thoroughly understood what had been taught as to need no further instruction. Yen Yüen once asked how to attain to benevolence. Now benevolence is, in the teaching of Confucius, what charity is as described by the Apostle Paul in the thirteenth chapter of 1st Corinthians. The heathen sage and the Christian apostle agree that this—call it benevolence or call it charity—is not a gracious trait of character,



but is the culmination in one fair flower of all possible graces and all possible virtues. The Master's answer to his favourite scholar was, "Deny yourself and turn to propriety; this is benevolence." True to his character the scholar at once perceived that a great truth had been enunciated, and, for perhaps the only time, he asked an explanation from his Master. It was given in these words, 非禮勿視非禮勿聽非禮勿言非禮勿動, "Look not but in propriety, speak not but in propriety, listen not but in propriety, move not but in propriety." Notice that in the Chinese the word 非, =thou shalt not,—occurs four times. Now see that the character 罪 is composed of 四, four, above the negative 非, not, evidently teaching that transgression of any or all of these prohibitions is sin.

This is sound theology as well as classical truth. God says: "Thou shalt not," and puny man answers impudently in the face of deity: "I will." This is sin.

No Chinese scholar will dispute this exegesis of the character 罪, sin. But when we have got our audience to understand by this illustration what sin is, and to confess that they are sinners, we can go a step further and tell them that this is not the meaning of the character at all. The top half of 罪 tsui is not four 四, as you can easily prove by looking it up in K'ang Hsi's dictionary, where it will be found under the radical 网, wang, or net. The component parts of the ideograph, then, really are a net, hanging like the sword of Damocles over a negative, or over one who is in a negative state, that is, who is *not* right, and the proverb 天網恢恢疎而不漏, "Heaven's net is all-embracing, the meshes are wide, but nothing gets through," is an apt comment on the ideas suggested by the character. It teaches pictorially what the great Taoist taught by the precept 善惡之報如影隨形, "The reward of good and evil follows the action as the shadow follows the substance." It is thus related to the parable of the net cast into the sea and similar subjects.

惡. Oh, evil, from 亞 ia, inferior and 心, a heart. The inferior heart is where the evil comes from. Truly this goes to the root of the matter. "Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart so is he." But this character may help us in teaching that much disputed doctrine, natural depravity. 亞 is part of our first parent's name in Chinese. The heart under 亞, Adam, being 惡, evil, suggests that Adam's is an evil heart, and it is entirely contrary to the genius of the Chinese mind to suppose that the children improve on their ancestors. If we can convince our audience that the race was contaminated in its head, it will not be difficult to gain their assent to the proposition that the stock is corrupt now.

If the name of our first ancestor was known only to Christians, or found only in Christian books, I would hesitate to make this use of the character, but in a book which almost every school boy reads, the lines occur: 君起盤古人始亞當, the first king was P'an Ku. The first man was Adam. In an account of the creation and the fall of man, this character might be used as an illustration to fix a truth in some mind which otherwise might fail to retain it.

There is a suggestive rhyme, 一字大一字大四大部洲掛不下有人得了一字傳靈山會中能說話, "How great is the character one. The four continents cannot contain it. If one were taught the meaning of this character one, he might speak in the assembly of immortals."

Surely from the standpoint of the Bible the character one is important. There is one God, one Saviour, one truth, and one life in which to prepare for one eternity. This last needs to be emphasized. We all know how readily the Chinese throw away their lives. Most of us know and have often quoted the proverb, 人生一世草生一春, "The grass is born for a spring, man is born for one life time." But it frequently conveys a different meaning to our hearers to that which we intend.

A young but notorious robber was being taken to the place of execution outside the north gate of Gan-king. The crowd hooted and jeered as was their wont. Irritated at last by their taunts he raised himself, as far as his thongs would allow him, in the chair, and yelled defiantly, "Don't hoot! In twenty years I'm coming back". He meant that after suffering the extreme penalty his daring spirit would be reincarnated and in twenty years, grown to manhood, he would be back at his old trade and taking vengeance on his foes.

The idea that there is to be a reincarnation, a being born again into the world after death, tempts some Chinese to waste away the life that now is, and then, feeling that in their coming incarnation they cannot be worse, and may be better, than they now are, to hurry into a Christless and hopeless eternity.

The character 一, one, suggests a story which shows how fortune-telling doctors differ and which may serve as an illustration to show how futile the art is, as it only foretells that which the enquirer will pay most to hear. A certain man's father fell sick. Being a filial son, and desirous in case the worst came to pass of being prepared to conduct the obsequies in accordance with the Chinese saying that the most important event in a man's life is his funeral, he determined to consult a fortune-teller regarding the outcome of his parent's sickness. Choosing a venerable exponent of the mysterious art of character-dissection he paid the necessary fee and selected

one of the tiny paper rolls from the heap on the table. The little scroll being unrolled showed a horizontal line, 一, the character *one*. Evidently there was not much in this for the man of prophetic science to work on, but like many another preacher he could make the shortest texts serve for the longest sermons. "What do you enquire about?" he asked. "My father's illness," was the reply. "Will he get better?" "Impossible," said the fortune-teller, moistening his pencil on the ink-slab. "See, you have drawn the character one, and you ask regarding life. Now in writing life, 生, the character 一, one, is the finishing stroke. Therefore your answer is that you have reached the end of life. You also ask concerning death, and in writing the character for death, 死, 一, one, is the first stroke made. It is plain then that you have reached the end of life and stand at the beginning of death."! There was no gainsaying such reasoning, and our filial friend was correspondingly dejected. The money for the funeral must immediately be forthcoming. As he sadly wended his way homeward, he saw another fortune-teller, at least as venerable and evidently as skilful as the first. He thought, two men are better than one, I shall ask this man also. Having paid the fee he selected a character. It was again the symbol for *one*. Probably from sheer force of habit this fortune teller also proceeded to moisten his pencil preparatory to analysing the character, though indeed from the simple nature of this ideograph one would suppose dissection impossible. "You ask if your father will recover," he said. "Well, how old is he"? "My father has emptily passed seventy-two years," said the filial son. "Then," said the Mystic, "he will recover." Seeing the book of surprise on the enquirer's face, he went on to explain. "Your honourable father belongs to the ox (we all know that every year is said by the Chinese to be presided over by some animal, and any one born in that year is said "to belong" to that particular animal). Now the character 牛, ox, just needs one stroke to make it 生, life. Because of your virtue and filial piety, heaven has guided you to select the only character which could possibly supply the deficiency. This year also belongs to the ox. Add the 一, one, which you have so fortunately chosen, to that character and your answer is 生, *life*." Needless to say the fortune-teller got a handsome fee, and equally needless to say the old man recovered, to die, we shall suppose, on a less lucky year.

We might easily multiply these illustrations. 仁, benevolence, from 人, man, and two equal strokes suggests two men, myself and another placed on an equality. In other words, the golden rule, Love your neighbour as yourself.

纏繞, to entangle. In Bible language, the cares of the world. The silk radical at the side show show habits are first like a silken

thread, but grow into ropes which bind us beyond hope of release.

判, to divide, to judge. The knife radical makes us think of a division as clean cut as when an article is divided into two parts with a sharp instrument. So shall it be in that day of wrath when families and friends shall be forever separated to the right hand or the left by the fiat of that dread Judge, from whose court there is no appeal.

#### ILLUSTRATIONS FROM THE FOUR BOOKS.

Confucius is not facile with illustrations; he is too ponderous and heavy; so sublime, in fact, that he often verges on the ridiculous. Nevertheless in a language so figurative as the Chinese it is impossible but that illustrations, often apt and striking, should occur even to the most unimaginative writer.

朽木不可雕也 糞土之牆不可污也, "Rotten wood cannot be carved, a wall of dirty earth cannot be ornamented."

I think the master must have been, like many of his unworthy successors, a dull preacher. Which of us has not had occasion to sigh as he watched his audience grow gradually more and more somnolent under the combined soporific influences of a poor sermon and a hot day. It is said in the Analects that "Tsai Yu went to sleep in the day time. The master said, Rotten wood cannot be carved; a wall of dirty earth cannot be ornamented. What can I do with a man like you?" The illustration is pointed and apposite. How many pillars in our churches are only rotten wood? How many are like earthen walls incapable of ornamentation. And we are sometimes forced to echo the vexed cry of the sage. What effect will reproof have on a sleeping man? Would it not be well if we told our audience sometimes what Confucius said about his sleepy disciple? The reproof is very sharp. To tell a man in Chinese that he is not a good thing, or that he is not composed of good material, would be called "ma ren," reviling people, and no preacher could be guilty of that, even if the evidence of the fact was indisputable; but when Confucius says he is like rotten wood or a dirty mud wall—that is "tao li," and it would be heresy to doubt or dispute it.

Pointing to a door the master said: 誰能出不由戶何莫由斯道也, "Who can go out without passing through the doorway? Why not thus with the doctrine?" This illustration is also exceedingly apt. A door is not rigid, but now swings open to admit the welcome guest, and is then fast shut against the dreaded foe; yet, however its attitude may change, it swings on a fixed axis from which it is not moved. Must not we who are Christians act in a similar manner, now answering a fool according to his folly and then having our conversation with grace seasoned with salt? now contending,



earnestly for the faith, and then remembering that the servant of the Lord must not strive, yet always true to our abiding principle that our chief end and aim is to glorify God? Might we not congratulate ourselves if, borrowing the sage's illustration, we could so impress this truth on the minds of our converts that when they passed through a doorway, whether it led to the hall of feasting or gave entrance to a dungeon, the association of ideas would suggest to them this sentence? "Why not let all your goings out and in be according to the doctrine?"

子在川上曰逝者如斯夫不舍晝夜. The master standing by the river said: "Those who pass away are like this; they rest not day nor night." The beauty of this illustration is that it suggests itself to any one who stands as the master did by a noble river. "There go the ships," was the text from which Spurgeon preached one of his most striking sermons. We stand on the brink of the river of time and watch the ships sailing out into the ocean of eternity. We ask whither are they bound; and we strain our eyes gazing after them, but alas! as in the vision of Mirza, an impenetrable mist hides them from our view. Nay, we ourselves are part of the stream.

If in a city built on the banks of some of China's beautiful rivers the Christians had this illustration put before them plainly and well, would it not be that they would seldom see the ships sail by without being reminded that life is short and eternity is vast? I think it must have been thus with those who listened to our Lord Jesus Christ. I imagine that those who had the privilege of hearing the words fall from those blessed lips, "Consider the lilies how they grow, they toil not, neither do they spin," never again saw a lily without saying softly to themselves, "Even Solomon in all his glory was not arrayed like one of these."

苗而不秀者有矣夫秀而不實者有矣夫.

If one were to give an address on the parable of the sower, he could scarcely do better than quote these words of Confucius, "There are those who may be compared to sprouting corn which never ears. There are those who are like corn which ears and never matures." There are still those amongst the followers of Confucius who never attain the degree of "flourishing talent," and there are those in every church and in every land who progress to a certain point in grace and character but seem incapable of going further. This illustration describes them exactly.

A similar illustration is given by Mencius which is an apt commentary on the text, "So is the kingdom of heaven as if a man should cast seed into the ground and should sleep and rise night and day and it should spring up and grow he knoweth not how."

There was a man of Song who was vexed that his sprouting wheat did not grow faster. He went therefore and pulled it up a bit. Returning home with a self-satisfied air he said to his people: "To-day I'm tired; I've been helping the wheat to grow." His son went and looked, and behold! the wheat was already withered. Mencius' comment is that they in this world who do not help their wheat to grow, are few. The illustration is capable of many applications. We have often wished that we had attained to an experience in the Christian life which we well know is beyond us, and instead of waiting on God and calmly continuing in those good works which He hath before ordained that we should walk in them, expecting that in His own time He will perfect that which concerns us, we have persuaded ourselves into believing we are what we would fain have others believe us to be, we have seemed to help our wheat to grow for a time, but the result has been permanent disaster.

Or we have earnestly desired the growth of some whom we believed were plants of the Lord's grafting. We have placed them in positions they were unable to maintain, and by our haste, instead of lifting them higher, we have hindered them from being what without our help they would almost certainly have become.

These illustrations are from every-day occurrences which even the most illiterate of our audiences can readily understand, but there is no reason why we should avoid anything which might cast a light on an obscure text, or illumine with new light some well known truth because it is couched in unfamiliar language. Why not quote the passage in its classic form and then paraphrase it in the simplest language at your command? This is often done in the Sacred Edict of Kang Hsi, which is the nearest approach to sermonising known to the Chinese.

Even the common people, to whom all letters are alike unknown, who worship, they know not what, open their ears and their hearts readily to a truth if it be attested by the name of some revered sage.

### 三軍可奪帥也匹夫不可奪志也。

You want to teach the dignity of man; well, here is another illustration from the great master, "The commander may be captured at the head of his troops, but the will of a peasant cannot be forced." Surely here is a text from which to preach on the God-like nature of the common man. Might may enslave our bodies, but no power can chain the mind. Whom the Son makes free is free indeed, and he who is not at liberty in his soul is a prisoner, though the world itself be his cage. From this too we learn what is the damning sin of all. "*Ye will not come to me that ye might have life.*" It is

the will which refuses to bow before God. which, being often reproved, becomes but the more hard and rebellious; on this at last comes sudden destruction, and that without remedy. Madame Guyon sang:—

My cage confines me round, abroad I cannot fly,  
But though my wing is closely bound my heart's at liberty,  
My prison walls cannot control the flight the freedom of the soul.

三人行必有我師焉擇其善者而從之其不善者而改之,  
“When three men walk together my teacher is there. Select the good and follow it. Mark the evil and avoid it.”

We must remember that many classical phrases have become the common property of the people and are now current colloquial. Almost every one understands the sentence written above, and it can be made to illustrate many passages of Scripture. The thief, with both hands nailed fast to the cross, could yet select the good as he saw it for the first time in the suffering Saviour, and could mark the evil and avoid it as he saw it in his quondam companion in crime. Ruth cleaving to Naomi and to her mother's God while Orpah went back to her heathen people. The great principle of choice in all its ramifications is illustrated in this passage, and we may well impress our hearers that while they have a choice here they will have no choice hereafter. Now they may if they will choose the Lord to be their Saviour, but then they must, whether they will or no, abide the result of their choice.

君子之德風也小人之德草也草上之風必偃, “The princely man's character is like wind, the common man's like grass. When the grass feels the wind it must bend.” Our Lord said to Nicodemus: “The wind bloweth when it listeth. So is every one that is born of the Spirit” The influence of a good man on his fellows, saith Confucius, is as when the wind blows over a field of waving corn. A more beautiful picture can scarcely be given in words of the way in which the mighty Spirit of Jehovah, working through some truly good man, sways the hearts of the people, bending them to his will, making them of one purpose and of one mind. How rigid and independent we all are, each standing by himself alone in icy isolation, until we are breathed upon by the Lord the Spirit! Then we move together in union to accomplish God's will. There is then no cold heartedness, no dragging behind the gospel chariot, but we respond as readily to the impulse from on high as the waves of motion pass in rhythmic succession over the waving grass. Lord, send us soon such an experience throughout the whole church in China.

君子之過也如日月之食焉過也人皆見之更也人皆仰之。

The difference between the faults of the Christian and the unregenerate may be illustrated by the distinction drawn by Tseng-tsi

between the fault of the princely man and of his opposite, the mean man. "The trespass of the princely man is like the eclipse of the sun or moon. When he makes a mistake, every one knows it; and when he resumes the usual brightness of his conduct, all are aware of it." Mencius adds to this that when the ancient princes sinned, they repented, while at the present men gloss their transgression. Did not the wise king also say? "He that covereth his sin, shall not prosper, but whoso confesseth and forsaketh them, shall have mercy." And those whose experience is longest amongst the Chinese will be most ready to agree that it is only the Princely man whose sin is open. The proverb says: 惡怕人知便是大惡, "The evil you fear that men will know, is really evil. The good you desire men to know, is not true good." The Christian should be the true princely man. Whatever faults he may have they should be open to the light of day and not of that kind which needs the cloak of night. His previous record should have been so pure that people are awed and astonished at the sudden darkness that has for the time enveloped him, and the darkness being past, like the sun free from eclipse, he immediately resumes his pristine beauty and clearness. "If we say we have no sin, we deceive ourselves." If we confess our sins, let the sins we confess be as the transgressions of the princely man. For it is said, 君子一天有三錯, "The princely man in one day fails thrice," but his failures are still the failures of the princely man.

### 有婦人焉。

There are few references to the fair sex in the Confucian Analects, and these few can scarcely be said to be complimentary. I have wished sometimes that Confucius had told us something more of his opinions of the better half of humanity. There is certainly nothing derogatory to the dignity of woman in the writings of the sage, but we ask wonderingly, "Was the master ever in love? and how did he comport himself in that interesting predicament?" My own opinion is that the great scholar lived and died a stranger to the tender passion. He was far too self-conscious to have forgotten himself and the "three hundred rules of deportment" and "the three thousand requirements of etiquette" so far as to fall desperately in love. We may conclude nevertheless that he would have been a more sage philosopher and a more philosophical sage had he ever been truly, surely, and deeply in love.

It is recorded that the brave king Wu had ten statesmen, and Confucius moralised on the record thus, "Is it not so that it is most difficult to obtain talented men? In the days of T'ang and Wu these were most abundant, yet amongst those ten there was a woman. Nine men!!" It must have been said in a tone of intense disgust. Only



nine men in king Wu's cabinet; the tenth a woman. I believe the commentators from Confucius' day down have disagreed whether the lady in question was the king's wife or his mother. If the last and the least of the commentators might hazard an opinion I would suggest she was king Wu's mother-in-law. She may have been the Empress-Dowager of that day. Nine tailors make one man, they say in foreign-dom; but I'm sure the nine statesmen were more than matched by the one able woman who sat at the ancient king's council board! The passage can scarcely be called an illustration, but it at least suggests that in the golden age so long past and amongst the ancient kings who were so much admired by the Chinese sage, woman had an honoured place and was the equal of man in the hall of debate and the council chamber of the king.

戰戰兢兢如臨深淵如履薄冰。

There is a remarkable incident related of the Philosopher Tseng. When he was dying he said to his followers: "Uncover my hands, uncover my feet. The poem says, be careful as though treading on the edge of a precipice, as though walking on thin ice. Henceforth I know I shall avoid this." His meaning being, I have received this marvellous body from my parents, and I should at all times be as solicitous to preserve it intact as though I was in extreme peril, as when on thin ice or near a deep ravine. The words are well worthy to embalm a nobler thought than that which Tseng Tsz had in his mind. He taught up to his light. The body was the noblest work of God of which he had any conception. Like all true seers he spoke wiser than he was aware of, and these words only find adequate meaning when they are applied to the soul. Here is a trust which I have received from God, a soul all lily white and fair, and I must carry it through a world that is full of sin and uncleanness and return it at last to him, from whom I first received it; must I not be careful as though treading on thin ice or walking on the verge of a precipice? Only when at last I give back my soul to God, who gave it, does the need for watchfulness cease. It was at this time that Tseng Tsz said: "When the bird is dying, its cry is plaintive; and when a man is dying, his words are good." And these, his own dying charge, are in their higher meaning emphatically good words and worthy to be held in remembrance. It may be questioned whether a Chinese scholar would not object to our applying this quotation to the soul, which was not at all in the author's mind. I would say that no scholar is likely to make any such objection. Every Chinese knows that the sages taught there was that in man which he received from heaven. They will readily admit that what has come from heaven must 反本歸源, "return to its source and revert to its origin." Equally readily they will admit

that the soul must be defiled and injured through its contact with the dusty earth. There is room here for suggestion as to how the soul may be cleansed and kept clean, and thoughts can be expressed which are certainly beyond the vision of even the clearest eyed of the Chinese sages. I am persuaded this is the use God would have us make of those remarkable sayings which have been preserved for so many ages, that we would seek to build of these truths a ladder, by means of which the people amongst whom we dwell may climb into a purer moral atmosphere and see from thence things which kings and wise men desired to see and saw not, things which the prophets saw and greeted from afar, and which we, upon whom the ends of the world have come, behold with unveiled face, as in a glass, even the glory of the Lord.

君子求諸己 小人求諸人, "The princely man seeks aid from himself, the common man seeks aid from others."

In Shanghai I have seen in the shops of the native photographers a picture which for a long time I was unable to understand. A man is seated in various attitudes, either of indifference or perplexity according to the taste of the artist who arranged the scene. Another man kneels in front of him, evidently making an earnest appeal of some kind. A glance shows that the person kneeling and the individual seated, are identical. It is a pictorial representation of the classical saying, "The princely man beseeches himself." In time of perplexity or disappointment the common person calls for aid to all and sundry as the drowning man grasps at a straw, but the princely man seeks within himself resources equal to the emergency and learns how to triumph from the discipline of defeat.

But the picture means more than this. It means that there is a good man inside every bad one, as the sculptor saw an angel imprisoned in the rough block of marble. But unlike the helpless angel, the better man strives to free himself from his bonds and appeals to himself to be what he really, potentially, is. 'Tis Philip sober appealing against Philip drunk; Dr. Jekyll praying to be no more metamorphosed into Mr. Hyde. Translated into the language of the Bible, it is the seventh of Romans; the old man in the seat of power and the new man begging to be free from his sway.

他人有心 予忖度之, "I measure another man's thoughts by my own."

1. Corinthians ii. 11, "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." When Mencius saw Suen, King of Chi, he urged him to act so as to win the people's love. The

king said: "Can I do this?" "Yes," said Mencius. "How do you know I can?" said the monarch. "Well," said Mencius, "I have heard it said that one day you were sitting in your hall and saw a bullock being led forth to sacrifice. You called to the man to set the animal free. 'Well,' said he, 'shall we dispense with the sacrifice?' 'No,' you replied, 'take a sheep instead.' The people all say you begrudged the ox, but I know it was not from stinginess but of a compassionate heart you did this." "True," replied the king, "it is said I begrudged the animal, but though my kingdom is not large, how should I begrudge one ox? I saw the beast shudder like an innocent man being led to execution." "'Tis no wonder the people say you were stingy," said Mencius. "You changed the larger animal for the smaller. Was the sheep not as guiltless as the ox then?" "Indeed, you are right," laughed the king, "but really I did not begrudge the ox; yet why I did this thing I don't know." "'Twas thus," said Mencius "you saw the ox, you did not see the sheep. When the princely man sees an animal alive, he cannot bear to look on it dead. When he hears it moan, he cannot bear to eat its flesh." "Now," said the king, "this is true. I did this thing; yet on reflection I could not tell why. The poem says, 'What's in his heart my heart can tell.' You, Sir, are able to set plain before me the secret springs of my own actions." The spirit of a man in Mencius knew the things of a man in the heart of the king of Chi. The bullock, though it owed its life to the king's benevolence, was unable to understand his heart, because it had not the spirit of a man. No more can we understand the things of God unless we have the Spirit of God; and surely the Spirit of God is as high above our thoughts as the spirit of man transcends the thoughts and feelings of the brute. The supreme need of the Christian then is that he may have the Spirit of God to understand the things of God.

*(To be continued.)*

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### *History of Church Music.*

BY MISS LAURA WHITE.

THE history of both hymns and tunes of the Christian church begins with the Psalms, of which John Milton says, "Not in their divine arguments alone, but in the very critical arts of composition, the Psalms may be easily made to appear over all kinds of lyric poetry incomparable."

The Psalms in the original Hebrew were written according to a system of versification which cannot be reproduced in English; but they still retain one valuable element of poetic form—parallelism.

This has been compared to the rise and fall of the fountain, the ebb and flow of tide; a two-fold utterance bearing the thought onward like the wings of a bird, the heaving and sinking of the troubled breast.

Unconsciously and without recognizing the nature of the attraction we grow used to this double cadence: to the sound and the echo.

“The heavens declare the glory of God,  
And the firmament sheweth His handywork.  
Day unto day uttereth speech,  
Night unto night sheweth knowledge.”

In ecclesiastical music there is a class of peculiarly beautiful old psalm tones called the “Cantus Planus,” or plain songs, still sung in the liturgical churches of Christendom.

If we minutely examine these venerable melodies we see that they are perfectly adapted to the laws of Hebrew poetry; the division of the tone being always into two parts, exactly balancing, thus indicating the intention of singing it to two contrasted phrases. And so intimate is the adaptation of these plain chant melodies to the rhythm and the sense of David’s words, so strongly do they swing with the one and emphasize the other, that it is believed by many that the composition of the music was coeval with that of the poetry.

One of these, a beautiful melody, “Tonus Perigrinus,” has been sung from time immemorial only to the psalm *Exitu Israel* (the 114th). Tradition gives this psalm and tune as the one used by our Lord after establishing the Eucharist. “And when they had sung a hymn they went out into the Mount of Olives.” It is said that the psalm and tune were also sung at the Virgin Mary’s funeral.

In the New Testament, besides the *Nunc Dimittis*, *Magnificat* and *Benedictus* (the songs of Simeon, Mary and Zacharias, which are sung every Sunday in liturgical churches), there are also a number of lyrical extracts in different Epistles which are supposed by some to be quotations from original hymns of the apostolic age.

Christianity taught loftier conceptions of life and duty; and music, as the expression of these ideals, accompanied the new evangel of peace and goodwill.

At first it was purely vocal, instruments having been used in heathen ceremonies. The early Christians expressed the sentiment that a Christian maid should not know what a lyre or lute was.

Pliny writes of the new sect, that “on certain days they assemble before sunrise and sing antiphonally the praise of their God.”

Another author says: “After supper their sacred songs begin. They select two choirs and chant hymns in different measures and



modulations; now in unison, now answering. All sing; youth, virgins, old men, and boys."

And Jerome tells us that in his day those who went in the fields might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine dresser singing David's psalms.

The oldest hymn in the world, outside of the Bible, traditionally ascribed to Isaiah's time, and certainly going back to the very age which touched on the work of the apostles, is the *Te Sanctus*. "It is very meet and right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with angels and archangels and with all the company of heaven we laud and magnify thy glorious name, evermore praising thee and saying: Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high!"

The oldest *metrical* hymn extant is by Clement of Alexandria, who died not later than 220 A.D. Inasmuch as no heathen religion ever had any message for children, it is significant that this oldest known metrical hymn should be written for children. Here is a stanza translated literally, so that no just idea of its poetic structure and beauty can be given:—

"Mouth of babes who cannot speak,  
Wing of nestlings who cannot fly,  
Sure guide of babes,  
Shepherd of royal sheep,  
Gather thine own innocent children  
To praise in holiness,  
To sing in guilelessness,  
With blameless lips,  
Thee, O Christ, guide of children."

The *Gloria in Excelsis* had its origin in the Greek church, and is said to have been brought into use at Rome as early as the Emperor Hadrian (119 A. D.) by Pope or Bishop Telesphorus. Early martyrs sometimes sang this hymn on their way to the arena.

"Glory be to God on high and on earth peace, goodwill toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father have mercy upon us. For thou only art holy, thou only art

the Lord, thou only, O Christ, with the Holy Ghost art most high in the glory of God the Father."

While the private use of hymns dates back to apostolic times, their ecclesiastical sanction was earlier in the eastern than in the Latin Church; and hymns were so highly esteemed there that in the third century the Bishop of Antioch was deposed on these grounds (among others) that he prohibited the use of uninspired hymns.

To the Greek church we are debtors for some beautiful hymns: "The day is past and over," "Christian, dost thou see them"? "Art thou weary?" etc.

Arians took advantage of the potency of music to propagate their heresy by popular song. Chrysostom (398), in opposition, instituted orthodox stately processions—silver crosses, wax lights, and other ceremonial pomp.

These Arians were in the habit of coming into Constantinople at sunset Saturdays, Sundays, and holy days. Resorting to public places they would sing, all night through, antiphonal songs, taunting and insulting the orthodox. Riots followed. The chief eunuch of the Empress Eudoxia, who was leader of the church musicians, was killed and heresy singing was forbidden by imperial edict.

In the Latin church the orthodox party made use of music as a tonic against heresy. We read in Augustine's Confessions: "Justina, the mother of the Emperor Valentinian, a boy, persecuted Thy servant Ambrose on account of her heresy, into which she had been seduced by the Arians. The pious people kept watch in the church, ready to die with their bishop, Thy servant. There my (Augustine's) mother, Thy handmaid, taking a chief part in those anxieties and watchings, lived in prayer. We, cold as yet through lacking the heat of Thy Spirit, were still stirred by the alarm and commotion of the city. *At that time it was instituted that after the custom of eastern parts, hymns and psalms should be sung, lest the people should languish with the very weariness of grief, and from that day to this the custom has been retained and is followed by many, indeed by almost all Thy congregations throughout the world.*"

There is a beautiful tradition, not well authenticated, that the most glorious hymn in the world, the Te Deum, was written and sung antiphonally by Ambrose and St. Augustine, both conjointly inspired, on the occasion of Augustine's baptism into the church.

St. Ambrose, of Milan (about 386), is the father of Western church music. A true instinct taught him to adopt for his hymns the most rythmical form of Latin verse, and for his tunes a congrega-

tional style of melody. Both were powerful aids in the extension of Christianity. He was the originator of *long meter* tunes as used by us. In the cathedral at Milan his music is still being sung to this very day, and in our hymn-books we have a number of his hymns, remarkable for dignity, simplicity, and rugged vitality.

“The morning purples all the skies,  
Redeemer of nations come ;  
O Trinity, most blessed light,” etc.

From 397 to 591 the church grew rapidly. Music deteriorated by the introduction of a secular style, and the melodies and chants lost their primitive purity.

Pope Gregory (591) deserves the title “the Great,” musically as well as ecclesiastically. He rearranged the old Greek scales, the liturgy, and put the whole church service on a *written* foundation. He also established an orphanage at Rome for the training of musical missionaries. And for many years the sofa was shown on which he reclined while conducting musical examinations of the orphans.

In the reign of Ethelbert forty musical missionaries were sent from his music school to England to teach our ancestors how to sing! Twelve music missionaries were also sent to France from this famous school, and in Germany St. Boniface founded singing schools in connection with his missionary work.

One musical missionary complains that the only idea the heathen had of singing in church was to howl like wild beasts. Sighs another over the throats of the Gauls and Allemanni: “Their rough voices are incapable of modulation. Throats hardened by drink cannot execute with flexibility what a tender melody requires.”

Another disgusted voice trainer says: “Their voices give out tones similar to the rumbling of a baggage wagon, rolling down from a height; and instead of touching the hearts of hearers, fill them with aversion.”

Soon great hymns sprang up in the church. In Italy Fortunatus wrote the famous *Vexilla Regis*, a Processional still found in many hymn books.

“The royal banners forward go,  
The cross shines forth in mystic glow,  
Where He in flesh, our flesh who made,  
Our sentence bore, our ransom paid.”

In England the venerable Bede wrote eleven hymns, several of which are still extant.

Charlemagne was a patron of music in France and Germany. Hymns and psalms were taught in the high schools. Musicians from famous choirs in Rome were installed as teachers, and soon were heard dissensions between the cultivated Italian teachers on

the one side and the rough Franks who, in accordance with the natural bent of new countries, improved (?) on the old melodies. Charlemagne tolerated no barbarian alterations and ordered that any one changing the musical forms or deviating from the Gregorian system, should be imprisoned for life or banished.

He is also credited with having written the most royal hymn in the world, "Veni Creator Spiritus." No other hymn has had such recognition by Church and State. It is used at the coronation of all European kings, the creation of popes, consecration of bishops, opening of synods, conferences and ordination of ministers.

"Come, Holy Ghost, our souls inspire  
And lighten with celestial fire;  
Thou the anointing Spirit art  
Who dost Thy seven fold gifts impart."

The loveliest hymn in the world was composed during this mediæval period by an obscure monk of Cluny, Bernard. He, through the gifted translator, Dr. Neale, has given the world the dearest, sweetest religious poem our language affords—"The Celestial Country."

From the original poem four hymns have been culled, with which all of us are very familiar.

"The world is very evil,"  
"Brief life is here our portion,"  
"Jerusalem the Golden,"  
"For thee Oh dear, dear country."

The most sublime hymn in the world is the *Dies Iræ*:—

"Day of vengeance without morrow,  
Earth shall end in flame and sorrow," etc.

It was written by a Neapolitan monk, Thomas of Celano. A long list might be made of those who avow for it supreme admiration; Dryden, Scott, Jeremy Taylor, Johnson, Goethe, Mozart, Haydn, would be among the names. It has one fascinating quality in which no other known composition equals it, that the very sound of its words will allure him who is ignorant of its meaning.

"Dies iræ, dies illa,  
Solvat sæclum in favilla,  
Teste David cum Sybilla."

The most pathetic hymn in the world is "the Stabat Mater," written by Jacobus de Benedictis. It is inferior to the Celestial Country and *Dies Iræ*, in that while they are acceptable alike to all Christendom, intense Protestants would take exception to the fervor of its devotion to the Virgin Mary.



“By the cross sad vigil keeping,  
Stood the mournful mother weeping;  
While on it the Savior hung;  
In that hour of deep distress  
Pierced the sword of bitterness  
Through her heart with sorrow wrung.”

There is a large class of hymns characteristic of mediæval history, addressed to the saints and the Virgin. Some of the earlier are very sweet and touching, but the greater number have little poetical merit, being often mere word-play on the relation of the words Ave and Eve.

“The existence of so many godless hymns addressed to the Virgin and saints is an irrefragable testimony to that degeneracy which rendered the Reformation necessary. The existence of so many breathing an unstained Christianity is a witness to the preservation of so much true Religion as made the Reformation possible.”

Through the middle ages tunes were written in the Ambrosian or Gregorian mode, called the *Cantus Planus* and based on the ancient Greek scale which had a whole tone between the leading and tonic notes. All singing was in unison, because an appreciation of harmony comes later than that of melody, and it was not till the ninth century that musical monks commenced to make different combinations of chords.

All through the dark ages these monks experimented in their cells with various scales, intervals, etc., and learned the nature of discord and concord. As one old mystic explained, “Dissonance is darkness, consonance light, but light would not be agreeable if always day. Dissonance is bitter, consonance sweet; but to enjoy the sweet we must have the bitter also.”

By their experiments, failures, and successes, these monks were discovering for us the most wonderful art in the world—Harmony.

“For I know not, save in this,  
Such gift be allowed to man,  
That out of three sounds, he frame,  
Not a fourth sound but a star.”

Oratoria and opera had their origin in the mysteries and miracle plays. It was apparent to the heads of the church in the early centuries that in order to impress the imagination of the people their minds must be reached through the senses and that this new religion must be made more beautiful than the old. The dramatic element became associated with Christian worship. Subjects were taken from the Old or New Testament and played, at first in churches, afterwards, as the crowds became too large, in market places and cemeteries.

In connection with these mysteries and miracle plays there were interludes intended to lighten the tragedy. For instance, the tension of the Passion play was relieved by the Interlude of spice merchants bickering over their wares with the three Marys.

Miracle plays were the source of our *oratorio*; the lighter interludes, with their buffoonery, of modern opera. Carols, especially Christmas carols, commenced with these plays; the spectators singing them during the Interludes.

One Italian priest named Neri in order to draw the young to church services, had the story of the Good Samaritan, Job, the Prodigal Son, etc., set to music. He divided the church service into three parts; half the music, then a sermon, to which the young people had to listen if they wanted to get the latter half of the music. These services were not held in the main rooms of the church, but in the *oratory* (in Italian called *oratorio*); hence the name.

Church music reached its culmination in the works of Palestrina, an Italian mystic who used music to idealize his religious emotion. Some of his music has never been sung outside of St. Peter's Cathedral, and there only during Passion week and Easter.

Like the "Hidden Picture" it is kept from the world and is unspeakably beautiful. Only a religious nature can express religious emotion in music, and Palestrina received his inspiration on his knees. He is the greatest *religious* composer, and his death, coincident with the period of the Reformation, marks the beginning of the breach between religion and music.

With reference to the Catholic church perhaps the reason lies in the fact that so much truth and devotion left with the reformers. Afterwards Catholic music makers were not religious enough to write religious music, but were more attracted to opera as themes for their genius.

Beethoven, Mozart, Haydn, etc., glorified Latin church music, but it was the *music* rather than the *religion*. Church services received new charm, brilliancy and richness. The masters wrote good music, *but it was not always the expression of religious devotion*. An operatic style of music insidiously corrupted the services, and to-day in the Catholic church the cry is, "Back to Palestrina and to the Gregorian Plain Song."

Whereas in the Catholic church music was unduly exalted, it was looked upon with dislike or suspicion by the pioneers of Protestantism.

To-day, because of this feeling inherited from our theological ancestors, because organists and musicians too often have little sympathy with religion, and because clergyman usually have little

knowledge of church music, there is, outside of the liturgical churches, no true musical art embodying the religious feeling that prompts Christian congregations to praise God.

Fortunately for the German State, the German people and church, Luther, unlike other reformers, did not disdain the help of music. He said : "I wish to see all arts, principally music, in the service of Him who gave and created them." He wrote hymns in the vernacular, wedded them to rhythmic music, and their effect on the German Reformation was as strong as the Marseillaise on the French Revolution.

The best known to us perhaps is that founded on the forty-sixth psalm, "A Mighty Fortress is our God," supposed to have been written on his way to the Diet of Worms. Notice the third verse which corresponds with his retort, "I'd go to Worms if there were as many devils as tiles to a house top."

"And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The Prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure,  
One little word shall fell him."

The first Protestant hymnbook was written in 1524. The songs were in four, five, and sometimes in six parts, melody in the tenor, the harmony always good, as no composer dared to write hymn tunes without having a thorough knowledge of counterpoint and harmony.

These first reformers endeavored to make their congregations take part in the singing. This soon necessitated changing the melody to the treble; organs, good organists were needed, and the music of Protestantism assumed the character of the people's sacred song. It was characterized by simplicity and grandeur. While not so rich in form as the mass of the Catholic church, Protestant sacred song influenced the education of some great composers, notably Bach and Handel.

Bach gave to Germany and the world the *Choral*. Some results of Luther's and Bach's work may be gauged by Dr. Schaff's estimate that there are about 100,000 German hymns, whereas English-speaking people consider themselves rich with 40,000.

Moreover, German hymns and tunes have had a wide influence on other countries. In England an impetus was first given to hymnology through the Wesleys translating many German hymns and writing others in the same style. The hymn books of Denmark,

Sweden, Norway, Iceland and part of Holland have been made up almost entirely of translations and adaptations from the German.

Moreover, their influence has not been confined to the Protestant church. Vernacular hymns were introduced into the Roman Catholic countries of Southern Germany and Austria. These collections contain naturally a large proportion of translations from the Latin, also a number of original compositions, of which some have great sweetness and devotional feeling. They also include many German evangelical hymns.

This wonderful growth and influence of German hymns over entire Christendom, Catholic and Protestant, is partly due to the good church music. Unlike their less musical English and American brethren who use tunes indiscriminately, provided hymn and tune be of the same meter, in Germany hymns and tunes are wedded together and never divorced. As an old writer says: "Whosoever the Holy Ghost inspireth a new hymn, it is His wont to inspire some one with a good tune to fit it." It became the custom in most towns in Germany for the city musicians to ascend the tower of the church or town hall at certain hours of the day to blow these sacred melodies from their horns, so that people learnt them by heart from childhood.

Great skill was taken in the arrangement of the inner voices. In this Luther took keenest delight, speaking of the wonderful wisdom of God as shown in music—"When the other parts play around the air, leading as it were a heavenly dance with it; meeting with pleasure, parting with pain, embracing and kissing each other again." "Whosoever is not moved by such an art as this must of truth be a coarse clod, not worthy to hear such lovely music but only the songs and music of the dogs and pigs."

In Switzerland, parts of Holland, and Protestant France, the spread of German hymns has been hindered by the spirit of Calvin, who feared to give to music a prominent place in the church.

Protestant music was first introduced into France by Clement Marot, valet of Frances I., who wrote metrical versions of the psalms, which were set to popular airs. Calvin saw their desirability, they were added to the reformed catechism, and consequently interdicted by the pope. A favorite tune was written for the hundredth psalm (melody in the tenor.) This was afterward used in England and the melody attached to treble as we sing it now (Old Hundred). This hymn and tune are unique in that they have never been separated.

"While in Germany the worship of the reformed church was linked to the past by the hymn book, in England it was by the prayer book," and in it was no provision for hymns.



Not until 1661 was a tacit permission to sing given by the insertion which we still find in the prayer book: "In quires and places where they sing, here followeth the anthem." At first only unmetrical passages of Scripture were sung to music provided by the old English organists—Blow, Purcell, etc. Then hymns were very gradually introduced into the episcopal church under the wing of the anthem.

In the independent churches there was a violent prejudice against music, and in looking through a catalogue of the church furniture that our theological ancestors went around smashing, one notices "crosses, censors, *cathedral organs* and such like filthy-stuffe". This threw the first cloud over the cultivation of music.

Puritans objected to the alternate antiphonal singing of the psalms, as they said: "Tossing from one side to the other like tennis balls." They ignored the fact that the word "*psalm*" means *song*, and the parallelism would suggest that very method of singing them (really David's method.) So, instead, the psalms were distorted, and their beauty spoiled, by being forced into a metrical mould. Some of these are very good, noticeably the hundredth, twenty-third, eighteenth, etc. Others seem very queer to us now:—

"And whosoever wicked is  
An enemy to the Lord,  
Shall quail, yea melt even as lamb's grease  
Or smoke that flies abroad."

Here is one that would be relished by our day-school pupils:—

"Why dost withdraw thy hand aback  
And hide it in thy lap;  
Oh pluck it out and be not slack  
To give thy foes a rap."

Until the eighteenth century the hymnologists of England were practically all psalmists. These were about one hundred and fifty, in all, making various versions of the psalms. As a rule the life and spirit, the beautiful parallelism of the prose version, disappear in metrical versions, and while the psalms are abundantly suggestive of material for hymnologists, it is by assimilation and adaptation rather than by attempting to transform their literal sense into modern metre. As the Poet Cowley says of metrical versions: "They are so far from doing David justice that methinks they revile him worse than Shimei." Owing to this concentration on metrical versions of the psalms, there was practically no native hymnody in the land of Chaucer, Spencer, Shakespeare, Milton, notwithstanding the example of Germany until the eighteenth century.

Dr. Watts is the father of English hymnology. When he was eighteen he complained to a fellow-worshipper at the Independent chapel, of the character of the hymns sung. The rejoinder was, "Give us better, young man." He accepted the challenge, and that evening the congregation were invited to close with

"Behold the glories of the Lamb  
Before the Father's throne,  
Prepare *new* honors for his name  
And songs before unknown."

He wrote 697 hymns. A recent writer says : "Judging from the results of examining 750 hymn books, it is safe to assign to Isaac Watts the authorship of two-fifths of the hymns used in worship of the English-speaking world." Non-conformists laid the foundation of English hymnology. Besides Watts we have Doddridge, Cowper, Montgomery, and the Wesleys (Charles Wesley alone writing several thousand hymns). The church of England has contributed through the scholar of Cambridge, Dr. Neale, many noble translations from the Latin and Greek. We also owe to this church many beautiful hymns by Bishops Ken, Keble, Heber and others. Scotland has given us Dr. Bonar. America contributed Bishop Doane, Dr. Muhlenberg, Thomas Hastings, Ray Palmer, etc.

Because of our greater emphasis on the individual, modern hymns are often more subjective, introspective, and perhaps more selfish than those of the Latin fathers who seemed to lose themselves in adoration and contemplation of God. We love to dwell on how we and our wants are the objects of His tenderest solicitude. Both phases, however, emphasize different sides of the same truth, even if theirs seems the nobler.

To-day our hymns, both ancient and modern, contain the best spiritual history of the church, embodying the faith, hope and love of generations of men of different countries and environments, binding together in the bonds of peace all who hold the faith in unity of that same spirit who inspired them.

Whereas all people, savage or civilized, have their own aboriginal melodies, there is no Harmony outside Christendom. The art of Harmony is entirely the child of the Christian church. Perhaps you sigh as you think over the sorrowful chapters of church history : "Would that the mother had the spirit of her musical daughter ! How can a discordant church be the mother of harmony ?" *Just because the essence, the very life of both musical and Christian harmony, is in its discords.*

Here is a little musical explanation of discord and concord considered true and wonderful enough to have made its author, Dr. Stainer, immortal : "A discord is a chord not complete in itself.

It requires to be followed by another chord. A discord should not be looked upon as something unpleasant; quite the reverse; it only differs from concord by its lack of finality."

Discords are sometimes harsh, but then again the most beautiful, most useful chords in music, the diminished and dominant seventh, the Italian sixth and the Augmented Fifth for instance, in fact, all but the plain uninteresting common chords, are discords needing to be supplemented or "resolved." And discords are resolved most artistically when the author links together discord after discord, forming a chain of ravishing harmony, thus postponing the final solution, that feeling of rest, as long as possible. In Christian Harmony a discord is a truth not yet complete,

1900 years ago the great symphony of Love and Sacrifice was opened by the most beautiful, awful and sorrowful discord of time or eternity. This symphony has proceeded through nearly two milleniums of struggle and triumph; its rhythm measured by the heart beats of the church, centuries of apparent failure being only a pause or rest when measured by the time of the author of Harmony and Eternity.

Each fresh discovery of truth, made in agony, or triumph, has been but a new discord, incomplete and linked to its supplement, also a discord. And so the church's symphony has proceeded through the ages, prolonging the chain of Harmony until two of God's night watches have almost passed, and we are a little nearer the final solution of all discords; the eternal Amen of the symphony; that

"One far off divine event,  
To which the whole creation moves."

### "The Troubles in China and Christian Missions."

BY REV. WM. ASHMORE, D.D.



NOTABLE book, with the above title, has recently been published in Paris. In the *Church Missionary Intelligencer* for April appears a review of the book by a writer who gives his initials "G. F. S." and which is so pertinent to the situation that we think it ought to be reproduced entire for the benefit of the reader of the RECORDER.

The reviewer says :—

M. Allier explains in his Introduction to *Les Troubles de Chine et les Missions Chrétiennes* how he was led to the inquiry, the results of which are presented to the world in this little but ably-written book. At the

time of the Peking troubles, the Press, he says, with almost perfect unanimity, charged Christian missions as the main cause of those troubles. They were accused of adopting methods calculated to excite indignation and resentment and of summoning to their aid the intervention of their respective Foreign Powers. Distressed by these allegations, and feeling it intolerable to remain in doubt as to whether and how far they were founded on facts, he set about the task of investigation, resolved that if he found such things had been done or were being done in the name of the Gospel, one voice at least should be raised, not against the accusers, but against the culpable conduct which had called forth the accusations.

The inquiry is first pursued as regards Roman Catholic missions. They were the first in the field and are entitled to priority of treatment. M. Allier renders a tribute to those of that church who have died for their faith and to the good work done by the colleges, schools, orphanages, dispensaries, etc. Then he acknowledges with sadness that those missions do not come out well from his scrutiny, and that many of the men whose acts he finds occasion to deplore are members of his own nation. He proceeds to adduce evidence, largely from letters of R. C. missionaries and missionary bishops. He instances the erection of the cathedral at Canton in 1859 on a site which was most objectionable to the Chinese and in the teeth of remonstrances from the representatives of France on the spot. He instances the surreptitious insertion made in the Chinese text of the Peking Convention of 1860 by Père Delamere of the Société des Missions Etrangères, who was engaged to translate the treaty into Chinese. He gives instances of the refusal of Mgr. Guillemin in Kwang-tung to conform to the provision in the Treaty of Tientsin requiring foreigners to show passports when going beyond the Treaty Ports, so that N. Coupvent des Bois wrote bitterly to the Secretary of State at home:—"Les missionnaires veulent notre protection quand ils sont menacés et poursuivés; mais hors de ces circonstances exceptionnelles, ils évitent notre constante sollicitude et nous créent ainsi des embarras et des difficultés qui eussent pu être évités." He quotes from letters of R. C. missionaries in Sz-chuan between 1870 and 1880 relating some very arbitrary and exasperating conduct on their part towards local Chinese officials, and he asks the reader to try to picture St. Paul in his missionary journeys demanding hospitality in the tone of one of these priests. And he follows this up with quotations from other letters which go to show that such conduct is a recognized rule rather than an exception among R. C. missionaries. He then proceeds to inquire concerning charges of fortifying mission stations and drilling converts, of demanding exorbitant indemnities (France is credited with obtaining four million francs "pour les missions catholiques" in 1895 after the troubles in Sz-chuan) and of exacting, through the instrumentality of France, by the treaty of March 15th, 1899, a recognized secular rank for its bishops and priests. As to the last, M. Allier remarks: "On a dit, 'Peut-être dans le temps futur, le décret du 15 Mars 1899 apparaîtra-t-il comme l'une des grandes dates de l'histoire de l'humanité civilisée.' Je me demande tout simplement s'il ne marque pas le jour où l'impératrice, que le signait dans une humiliation de tout son être, a entrevu le projet d'un massacre universel des Blancs."

In the Second Part the inquiry concerns Protestant Missions; and M. Allier declares at once, after a most diligent search in every accessible direction, "Je n'ai rien trouvé, absolument rien." In no political journal



of either France, Germany, or England has he been able to find a definite charge, giving name and place and time, against a Protestant missionary of an act which had provoked the anger of the Chinese and which at the same time was in conformity with the principles of the Society in connexion with which that missionary laboured. Vague charges, without circumstances which admit of investigation, he has found, and some of these, which betray singular carelessness, he deals with. But he proceeds to prove from recognized authorities on missions, from the regulations of Protestant societies, from the instructions given to missionaries, and from the sentiments expressed and approved at missionary conferences, that these Missions are practically unanimous in insisting that missionaries should keep aloof from politics, should respect the laws of the country in which they labour, should conciliate the prejudices and refrain from offending needlessly even the superstitious notions of the people, should avoid appealing to the Consul on slight provocation, and should rather retire from a country than bring upon it the terrible evil of war. As to indemnities, he quotes at length the Minutes of the C. M. S. Committee after the massacre of Hwa-sang, and he refers to the Exeter Hall meeting of August 13th, 1895. He says that it is impossible to find in the speeches on that occasion a single phrase having the smallest resemblance to an expression of anger or a demand for punishment towards the murderers; only pity was expressed. And he concludes a striking chapter with the remark that the document communicating the Tsung-li Yamên's appreciation of the society's making no claim for compensation is of far more value than "chapelles expiatoires." There is much beside in the book that will repay perusal. References to the opium question are brief and sober, but sad reading from the pen of a godly foreigner. The writer does full justice, however, to English missionary societies and to the C. M. S. in particular for the protests they have consistently made against it.

The words "Christian missions" are not a definitive designation. There are two kinds of Christian missions. If Russian ascendancy should succeed in the north there may be a third kind, that of the Greek church, but that is not in the field of vision just yet. We have Romanism and Protestantism. While certain basal truths are common to them both, and while, in the main, they have a common Bible, yet the superstructures reared by them both are so different that in the end we have two distinct religions with different methods, different aspirations, different claims, and different spirits permeating them. So great is this divergence that the two never have anything to do with each other; they do not visit with each other, nor exchange religious amenities with each other. Why such a relation should exist is not here a matter of inquiry. It is the fact of its existence only and certain consequences growing out of it that concern us now.

It has been a misfortune of the past that for so long a time Chinese officials have been unable to discriminate between Roman Catholics and Protestants. The latter have suffered mainly in consequence. The officials had a long experience with Roman

Catholics long before a Protestant ever dreamed of coming to China. There was a time far back, about a couple of hundred years before the appearance of a Protestant, when the Roman Catholic priests were held in distinguished favor. They were in a fair way to preempt China, and if they had acted wisely they would have had China under their sway as the countries of South America were at that same period. But they struck the Chinese as hungering after civil authority and ostentation, and as a consequence there came the inevitable clash. They piled up for themselves a storage of distrust and of ill will, and, in places, of a positive hatred which they handed down to the generations of their successors, whoever they might be that bore the name "Christian."

It is understood, of course, that the teachings of Christianity are not all of them acceptable to the natural heart in the east any more than in the west, and it is also admitted that Protestant missionaries have mistakes and crudities of their own which they have had to correct, but there remains the indisputable truth that they have had to work their way under a load of inherited suspicion.

Of late years the causes of this aversion to the "Christian" name have been augmented by the intensified policy of the Roman Catholics. They have asked for and have received for their bishops and priests an official recognition and status. The concession of these have been one of the greatest blunders even committed by the Chinese. There will be neither peace nor safety until they recall their concession. To be sure the French government is understood to be at the bottom of it, but the French government is not strong enough to maintain so untenable a relation. They have to fight the sentiment of all mankind. Happy for themselves if they themselves voluntarily draw out of the position. They can do so now with honor and the respect of others, but if they put it off they may be driven to it with discredit and loss. The whole thing is a fraud and a tyrannous exaction from a prostrate power unable to help itself. Such an exaction is a disgrace to France, and it will be no help to the Vatican if the Vatican desires most the spiritual uplift of the Chinese. The Romanists may crowd their churches and multiply their adherents, but the crowd they get by means of their political "pulls," a seeming strength to-day, will become a weakness to-morrow.

It is matter of congratulation that now, after so long a time, Chinese officials are learning to discriminate between policy and policy. What they need for themselves is more decision of purpose and more firmness of will. Many of them are too truculent and will cater to French and Vatican assertiveness and insistence. But

it will not always be so. The elements of a thunderstorm are slowly gathering. The apprehensions of the bishop of Shansi have a real foundation. Better to avoid the hurricane by giving heed to the warnings of such friends as M. Allier. We join him in his vehement protest against ecclesiastical usurpation of civil functions.

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### *Individual Communion Cups.*

BY MISS KATE C. WOODHULL, M.D.

**L**AST Sabbath, November 16th, we used for the first time individual cups at our communion service in Peace Street Church in Foochow city.

It had been in my mind to institute this change for more than a year, but press of other work had hindered its accomplishment. We were fortunate enough to get the set ready for the union communion service of our annual meeting just closed, so it served for an object lesson for our whole Foochow field. The number of communicants was about 250. The cups were distributed and gathered up in six minutes. We had six trays made of hard wood. (We plan to have them varnished with the white enamel used at home for bath tubs.) We used small white China cups considerably smaller than the ordinary wine cups. They are sold here as children's toys.

When the subject was first proposed to the pastor and deacons of our Peace Street Church, they at once acquiesced heartily. We have heard no objection made by any one. It is quite gratifying that our Chinese friends were able to accept the change so intelligently and thankfully. We heard several say, "Very good", "much cleaner". We have been especially glad for this, since we heard that in America the change had not been introduced into any church without encountering considerable opposition on the part of some of the church members.

We have it in mind to send for the small glass cups used in America, as it would be pleasant to have something nicer than the native cups, although they answer very well.

The Pathological Society of Rochester, N. Y., at their meeting held December 7th, 1893, thirty physicians being present, unanimously adopted the following:—

Whereas, There is accumulated evidence that contagious diseases of the mouth and throat are often present, when not suspected, in individuals who mingle freely with the well, thus exposing the latter to the danger of contagion; and

Whereas, The custom of passing the communion-cup in churches is not without danger of communicating diseases; therefore it is

*Resolved*, That we recommend that the communion ordinance of churches be so modified as to lessen the liability to the transmission of contagious diseases which we believe attaches to the prevalent method of observance of the ordinance referred to.

The reasons for the use of individual cups are, cleanliness, convenience, impressiveness.

**Cleanliness.**—An outbreak of diphtheria among twenty-four families in the city of Rochester, N. Y., reported on officially by the health officer appointed to determine its origin, was traced back to a school drinking-cup.

There is the same danger from the communion cup used at the Lord's Supper. It is easy to understand how the mouth secretions, mingled with various kinds of microbes, can pass from the mouth of one communicant to another. Typhus fevers, scarlatina, measles, diphtheria, croup, whooping-cough, pneumonia, consumption, cancer, and the most loathsome diseases may be conveyed in this way.

**Convenience.**—In a large congregation the ease and quickness of distribution are greatly increased. In the Central Presbyterian Church of Rochester, N. Y., where the first extensive use of the individual cups was made, 1,800 were filled in about forty minutes, and the distribution made in eleven minutes.

**Impressiveness.**—Devotion is promoted, as the communicant knows that the cup contains only grape-juice, and is not tormented with the thought of uncleanness and danger. The Lord's table is thereby revered.

Rev. R. M. Russell, D. D., pastor of the Sixth United Presbyterian Church, Pittsburg, Pa., says:—

“To my mind much is added to the solemnity of the sacrament by thus permitting each communicant to have his own cup and hold it in his hand until, by silent meditation and communion with his Lord, the supreme moment of faith and hope is reached. Our session would commend the new method to all its churches.”

Rev. G. E. Hawes, Braddock, Pa., says:—

“We have found that it shortens the service without hurrying the individual. I count this one of the best things in the service. No man is compelled to gulp down a swallow of wine and pass the cup to his neighbor.”

J. E. Allen, pastor M. E. Church, Newark, N. J., says:—

“The individual cup is a religious necessity. We find it gives universal satisfaction”.

Rev. Henry H. Stebbins, D.D., pastor Central Presbyterian Church, Rochester, N. Y., says:—

“I am glad to testify to the communion outfit of eighteen hundred individual communion-cups and chalice-holders purchased



from the Sanitary Communion Outfit Co., Rochester, N. Y., over seven years ago. The members of our church, numbering 2,000, are quite unanimous about it. We believe in it on historical grounds, for sanitary reasons, for convenience, for inexpensiveness, for ornateness, and for the all-round satisfaction it affords. We find no difficulty in serving our people with so many cups, and it is done in less time than by the old method, and there is no confusion about it."

More than 1,000 churches in America are using the individual communion-cups.

It is objected by some that individual cups destroy the sentiment of unity that attaches to the traditional common chalice. But this tradition is already violated by the larger churches using from two to thirty cups as a necessary convenience. If convenience has justified this departure, surely the considerations of health and cleanliness will warrant still further progress in the same direction.

"That traditional thought admitted of individualism, may be seen by De Vinci's celebrated picture of 'The Lords' Supper,' painted on the wall of the Convent of Santa Maria delle Grazie, near Milan, in 1492, representing the Savior and His disciples at the Paschal feast. Each disciple is shown provided with an individual portion of bread and an individual vessel of sacred wine."

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### *The Indo-Chinese Opium Trade.*

On October 8th, 1902, only two months before his death, the late Archbishop of Canterbury made a strong pronouncement on the subject of the opium trade.

The Archbishop's departure from the line of the church militant to the hosts of the church triumphant, is lamented not only by the great Anglican communion but by the Christian world generally. No more fervid and almost rapturous advocate of the church's dignity and responsibility as to foreign missions existed in England; no stronger and almost passionate advocate of temperance, and, especially during the last few years of his life, no more earnest and convinced opponent could be found than the venerated Archbishop, of the injustice and evil moral effects of the opium trade.

The occasion of the Archbishop's last assurance on this subject was a meeting called, with the cordial permission of the Primate, by the Society for the Suppression of the Opium Trade, in the great library of Lambeth Palace. The chief object of the meeting was the presentation to Archdeacon A. E. Moule (who has been recently elected as one of the vice-Presidents of the Society) of an address

in connection with his return, with Mrs. Moule, to his work in China, after a long interval of enforced retirement. Ever since the first Shanghai Conference in 1877, when he led the discussion on the opium question, Archdeacon Moule has written and spoken much and often on the subject. And the beautifully illuminated address presented to him on October 8th, and approved in the Archbishop's warm words of cheer, recognised this service to the cause and prayed God for His blessing on renewed mission work, whilst asking Archdeacon Moule, in words which the Archbishop forcibly repeated and endorsed, to assure the Chinese, both Christians and non-Christians that the church at home is resolved not to cease its protest and exertions till the curse, so far as foreign influence is concerned, shall be removed from Chinese life and the reproach and the crime from England's fair name.

A similar meeting was held not long ago with a similar object of farewell and God speed to a specially strong worker in this great cause, the Rev. Arnold Foster, of Hankow, on the occasion of his return to China; and on that occasion also, which was a demonstration chiefly of non-conformist ministers and others, the Archbishop presided. The meeting in October last was planned as a gathering of the bishops (seven) and the clergy (more than 1,000) connected with the "world" of London, numbering nearly six million souls. But many leading non-conformists were invited, and several were present. The Annual Congress of the Church of England in England was sitting at the time in Nottingham, and this largely reduced the numbers at the anti-opium meeting.

But the Archbishop, with what seemed to those present, renewed and freshening strength after illness and the great strain of the Coronation, though in his eighty-second year, needed little support in the strength and calm confidence in God of his address.

When he had spoken and the address had been presented, Archdeacon Moule replied as follows:—

My Lord Archbishop, ladies and gentlemen, my dear friends and colleagues in the Society for the Suppression of the Opium Trade, I do thank you from my very heart for this most kind and thoughtful address which you have presented to me, and which I trust all present here will endorse. It is a great encouragement—a very great encouragement—to me, on going back through God's great mercy once more to China. I first went out forty-one years ago; I am going back again now, through God's great mercy, strong, strengthened through His grace, and desiring to serve Him better than ever before. And now I go, knowing what the difficulties of the work are, of course, infinitely better than I did when I and my dear wife first went out together. And moreover, as I go now, I have this immense advantage. In the past, my Lord Archbishop, I have constantly had this cast in my teeth or thrown at my head when preaching to the Chinese—just when I was

warming to my subject and trying to tell them the whole truth, someone has shouted out, "Who sells the opium?" My answer has been—I fear, not a very Christian answer—"Who smokes the opium?" I have silenced them hundreds of times, but I will not use that answer any more. I have now a better answer. I shall say this in answer—that my last public farewell was from friends deeply interested in the entire suppression of the opium trade; and that the dear and venerated Primate of All England, the Patriarch of the great Anglican Communion throughout the world, was so kind as to come and take the chair and speak strong and loving words for my encouragement and the encouragement of the Chinese, and calculated to stimulate the Church of God here in England. And further, that dear and honoured friends of other Christian communions here in England were one with the Archbishop, joining hands together in this protest and encouragement. Do you not think I shall have a better answer to give to the Chinese when preaching than before?

If you will bear with me for a few minutes, I wish to take up very briefly the four special points on which you have dwelt in this most kind and encouraging address. I have been spoken of as having laboured in a humble way in this work for a quarter of a century. It reminded me of the awful fact that this terrible opium curse—not introduced into China by England, that is not a true charge—but stimulated to a terrible extent by the Indian opium trade, has gone on for a century. Do not imagine that I have performed any heroic work in advocating the cause of our Society. God calls some to die for the cause for which they are ready to give up their lives. It was one of the Chinese reformers who was led to death nearly two years ago who said that hardly any movement for the benefit of the people will succeed until some of those who are the advocates of it give their lives as martyrs in the cause. Some are called to do that. Mine is a much humbler task. It seems to me to be a long, weary time since I first took up this cause of the suppression of the opium trade; but think of those hundred years which have passed! It was in the year 1799 that the Chinese government absolutely prohibited the trade in opium and sentenced opium-smokers for the first offence to transportation to another part of the Empire, and, for the second offence, to strangling. This was known to the Indian government, and yet, in the face of that, the opium trade was introduced. One hundred years have passed, and it is going on still!

Now I pass to the second point. I am spoken of as one who has seen with his own eyes the ravages of opium in China. Just let me mention one sight I have seen with my own eyes, and which emphasizes this fact that the Indian opium trade has, to a terrible extent, stimulated the use of opium in China, though we did not introduce it. I lived for three and a half years at Hang-chow, almost the first inland city occupied by Christian Protestant missionaries. There I used to pass every day through lines of opium-dens; and my Chinese teacher, who was not a Christian, but a man of high character, said: "I can assure you, sir, that when I was a boy there was not one single opium-den in this great city. Opium may have been smoked secretly, but the open practice was unknown?" and that almost exactly corresponded with the time when the opium trade—the absolutely illegal opium trade—was leading on to the first opium war. I think the conclusion was inevitable, that our trade, especially in the coast provinces, has

greatly stimulated this terrible curse. That I have seen with my own eyes, and can bear testimony to it.

Then I am called a patriot. Well, I hope I am a patriot. I am an Englishman, and I am proud of my country. Now my attention was first drawn to this subject more than a quarter of a century ago. Mr. Edward Pease offered a prize for an essay on the opium trade, and we urged Bishop Russell to write the essay, but he said: "No; one of his subordinate clergy must do it," and he pushed it off upon me. At last I undertook it. I was then building a small mission-church and mission-house in a city twenty miles from Ningpo. I went down every week to inspect the work, chiefly on foot. I had a sedan-chair with me, and, greatly to the annoyance of the chair-bearers, I filled the bottom of my chair with books treating on the opium subject, and the chair was very heavy in consequence. I was so much of an English patriot that I determined to get to the bottom of the subject, as I was certain that I should find that England was not so much in the wrong as people said. Some people accuse missionaries of holding a brief to attack the opium trade. Nothing of the kind! I have never preached about it. When I go back to China I shall not hold any public meetings on the subject, and I shall not mention the opium trade in public unless it is mentioned to me. I shall do my very utmost to stimulate interest in it, but that is not our chief business. We do not hold a brief against the opium trade; least of all do we hold a brief to attack England. We defend our country as best we can, and when I studied this subject I was quite sure that I should find at least something which would free England from the awful blame. I found nothing! The worst came to light. That is my sad persuasion still, and the more I love England the more I deplore this great blot on her noble name. I think I may say so much about my patriotism.

And then, last of all, I am called a moderate person. I hope I am. Reference is made to the "combination of firmness and moderation" which characterizes my beloved brothers, and is said to characterize me. I will endeavour this afternoon to be moderate, if I try also to be firm. I do deplore, for one thing, the very little interest, comparatively speaking, which is taken in the Church of England in this subject. Thank God for your presence, my Lord Archbishop, this afternoon. I trust the Church of England will learn the lesson and follow suit. But I have just two instances of how the clergy of the Church of England treat this subject. I had the honour, some years ago, to read a paper on the subject at the Newcastle Church Congress. A venerable clergyman was so interested in the subject that he offered to reprint my essay. Thirty thousand copies were printed, and a copy sent to every clergyman of the Church of England in this country. I hope some read it. I had, I think, six anonymous communications from clergy in the Church of England—I think they were anonymous on purpose, otherwise they would have heard from me again—saying: "We have put that rubbish into our waste-paper baskets; you write nonsense." That was very encouraging to me! But I had something else sent to me in China, a letter dated May 17th, 1877, from Christ Church, Oxford. I will read the letter. It is addressed to Mr. Turner, the former Secretary of the Society:—

"MY DEAR SIR,—Certainly I have no hesitation in saying that in my opinion Mr. Moule's essay deserves the serious attention of every English clergyman. The opium question has many aspects, and Mr. Moule shows with much force and



persuasiveness how intimately it is associated with the highest interests of morality and religion, and how direct are its bearings on the spread of the kingdom of Jesus Christ among the heathen.

"That England was guilty of a gross wrong in forcing the opium trade upon China will hardly now be questioned by any Christian Englishmen who have looked into the matter, and this wrong demands such reparation as it is still possible to make.

"The obligations of duty are not to be measured by its difficulties, and your Society is doing admirable work in reminding us, as it does by this and similar publications, of a subject which is too likely to escape attention amid the increasing interest of duties at home.

"I am, my dear Sir, yours faithfully,

"HENRY PARRY LIDDON."

I think that letter of Canon Liddon is more worthy the attention of the Church of England than those of my anonymous correspondents.

Now let me remind you of one reason for so little interest being taken in this subject. Some have not studied it. I am afraid that a great many suppose that the Commission which was granted by Her late Majesty's Government to inquire into this trade has decided the subject, that it is put on the shelf, and there is nothing more to be said for it. Nothing can be much further from fact than this supposition. The controversy is in the same position. The Commission has not cleared England's conscience in the matter of this opium trade. We assert that that Commission has not taken away the grave charges which, almost with tears, we bring against England as represented by the English people and the English government. People talk nowadays about requiring a mandate for this thing and that thing. We here must do our best to bring this about; the people of England must give a mandate to the government that they should give a mandate to the Indian government that something must be done to clear the noble Christian name of England from this curse.

Now I come to my last point. I want just to sum up my persuasion on the subject. It has been said: "You have your own curse of drink in England. You must let the opium trade alone until you have got rid of the curse of drink." As much as to say, Go on complacently with a second wrong till you have quite amended the first. A strange piece of moral reasoning! But further, there is no comparison whatsoever between the two questions. It is said that there is moderate drinking and immoderate drinking. I suppose that is true. I have, in a very humble way, followed your Grace. I have been a total abstainer all my life long, as my dear father was before me. I am going back to China now in my sixty-seventh year, and I do not suppose I shall take even a little whiskey in the evening. I heartily agree with your Grace's views on the terrible curse of drink, but I do not think the strongest advocate of the temperance cause would ever say that it was an absolute sin and vice to take alcohol in any form of moderation. I go entirely with your Grace in thinking that in England with the "present distress," it is far better for Christian men and women to be abstainers; but that is a very different thing from saying it is absolutely sinful and vicious to take intoxicating liquor. But is not opium the same? No; it is absolutely different. There is no use and abuse of opium; it is all abuse. In the eyes of the Chinese the use of opium as a luxury and stimulant, as distinguished from its use as a medical drug, is a vice from first to last. The two things, alcohol and opium, do not stand on the same platform at all. There is no such thing as a moderate use of opium as a luxury or stimulant in the eyes of the Chinese. It

is all abuse. It is a vice from first to last. I will prove it in a word. Articles of recantation were presented to some of the native Christians during the recent persecution in China, and one of the conditions on which a man would be let off and his life spared was this: smoke a pipe of opium. No Christian ever touches opium. Does not that speak even of the conscience of the persecutors? They may hate Christians because of their connexion with the foreigners, but they know that Christianity has a high moral creed, and these persecutors themselves know that to touch opium is immoral, and no Christian would do an immoral act. That was one of the articles of recantation. When I first went to China, my wife and I were involved in terrible dangers in the great T'ai-ping Rebellion, which almost overthrew the dynasty—which did practically overthrow it, and almost conquered the whole of China. When I reached China the leaders of the T'ai-ping Rebellion had formed their scheme of government, and the articles were that foreigners should not be called bad names any longer, and that friendly relations should be cultivated with foreigners by every possible means, and education and railways, and so on, introduced. That was the T'ai-ping programme. And there was yet another article of the programme. It was that there should be no more opium. I have seen the terrors of that rebellion: God spare China any future rebellion. Nothing more awful can be conceived than the scenes we passed through. But it began and it was carried on professedly as a popular movement, and you see they so gauged the thoughts of the people that they knew that the whole conscience of China would go with them if they abolished the opium. Let me read you here the last medical utterance on this subject; it was received only a week or two ago. Dr. Duncan Main, who is in charge of our great mission hospital at Hang-chow, is a Scotsman, a man of great moderation, if of great vivacity of character; but I know he would never say a hard thing about the Chinese if he could possibly help it, nor yet about England. Yet this is his opinion about opium:—

“After twenty years' contact with-opium smokers we have nothing to say in defence of the habit. It is a wicked waste of wealth; and a business whose history is written in blood and agony. The ravages of the evil ought to fire every right-minded and Christian person with a desire to do battle with this monstrous iniquity.”

That is the latest medical opinion I have seen. Now I will give you what to my mind is one of the most remarkable private proofs of the feeling of China on this subject. I was returning to Ningpo, nearly thirty years ago, from an out-station about twelve miles off; I was on foot, and I thought it would be a rather weary walk. I was soon overtaken by a Chinese gentleman, and we began to talk. He said: “May I bear you company?” and I said: “I shall be highly honoured.” We talked on my great subject, which was his great subject too, and presently we got in sight of the walls of Ningpo. “Dear me,” he said, “how short the way seems when you have good company!” Then he pointed to the great city with 400,000 people, and he said: “Sir, do you know what is ruining that city?” “No,” I said. “The blacks and the whites,” he replied. “What do you mean?” I said. “The white faces of the harlots and the black opium.” You see, he put them both side by side as vices. It was an unasked testimony; I had not spoken about opium or anything of the kind; but he spoke the feeling which he assured me is the feeling of the whole of that great empire, of the opium-smokers themselves, and it is this—that there is no defence for it. Is

there any defence for Christian England, then, in being immediately connected with a trade which fosters that vice and panders to that vice? God grant that victory may come through His grace and the Holy Spirit's power moving the hearts of men, sooner than we expect!

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Some Striking Points in Japanese Education at the Present Time.*

BY MISS C. P. HUGHES.

In last month's RECORDER we made some reference to a meeting at the residence of Dr. Timothy Richard, at which Miss C. P. Hughes, sister of the late Rev. Hugh Price Hughes, gave an informal address, some of the results of her observations in Japan, where she spent a year studying the Japanese educational situation in behalf of the British government, lecturing also and doing other educational work for the Japanese Department of Education. Miss Hughes, at the request of the editor of the RECORDER, has written out a brief *résumé* of the points noted in her address, and we are glad to be able to give them to our readers.

I. The marvelous energy of the Japanese government—central, provincial, and municipal—in educational matters. Within forty years Japan has been covered with schools, and schools of all kinds—general, technical, etc.—and this in spite of the hampering poverty of the country.

II. However fast schools may be opened they cannot supply the demand, so eager are the Japanese boys and girls for knowledge. As a rule, for every vacancy there are from two to four applicants, and the eager faces of the children and students of Japan are a most impressive memory.

III. The greatest stress is laid on moral education. As a rule the head master himself takes the subject of ethics, and the lessons are usually most serious and practical.

IV. The Japanese are extremely teachable. They are ready to gain knowledge from any one who possesses it, and they further show great wisdom in deciding how far and in what directions they can best assimilate Western knowledge, remaining at the same time passionately Japanese.

V. There are already in Japan a few very able men capable of leading thought on educational matters, men who will compare very favorably with great educators in the West.

VI. There is great tolerance in Japan for all forms of religion.

VII. The Japanese have decided that the English language shall be their gateway to Western life and thought, and with great wisdom they give more time to the study of English than any Western nation gives to the study of a foreign language.

VIII. Great care is taken of health. The schools are admirably ventilated and lighted, and gymnastics and games have many hours devoted to them.

These are good points in Japanese education; the following are bad points:—

1. Knowledge is overestimated and mental effectiveness underestimated.

2. The Japanese are trying to do the impossible, to know the learning of the East and all the learning of the West.

3. Japanese methods are old-fashioned. The value of textbooks is much exaggerated; the pupils are not taught to think for themselves, or to work by themselves. Obsolete methods are still followed, e.g., English is largely taught by translation.

4. There is little co-operation between the members of the staff of a school as a rule. Even in the same subject frequently one teacher does not know exactly what others are doing.

5. Japanese head masters, especially in the non-elementary schools, do not appear to perform the same function as a good head master or head mistress in England. They have apparently much work to do outside the school, are frequently absent, sometimes do not teach at all, and do not appear to be the intellectual centre of the school, nor to have the inspiring and stimulating force of a good English head master. There are, however, some brilliant exceptions to this generalisation.

6. The chief defect of Japanese education at present is the very small supply of good teachers. A large number of unqualified teachers are employed, and the best qualified teachers are frequently overworked, teach in several schools and migrate frequently. Even among the qualified teachers, a small percentage only are excellent teachers, and this in spite of the fact that the Japanese possess many qualities which under favourable conditions ought to make them superb teachers.

7. Teachers migrate continually.

8. Teachers who have been sent to the West sometimes were not wisely chosen, sometimes were not wisely placed in the West, and sometimes on their return have been given work which is really above them.



9. A large number of Japanese teachers do not continue their mental development after they begin to teach.

10. Private schools are at a considerable disadvantage.

11. As in England and as in America there is a division in the camp of teachers. In Japan the dividing line separates university men from those who have been at normal colleges.

These are a few of the striking points in Japanese education at present, but the field is full of hope, for Japan is thoroughly awake. Japan is utilising Western knowledge with great wisdom and discretion, and already there are to be found in Japan, Japanese men of great ability quite conversant with Western learning, who can shape Japanese education in accordance with Japanese conditions and traditions and yet enrich it with Western knowledge and ideals.

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### *The Worship of Confucius. Is it Idolatry?*

EDUCATION and religion are a wedded pair. Their divorce or estrangement leads invariably to superstition in the one and to a loss of moral force in the other, while by their combined influence the soul is lifted intellectually and morally into the light of a divine life. Hence in a country like China, where the people are eager for education, Christian missions cannot afford to neglect the education of the young.

From this point of view, one of the weightiest papers that I have ever seen in the pages of the RECORDER is the 'Appeal for Trained Educators,' contained in the number for December. It asks Mission Boards to make a 'change in their policy' by sending out men and women in greater numbers, who shall be specially fitted for the work of education.

This appeal has not come too soon, as a mental awakening, such as China never saw, is now spreading over the whole empire.

While subscribing to the main idea of the paper, I feel constrained to dissent from the view which it appears to take of the worship of Confucius. It assumes that such worship is incompatible with Christianity, and that it is in the power of a pagan government, by insisting on compliance with those rites, to exclude our Christian youth from the advantages of government schools.

But is the homage which is rendered to the great sage incompatible with Christianity?

In answering this question we must not be misled by the word 'worship,' which is employed to express all forms of respect, religious and social. He is not called a God, nor is he invoked in any way as a tutelary divinity. His worship is purely commemorative

and honorific. Its forms partake of the exaggeration common to the orient, but they do not involve any forbidden element.

To make this apparent compare it with the worship of the Imperial tablet, which is required at stated times of all mandarins in the larger cities. The two are identical in form, spirit, and aim. The worship of the Emperor's tablet is no more idolatrous than the prostrations which daily take place before his throne. It is intended to secure the allegiance of officials throughout the country, and the worship of the sage may be said to have a similar object. The worship of the Imperial tablet is not unlike the honors which are rendered to our national flags, in which no one suspects the presence of idolatry. Why should we find idolatry in the recognition of the merits of China's greatest sage?

To solve this question I ask for nothing but cool logic, unbiassed by any question of advantage. Yet to answer it in one way will open all the schools of the empire to our Christian youth, while to answer it in another way will place it in the power of the mandarins to shut them out like so many pariahs.

It might have been easy in the revision of our treaties to insert a clause providing for the rights of conscience, but it is not probable that such an opportunity will soon occur again. So far as the worship of Confucius is concerned, it will be better if we can come to an understanding that it is *not incompatible with the requirements of Christianity*.

W. A. P. M.

Wuchang, 18th December, 1902.

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### Notes.

We have a high regard for Dr. Martin and always listen to his opinions with respect. We therefore publish a communication from him in which he takes the ground that the worship of Confucius required in the Chinese educational institutions is not idolatrous worship. Whether it is or not may be an open question, but most missionaries, and Chinese Christians also, seem to be thoroughly satisfied that to engage in the ceremonies required, if not an act of idolatry, would be at least paying undue reverence to the memory of a man who is far from being such an ideal as Confucianists believe him to be, and who is certainly worshipped in an idolatrous manner on other occasions and in other places, if not in the halls of these new institutions of learning. To worship Confucius is not consistent with the professed object of a reform institution, for the tendency of Confucianism is to regard the wisdom

of the past as so superior to that of the present, that it blocks the way to real progress, and its morality is centered in self rather than in Christ. How then can a Christian who holds this view of Confucianism bow in reverence to the tablet of him who is honored as the representative of a system which is the chief hindrance to the spread of Christianity in China? If Dr. Martin should bow before the tablet of Confucius, that would not be idolatry, and the same might be said of many Chinese scholars. It would be the payment of what they consider respect worthy of the man. But most of us have not such a high regard for Confucius as would enable us to join in this ceremony without hypocrisy, and, furthermore, to participate in such a ceremony would be to many of us like partaking of meat offered to idols, which for our own sakes and for the sake of the Chinese as well, we could not do.

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We have received from Rev. Sz Tse-ping a copy of his "General Descriptive Astronomy" (天文問答). The book is a catechism in Easy Wên-li, printed by the lithograph process and contains 168 pages. The paper is rather thin and the printing is somewhat blurred, but it will no doubt be found useful in opening up the minds of the children who study it. The price is one dollar, with a discount to mission schools, and is for sale by the Diffusion Society 380 Honan Road, Shanghai.

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Dr. Martin writes regarding the appeal for trained teachers, published in the December RECORDER, that he thinks the last four lines of page 620 an overstatement of the case, and suggests that the words "practically in the control" might be changed to "largely under the influence." In the bottom line, "under the control," he suggests would be better if changed to read "within access." The lines referred to would then read: "The modern educational system of China is now largely under the influence of Christians who are representatives of the various missionary societies. This brings practically within access of the Christian church one-fourth of the youth of the whole human family."

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We hope to give next month some account of the meeting of the Educational Association's Committee on Mandarin Romanization, which arranged for a meeting at Shanghai, January 26th. The result of this committee's deliberations may have a very important bearing on the future of educational work in China.

## Correspondence.

"IS THERE ANYTHING IN IT?"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been reading "Is There Anything In It?" and I would like to suggest that every missionary when he goes where he is likely to meet those who speak contemptuously of missionaries and their work, instead of arguing on the subject quietly place this book in the hands of those who need it, with appropriate passages marked. I have often wished for such a book. Of course the testimony of a truthful diplomat, soldier, merchant or official, is no better than that of a truthful missionary, but it goes further with the average man of the world, especially with the one who has prejudices to combat; and a polite request to read a few of the pages of Mr. McIntosh's book will do much more good than a heated defence of missionaries and their work by one of their number, or of Chinese Christians by one who has been working for their salvation, and may be thought partial in their favor. I intend to make a good deal of use of this little book and heartily commend it to others. It is what I have often wished for.

J. A. SILSEY.

that the men and women have been separated by a partition in all our churches. Until lately most of us have been convinced that to do without these partitions would be to ruin our work. They have been accepted as a necessity. A few months ago the Third Presbyterian Church decided that the time had come for the partition to go. It was taken out with fear and trembling. It was said that the Chinese would object. What was our astonishment when the Chinese told us that they only kept the partition in deference to the wishes of the foreigner. The removal of the partition in the Third Church has been a success. Last week the Second Presbyterian Church (Canton Hospital) followed the example of the Third Church, and almost (a piece about two feet high remains) removed the partition. The native pastor preached "on breaking down the middle wall of partition" and said he had been waiting ten years to have this obstruction removed. To-day I learned that the London Mission will soon fall into line. We all hope that we have seen the end of these walls of separation. They will soon be a thing of the past in Canton missions.

Yours truly,

ANDREW BEATTIE.

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"PARTITIONS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We have made a change in the appearance of some of our churches which the readers of the RECORDER will be pleased to hear about. It is probably known to most of the readers of the RECORDER

THE TERM FOR HOLY SPIRIT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was interesting to read Mr. Garritt's suggestion, re the term for Holy Spirit, in the latter part of his letter in the December RECORDER. May I add that in the opinion of some others the use of *Sheng-ling* 聖靈 would be far preferable to *Sheng-*



*shen* 聖神. The term *shen* (as a translation of the Hebrew *ruach*, or Greek *pneuma*) not only appears to be, as Mr. Garritt says, incongruous and disappointing, but also, I think, confusing.

Probably others, also, have noticed that in the present Mandarin version of Luke xxiv. 39 the

word spirit (also *pneuma*) is rendered *huen* 魂, which, among other things, mars its use as a Biblical sidelight on John iv. 24 ("God is a spirit," etc.) Would not *ling* 靈 be better here, also?

Yours sincerely,

WM. TAYLOR.

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## Our Book Table.

We acknowledge with thanks the receipt of a Directory of Protestant Missionaries in China, Korea and Japan for the year 1903, published at the Daily Press Office, Hongkong. The list of Societies is first given, arranged in alphabetical order, followed by a list of the missionaries, with their postal address, also arranged alphabetically, showing a total of 2,758 names. Of course when the wives are counted this number would be considerably increased, bringing the total number of missionaries in these three countries up to considerably over three thousand.

For sale at Presbyterian Mission Press. Price 60 cents. Postage 2 cents.

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The Currency Question. A Plea for Immediate Action, with a view to the establishment of the Gold Standard in China. By Edward S. Little. Printed at the North-China Herald Office. Price 10 cents.

This is a pamphlet of seven pages, in which Mr. Little endeavors to show the advantage as well as the necessity of a national currency for China, based upon a gold standard. It is hardly supposable that anything the RECORDER might say would be likely to have any effect upon the various governments which it is Mr. Little's aim to reach. If it were, we should like to give the whole pamphlet a prominent place. As it is, we can only wish Mr.

Little every success in what seems a consummation most devoutly to be hoped for, but seemingly most difficult of attainment.

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A Chinese Quaker. An Unfictitious Novel by Nellie Blessing-Eyster. Fleming H. Revell Company. London and Edinburgh. Price six shillings.

This is a very prettily written story of a young Quaker woman who, with no love for the Chinese but rather antipathy toward them, becomes interested in a Chinese lad in San Francisco, whom she teaches and trains, and who afterwards becomes a consistent Friend and eventually a high mandarin in China. Mrs. Eyster also endeavors to depict some of the horrors of the enslavement of Chinese women in the United States and the endeavors which are made for their rescue. Fact and fiction are so interwoven in the work that it is impossible to say where fiction ends and fact begins, yet we are assured that the events recorded are substantially true. The author has devoted much time to the personal instruction and moral elevation of the Chinese, and so writes intelligently and sympathetically. The book is embellished with several illustrations, the next to the last being that of "Sing" (the hero of the story) "when he left the University at Berkeley." Altogether the book is interesting and well

worth perusal, but is perhaps more adapted to people at home than to those living in China.

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The City of Springs, or Mission Work in Chin-chow, by Annie N. Duncan. Oliphant, Anderson and Ferrier, Edinburgh and London. Price \$1.00 (gold.)

This story of mission work in Chin-chow, a city inland from Amoy, opens with a short account of the journey from England, which not only brings the writer to the land of Sinim, but also to the following conclusion: "If ever human being feels like an infant, ignorant and helpless, surely it is the poor little newly arrived missionary who takes in with all her five senses at once the overwhelming fact of the absolute pole-apartness in looks, speech, habits, thoughts, and everything else of John Bull and John Chinaman."

The city of Chin-chow, its houses, temples, streets, and shops, becomes very real to the reader of this little book, and that city ditch, "arranged on a system which would be excellent if it would only work," is the same "city ditch" many of us outside of Chin-chow have also seen.

But it is the chapters about its people, and missionary work among them, that adds the real interest to this little story, and that will help the people at home, who already love the memory of William Burns and Carstairs Douglass, to also love "Pastor Tan" and "Brother Ba" and their Chinese brothers and sisters in and about Chin-chow. Many churches in the home lands will do well to emulate Pastor Tan's charge, from which no fewer than five self-supporting congregations grew, so that the one church became six.

We close the book thankful that the "pole-apartness" of the Chinese and ourselves ends at the Cross of Christ, where they and we become one in Him.

#### REVIEWS BY A. H. S.

Missionary Principles and Practice. A Discussion of Christian Missions and of some Criticisms upon Them. By Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church of the U. S. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pp. 552. \$1.50 (gold) net.

This book is divided into four sections, of which the first is entitled: "General Principles Stated," in twelve chapters. The second part is "General Principles Applied," in ten chapters. The third division is "Need and Results," in fifteen chapters, while the last eight are more elaborate discussions of "Privilege and Duty;" some of the chapters being composed of addresses which have been delivered on important occasions, notably the one on "The Resources of the Christian Church," which was delivered extemporaneously (in the fullest sense of that word meaning full preparation with spontaneous utterance) and was one of the most important and influential utterances of an unusually influential gathering of the Student Volunteer Convention at Toronto, March 1st, 1902. Although the chapters are thus classified and do have a real unity, their origin as editorials, or journalistic contributions, and as oral elucidation of mission themes, is entirely evident, but does not in any way detract from the usefulness of the volume, which will at once take its place as a repository of forceful arguments in favor of Christian missions, forcefully presented. Mr. Speer's long and rapidly growing list of substantial works makes it superfluous to do more than to remark that in this latest one the same high and sustained excellence as heretofore is in evidence. Many readers will turn first to chapter six, entitled "The Science of Missions," since the phrase is associated with the name of Mr. Speer and has itself

excited much discussion and not a little criticism.

We cannot avoid a feeling that the title is infelicitous and might better have followed that of the book as a Discussion of some Mission Principles and their Practice. What Mr. Speer says is just and reasonable, yet it is far enough from forming what we mean by a "Science" of Missions, even if there can be any such thing. No one would, for example, be likely to speak of the "Science of Philanthropy," but rather of its principles and its practice. This infelicity of phrase is virtually admitted in the very first point named, to wit, the Aim of Missions, which is by no means the same for all, neither do the means adopted run in parallel grooves. Yet there are certainly generalized experiences which have a genuine validity of their own, and to make these known ought to be the object of every society in dealing with its agents. That the latter are too often left to grope their way alone is no doubt true, but it ought not to be so any longer, and Mr. Speer's discussion will in the end assuredly prove helpful, both to those who dissent from his conclusions as well as to those who agree with them, as most readers will probably do.

We find on page 482 a singular misprint of 'Chinese' for "Christian" in a sentence from Dr. A. J. Gordon, beginning: "Whenever in any period of Chinese history a little company has sprung up so surrendered to the Spirit, and so filled with His presence as to furnish the pliant instruments of His will, then a new Pentecost has dawned in Christendom." On page 494, in discussing "The Resources of the Christian Church," the author says that he will confine himself to the four countries which to-day are doing nine-tenths of the missionary work of the world, where the word 'Protestant' ought to have

been inserted before "missionary work."

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Those who are following the International Sunday School Lessons for 1903, may be glad to make use of a little booklet (5½ inches by 2½) adapted for the vest pocket, prepared by the experienced Rev. R. A. Torrey, some of whose numerous works we had occasion to mention a few months ago. It has already attained a circulation of 30,000, a sure proof of its completeness, compactness and real merit. It is published by the Revell Company.

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The Queen of Little Barrymore Street.  
By Gertrude Smith, author of "The Arabella and Araminta Stories," "The Boys of Marmiton Prairie," and others. F. H. Revell Co. September, 1902. Pages 223. \$0.75 (gold) net.

This is a story for boys and girls, in which everything is made as smooth and enchanting as a morning dream (which invariably goes by contraries). The little lass falls into the most impossible conditions, is most preposterously made much of, for nobody can tell what reason, the house-maid comes into the foreseen fortune of \$50,000.00, the father of the little girl resolves to go to Australia (of which he knows nothing) for the reason that he had lost his money in California (or therabouts) and had disagreed with a paragonal brother-in-law who thirsts to make up with him, and who finally forces the game by getting his relatives into one of his houses, and the brother-in-law into a position opportunely vacated by the young man in love with the heiress, who also skips to Australia. All children will gloat over these unheard of situations, yet no one will ever expect them to occur anywhere on this planet, least of all in a staid New England city (not identifiable by the reviewer.)

This Is For You. Love Poems of the Saner Sort. Selected by William Sinclair Lord. F. H. Revell Co. September, 1902. Pp. 182. \$1.00 (gold) net.

This little volume, handsomely put up in a box, consists of a little more than an hundred poems about Love, with a few relating to friendship. Among them one recognizes many old friends, but perhaps more that are much less familiar to readers in the Far East. There are not many of extraordinary merit, but the whole form a gamut of sweetness and depth in its tone and its echoes. It is a good book for a present to an appropriate person! The same publishers put out a small book called *The Ruling Quality, a Study of Faith as the Means of Victory*

in Life; by Herbert Lockwood Willett. (35 cents net). In seven chapters (the second happens not to have its number in the text) Faith is considered as the Ruling Quality, and it is shown that it is the same in its essence, whatever the object. It is also The Secret of Power, has Enthusiasm, its Fruit is Courage, its Garment is Humility, it has Symmetry and Joy, but at last Love is the Supreme Excellence.

"The night hath a thousand eyes,"  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done."

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## Editorial Comment.

WE have received a copy of the Fifteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge (which, in our craving for brevity in this rushing age, we usually shorten to "The Diffusion Society") for the year ending September 30th, 1902.

As most of our readers are now aware, this is not a mere report of the Society's operations, but, in addition to the usual details one expects to find in a Report, includes a fine general survey of the general state of China and the various movements which are the theatre in which the thoughts of the Society revolve. Such a survey is welcomed by many, both in China and in the homelands. This year we are given, besides, good prints of the men who have been most powerful during the

year and around whom the greatest interest has gathered.

It is scarcely necessary for us to dwell at length on the good work which this Society is doing, for missionaries of all Societies have learned to avail themselves of its aid. As Mr. Addis, the Chairman of the Board of Directors, said at the annual meeting, its work is to be considered as preparatory and supplementary to that of the regular missionary organization. It claims the whole field of true knowledge as the Lord's and boldly tells its Chinese constituents that knowledge without God is vanity and ends in confusion. The Report before us shows that many of them are at least ready to test the truth of these claims by buying and studying Christian books, and even subscribing handsomely to its funds.



Our advertising columns and the "In Preparation" department of the RECORDER amply bear witness to the industry with which the editorial staff, both old and young, are toiling to supply the demand for Western books, a demand which they have also been largely instrumental in creating. But this year there have been two extra reasons for intenser energy in this work. The first is the fact that this year we have seen the first effects of the Reform Edicts of 1901, abolishing the *wen-changs* and ordering the establishment of provincial colleges. The consequence is that there is an unprecedented demand for foreign books. The second reason is the Japanese invasion of China. China is now being exploited by translators of Japanese works, omitting Christianity from histories, and other Western originals in which a Christian interpretation was put upon the world. But more, there is a special Society, of Japanese origin, for the sole purpose of teaching the Chinese the Spencerian philosophy. As the Report says:—

"A society for the defence of the Far East was formed under the leadership of Japan shortly after the Japanese war. Lately, supported by the gentry and officials of Japan, it has been led by Prince Kinoye, who visited China about a year ago. As a result of this visit Japanese societies and schools and advisers appear thick in China, and Missionary Societies of a new type appear in many provinces of China—an opportunity of propagating material, commercial, educational and political reforms, ingeniously seized by the Japanese because largely neglected by the Christian West."

It is thus evident that the Christian church must be up and doing, for there is a new enemy coming in like a flood. In the name of the Lord let us set up our banners against it. The founding of the colleges and the Japanese literary invasion of China are the two epochal events of the year, and both loudly emphasize the need of the Diffusion Society's work.

The following table of the year's sales is full of encouragement:—

*Sales of Previous Years.*

1897.....	\$12,146	1900.....	\$ 6,251
1898.....	18,457	1901.....	12,722
1899.....	9,138	1902.....	33,236

*Value of Sales and Free Grants for the twelve months ending September 30th, 1902.*

Diffusion Society books ...	\$26,885.42		
Diffusion Society Periodicals	7,288.00		
Less books not reported on and returns ...	933.79	\$33,239.63	
Free grants to the value of...		2,398.87	
			Mex. \$35,638.50
Educational Association books	\$4,496.82		
Presbyterian Mission Press ..	5,676.94		
Foreign ..	3,551.44		
Sundries, etc. ...	13,423.26		
Less not reported	110.10	\$27,047.36	
Grand Total, Mex.		\$62,685.86	

The table shows that in sales and special grants the Society has been the means of distributing in one year Christian literature and useful books to the value of \$62,685.86 Mexicans= some £6,000 sterling.

The total of new books issued in 1902 was 91,500 copies, or 8,549,500 pages, while reprints bring these figures up to 125,096 and 13,911,656 respectively. Twenty-one books are in press, and about thirty in preparation.

In conclusion, we advise any of our readers who are not already members to send ten dollars to the General Manager, Mr. W. M. Cameron, 380 Honan Road, in return for which they will receive

a copy of this Annual Report and specimen copies of the Society's publications as they appear. Only thus will they keep posted as to what is being done.

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THE missionaries present at the Summer Conference at Moh-kan-shan, last August, united in a request to the missions working in North Chekiang and South Kiangsu to appoint representatives on a Committee of Comity. The purpose of this committee, if organized, will be to settle any questions which might come before it as to division of field, etc., and to further the interests of the Chinese church at large. We have heard of but a few responses by missions concerned. Whether the matter is taken up in this way or in some other, there is a very great need for concerted action by the missions. Perplexing questions arise in one's work, where he has a field to himself, and he needs the knowledge of the plans and experiences of others to guide him. But the difficulties are yet greater where two or more missions work in the same field. We refer now to a class of difficulties which have arisen within very recent years in this part of China at least; in fact, since the year 1900. Since it has become recognized that foreigners could not be driven out, but are protected and even feared by the officials, hundreds of men with "axes to grind" have come to the missionaries, representing that their villages are ready to accept Christianity *en masse*. These men will go to all the missionaries in turn and try to get some one to go to their

place. Having persuaded the foreigner to go, they may use the very fact of his having visited their place as a lever to exact money from their neighbors or to escape making payments which they should have made. They are sure to hand in complaints to the foreigner sooner or later and expect him to exert his power in their behalf.

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It can readily be seen that some understanding should exist between missionaries as to their action in such matters. Cases are not unknown where persons who have been punished by one missionary for frauds committed under the pretence of being connected with the church, have managed to deceive another missionary and get him to set up a chapel in their midst! There is an increasing amount of talk among adherents of various missions as to which is the more powerful, so that where two missions work in one district, the seeds of dissension are sown, quite unknown to the missionaries, by pretenders and seekers after influence. If the officials were less ignorant, these things might quickly be remedied. But they are afraid, in many cases, of even the name of the foreigner. The need of a mutual understanding and a defensive alliance on the part of the missionaries is therefore very evident.

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A FURTHER suggestion is made by a Chinese preacher who has been watching the above difficulties with great care. He feels that some name might be adopted for all Protestant churches,

to be used by all, so that we shall no longer hear of the "Ta Ying Kung Hui," the "Chang Lao Kung Hui," the "Nei Ti Hui," the "Tsing Li Hui," the "Kien Li Hui," etc. If all could be known by the common name to all outsiders, and a list of members, or at least a certificate of membership to each member, could be arranged for purposes of identification and detection of fraud, great advantage would accrue to all concerned.

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"THE evangelization of the world in this generation" was once made prominent as one of the mottoes of the Student Volunteer Movement, and as far as we know, is still held up as the goal at which the Christian church should aim. We are not aware that this war cry has made much impression either on the churches at home or on the mission fields, from which quarter we should expect the cry to be taken up and sent back with infinite emphasis to the home churches. Some years ago we did indeed hear a good deal about a forward evangelistic movement in the China Inland Mission, but for some reason we hear no more about it. At first the motto excited considerable criticism in some quarters for various reasons, but of late it seemed as if the motto were not only capable of a reasonable interpretation, but of possible fulfilment.

But at last one of the old mission fields in India has risen to the importance of the ideal and has sent a wonderful resolution to its home church. The American United Presbyterian Mission at Sialkote, in the Punjaub, has told

its Board that with its present force it cannot hope to fully preach the gospel to the five millions in its particular territory within a period of less than two or three centuries; that to reach them in this generation they must have at least one male missionary and one evangelistic lady missionary for every fifty thousand of the people, in addition to a many-fold larger force of native pastors and evangelists to work with them; and that to bring up the present staff to the required strength there must be an increase of eighty male and eighty female unmarried missionaries at once!

Truly an extraordinary demand. How shall it be answered? The *Indian Standard* gives a partial answer in its issue of December 16th. Mr. J. Campbell White, Secretary of the Calcutta Y.M.C.A., in his letter of resignation, says that he has been asked by his old church, the American United Presbyterian, to return home and become the Financial Secretary of their Foreign Missions. The Y. M. C. A. work in India is very loth to lose him, but he feels that this is unmistakably a call from God to special service. He thinks that if such a plan could be made practically effective by any denomination in its own exclusive field, there would be hope that the whole church of Christ might awake to the necessity of some such thorough occupation of all mission fields in order that the command of the Lord to preach the gospel to every creature may be obeyed.

It at once occurs to one to say that such a thing might be possible in India under the "Pax Britannica," but how could it be done in disturbed China? Never-

theless, it is in the firm conviction that the action of the Sialkote Mission has a lesson for us that we hasten to lay it before our brethren in China. And assuredly also the Lord of the Harvest Himself has somewhat at stake too!

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OUR readers will learn with profound sorrow that Rev. D. C. Rankin, Editorial Secretary of Foreign Missions of the Southern Presbyterian Church, died at Pyengyang, Korea, on December 27th. He was in China during the autumn months visiting the mission stations of his church. In November, while on the way up the Yang-tse, he became suddenly ill with cholera, and his life was saved by the timely assistance and care

of the ship's captain. He recovered from this disease and left for Korea just at the beginning of winter. A letter from Port Arthur reported him well, but his system must have been too much weakened by the illness in China to withstand the rigor of the northern cold, and he succumbed to an attack of acute pneumonia before completing his Korean itineration. All who knew Dr. Rankin admired him for his extensive information and literary attainments; but above all for his eminently Christian qualities. His kind and courteous manner adorned the doctrine which he professed, and his loss will be severely felt by the church and by the many friends he has left behind.

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## Missionary News.

### *Times of Refreshing in Canton.*

The Rev. F. Franson, Director of the Scandinavian Alliance Mission, has been with us during the past week. He addressed the missionary community four evenings, at the house of Dr. Swan, and held four meetings for the Chinese, in the Preston Memorial Hall at the hospital. Day after day the Chinese filled the place, which has a seating capacity of about six hundred. The hearts of the people were deeply moved by the addresses, and many adults as well as children gave their hearts to the Saviour.

In one of the after meetings between twenty or thirty boys were on their knees before the Lord, confessing their sins and asking for pardon. At the close of the last address

about thirty men came to the front and expressed a desire to be saved. There were women and girls present at the meetings, many of whom found peace with the Lord.

It seemed as though the people were greatly moved by the Holy Spirit, and we are grateful to God for sending our brother to us.

We wish to state that Rev. Franson, as Director of the Scandinavian Alliance Mission, is now visiting the 110 missionaries under his charge, and that he also intends to visit the various missions throughout the world. It would be well if all the missionaries availed themselves of Mr. Franson's services.

Sincerely,

C. A. NELSON,

(A. B. C. F. M.)

January 1st, 1903.



## Diary of Events in the Far East.

December, 1902.

3rd.—Decree of Empress-Dowager commanding Tls. 50,000 to be paid out of the Privy Purse, and Tls. 50,000 to be paid by the Board of Revenue, and sent to Chou Fu, governor of Shantung, to be distributed to sufferers from the Yellow River floods in the autumn.

6th.—The following Imperial Edict has been issued regarding the Liang-kiang Viceroyalty: Wei Kuang-t'ao, Viceroy of the Yun-kwei provinces, is appointed Viceroy of the Liang-kiang provinces and also Imperial High Commissioner of the Nan-yang Administration—Nan-yang Tach'ên. As soon as Lin Shao-nien, the Governor-designate of Yun-nan, arrives at the city of Yun-nan, Wei Kuang-t'ao is to hand over the Yun-kwei Viceroyalty seals to Lin Shao-nien, who is to be acting Viceroy of said provinces pro tem. Wei Kuang-t'ao will then proceed at once to Nanking to take over the Liang-kiang Viceroyalty; he is excused from coming up to Peking for instructions.

15th.—The *N.-C. Daily News* Peking correspondent reports that "their Majesties have decided to establish a Ministry of Education, with Chang Pei-hsi (at present Chancellor of the Peking University) as its first President."

He also reports that "the Peking Syndicate have decided to construct a railway, commencing from Tsé-chou, Shansi province, thence passing through Honan and Anhui provinces, terminating at P'u-ku, Kiangsu province. Mr. Jame-

son will soon leave this city, accompanied by a British military officer and two Indian surveyors, to examine the proposed route; and the Ministry of Foreign Affairs has issued the necessary passports, together with special instructions to various Viceroys and Governors of provinces en route to give every protection and facility to Mr. Jameson and party in their work."

EVACUATION OF SHANGHAI.—The British troops (the 10th Jats) left on December 22nd, the French troops on December 26th, whilst the German troops took their departure at different dates. A serious accident attended the departure of the contingent leaving on the 20th; a mounted infantryman receiving injuries from which he died the same day.

On account of the unrest in Kansu the British Consul-General at Hankow has notified the foreign missionaries in the Hsian-fu region to be prepared to leave their stations, if necessary, and has recommended them to send their women and children into safety.

January 2nd, 1903.—The *N.-C. Daily News* correspondent reports that "Russia has proposed, through Mr. Pokotiloff, to establish a Custom-house at Dalny. The Chinese government has conferred on the matter with Sir Robert Hart, and the latter has no objection to its establishment under the same conditions as the Custom-house at Tsingtao, but he is absolutely opposed to its being placed under Russian control."

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## Missionary Journal.

### DEATHS.

At Chungking, November 10th, HAROLD SHELDON, second and only surviving son of Rev. J. and Mrs. Parker, L. M. S., of cholera, aged three years and nine months.

At Nanking, December 22nd, PAUL WADSWORTH, only son of Rev. W. A. Estes, A. F. M., aged one month and three days.

At Shanghai, January 5th, of consumption, ZÉLIE JEANNE ROSA, daughter

of Rev. W. J. Hunnex, in her twentieth year.

### DEPARTURES.

FROM Shanghai, January 3rd, Rev. R. E. LEWIS and family, Secretary of Shanghai Y. M. C. A., for U. S. A.

FROM Shanghai, January 17th, Mrs. SÖDERSTRÖM and child, and Miss S. E. JONES, for England.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 3.      MARCH, 1903.

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{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

### *Christianity and the Ethnic Religions.*

BY REV. D. Z. SHEFFIELD, D.D.

THE question as to the right attitude which Christianity should sustain towards the Ethnic Religions will continue to be a living one so long as Christianity continues to be a living, aggressive religion, and the Ethnic Religions have power to oppose its progress among their votaries. We can, perhaps, best approach this problem by inquiring first as to the scope and end of Christianity, since its character and aim must determine its attitude towards other religions.

(1). We note first that the fundamental doctrines of Christianity are universal in their demand for acceptance. Christianity teaches the unity of the human race in origin and destiny, a unity which is realized through the reciprocity of mutual fellowship and goodwill, and this reciprocity is to operate under the power and direction of the Law of Love, vitalizing and enriching all human relations. Christianity further teaches the unity of mankind under the corrupting and deranging power of sin. Christianity, of all the religions, gives an adequate account of its origin and a true conception of its nature and results. Sin is a moral disease co-extensive with the human race, and the remedy must be one that is adapted to the needs of the race.

The doctrine of God—the living, personal Spirit, perfect in holiness and beneficence, Creator, Ruler, Judge, Heavenly Father, is the supreme gift of Christianity to the world. Whatever broken images of the Great Supreme have been reflected in the teachings of other religions, it is to Christianity that the world is indebted for that conception of God that now dominates the thought of the leading civilizations of mankind. In vital relation to this doctrine of God, Christianity adds the truth of the divine self-revelation in

Christ. Christ is "the Son of God," "the Son of Man," "the effulgence of the Father's glory, and the very image of His substance." The goal of this divine, human life was to be death upon the cross, which was to be "a ransom for many;" and from this cross a power was to proceed that should draw the world to Christ. When He revealed Himself to His disciples after His resurrection it was to give to them a universal commission. Their activity in His name was to be as wide as humanity, and they were not to slacken their hand until the end of the world. He had already unfolded to them the nature of His kingdom, that it was to be hidden, spiritual, a divine leaven in the human heart, propagating itself by contact and always imparting from its own fullness.

A further doctrine is added concerning the gift and work of the Holy Spirit. He was to bear witness to the truth, was to testify of Christ, was to reprove the world of sin, of righteousness, and of judgment; He was to transform sinful men into "Sons of God," the human heart into a Temple of God.

These great truths concerning the brotherhood of man and the pervasive power of sin, concerning God and His self-revelation in Christ, concerning the work of the divine Spirit in renovating human character, do not pertain to a single race, or a single age, but to all races and all ages. They are the fundamental account of the right relationship between man and God, and man and man, the inspired statement of the status of man in the sight of God, and a presentation of the divine method of bringing the heart of man into fellowship with the heart of God. As the truths of Christianity were world-inclusive, the activities of the Church of Christ were to embrace the world. Yet again the life begotten by the Spirit of Christ has all the elements of finality. Lives spent in fellowship with the divine life that are lived for the good of other lives, that are regulated by the Law of Love, may indeed make progress in the quality and fullness of their endowment, but there is no higher order of life into which they can develop since they have taken on the very likeness of the divine life.

(2). Such being the scope and end of Christianity, it is necessarily an aggressive religion. The relation of God to His creatures is an unchangeable one. He cannot give His seat to another, or compromise in any measure His authority. Christ was the most gentle and humble and forbearing of the great teachers of men, and yet no teacher placed himself in the center of his teachings as did Christ. "I am the Way, the Truth, the Life;" "I am the Door of the sheep;" "Ye believe in God, believe also in me;" "I am the True Vine." Christ's life in the world was one of conflict, and He faith-

fully announced to His disciples that He bequeathed this conflict to them and to His Church. He who was to be called the Prince of Peace, yet declared, "I came to cast fire upon the earth, and how I would that it were already kindled." "Think ye that I came to give peace on earth? I tell you nay; but rather division." In the Apocalyptic vision Christ is seen as girded for war, with a sharp sword proceeding from His mouth with which He was to smite the nations. This does not mean that the work of Christianity is primarily destructive. Rather is it constructive in its teachings, its methods, and its ends, but it lays claim to the human heart for God, and must win its willing allegiance against all opposition. John, the forerunner of Christ, bore witness of Him and said: "He must increase, but I must decrease." This was the spirit of true Judaism, which was a preparatory dispensation, waiting for its fulfillment in Christianity; but this was not the spirit of Phariseeism which had preserved the husk, but had lost the kernel of Judaism. Phariseeism held to the interpretation of early Judaism which it had received as the final statement of truth, and to it Christ in His Messianic claims was a blasphemer, who must be destroyed and His errors rooted out. In like manner the truths of the Ethnic Religions are not in antagonism with the higher truths of Christianity, since every truth considered in itself is but a fragment from the sum of truth that has its place in a related whole. But these truths are often found embedded in religious and ethical teachings that Christianity, if true to itself, must reject as contrary to its teachings and its life. These systems carry in themselves no consciousness that they are tentative and preparatory. Their votaries believe that their ministry to the needs of the human heart are comprehensive and complete, and the result has been—as borne witness to on every page of the history of the Christian Church—that not only have the grosser superstitions opposed Christianity and resisted its progress step by step, but the great Ethnic Religions have uniformly and spontaneously assumed the same antagonistic attitude. Hinduism in India, Buddhism in Japan, Buddhism and Confucianism in China, are slowly wakening to the meaning of the quiet and persistent propagation of Christianity in these countries, and they are offering such opposition as they have understanding to devise and power to carry out. The non-Christian religions are not pathways that lead naturally into Christianity, but rather are they in themselves completed systems of thought and worship. They are neither ready to receive Christianity as an associate or a successor; and converts from these systems to Christianity are not commended for their choice, but rather condemned and often made the objects of persecution.



(3). The attitude of Western scholars, whether Christian or otherwise, towards the Ethnic Religions must depend largely upon their conception of the origin and character of such religions. No man undertakes the study of comparative religions without previous philosophical and theological convictions. No man would be fitted for such study if destitute of these convictions; and yet these convictions are constantly coloring the results of investigation. Men too often discover in Ethnic Religions what they have been searching for, and what one scholar announces as truth, another scholar rejects as a mental mirage instead of a veritable landscape! Max Müller, following the translation of Dr. Chalmers, found in the Taoist Classic of the Tao-Te a passage that in its English rendering yielded a definite theistic meaning, but on examining the text from which the passage is taken we fail to find the imputed meaning. The Tao of Lao Tsū is an indivisible substance that acts unconsciously and spontaneously. Dr. Legge prints on the frontispiece of his book on the Religions of China a passage from the ancient Chinese Classics, which he renders, "God who dwells in heaven," but in a note he admits that *literally* the meaning is, "Heaven the Supreme Ruler."

There is a widely prevalent disposition in attempting to account for the origin of non-Christian religions to regard the founders of these religions as possessed of a low order of inspiration. It is said in support of this theory that "all truth is from God," and as these systems contain much of truth they must be regarded as inspired in sufficient measure to account for the truths announced. We may accept the statement that, "all truth is from God," without admitting that all truth is inspired by the Spirit of God. All will agree—who are concerned in this discussion—that the nature of man is divine in its origin, that man has moral and religious capacities after the pattern of the divine nature. Holding this thought steadily in mind, there seems to be no necessity for the theory that Socrates, Plato and Aristotle were under divine inspiration when they set forth their thoughts as to the duties of men to the State and to one another; or that Confucius and Mencius were inspired when unfolding their conceptions as to the Five Relations of men. There is no explanation in this theory of the limitations of truth in the Ethnic Religions. Why did the divine Spirit strive so feebly in these systems? Why were not the truths apprehended more organic and progressive? Why have they had no inherent power from generation to generation to separate themselves from the errors in which they are found embedded? Why have they so seriously lacked in efficacy to cure the springs of human evil? Why have they lacked, in every instance, that quality which gives

vitality to a civilization and sets it forward along permanent lines of progress? The natural and adequate answer is, that these religions have had a human origin. They are the creations of human thought under the varied conditions and experiences of life and are marked with the excellences and defects of the civilizations which they in part created, and by which they were in part created. We note in these religions a stage of evolution, but an evolution that always terminates in petrification, out of which there is no permanent progress, but rather a steady degeneracy. They hold truth in a dead hand, and in truth thus conditioned there is no potency or promise of a higher life.

(4). Many writers—in the judgment of the present writer—have given an erroneous account of the measure of Theism that exists in the Ethnic Religions. It is common among Christian scholars to state as a sort of theological truism that “all men know God,” which means from the lips of the philosophical little more than that all men have religious capacities that if rightly directed will yield a knowledge of God, but if wrongly directed will terminate on nature, or on multitudes of false gods. The human mind in its normal exercise demands an adequate cause for results perceived, and when rightly directed this demand is satisfied with the thought of God, the self-existent, Supreme Cause. Men have a sense of dependence which asks for help from a source higher than that of their fellow-men. Men have a sense of moral obligation which passes the bounds of obligation to their fellows and holds them responsible to “the Law of Heaven,” or to imagined gods that dwell in heaven. All these capacities ought, indeed, to terminate on God, but human history testifies that they have been continually misdirected and have terminated on the creation of God rather than on the Creator. The religion of the Greeks and Romans was essentially polytheistic. It was only the philosophers who speculated as to the origin of the universe, and from the recognized unity in nature conceived of an original source that would give an adequate account of such unity. So again, not to multiply illustrations, Confucianism in the ancient classical writings often personifies the powers of nature, especially Heaven that overarches and enspheres all things, and Earth that supports and nourishes all things; but in Confucian philosophy personality is carefully denied to these powers.

(5). We often meet in writings statements to the effect that all religions are essentially good in their nature, and that the evils associated with them are not the fruits of these religions, but of other causes. Mr. Candlin in his paper before the Parliament of Religions said: “It appears to us that all religion whatever, in any age or country, is in its essential spring good and not evil. It has been the

root of all morality that ever made society possible; it has been the spring of every philosophy; the incentive to every science yet born; has formed the nucleus and animating soul of every civilized nation the sun has ever shone on; has been the uplifting force of whatever progress the world or any part of the world has ever made". In this and similar writings thoughts are confounded that ought to be distinguished if we hope to reach right conclusions concerning non-Christian religions. The truth wrapped up in this passage is, that man's religious nature is the noblest element in his spiritual endowment, that its end in its right exercise is good and not evil, but the evils that have afflicted the world, not in spite of religions but because of religions, have been so many and so serious that writers have often made a plausible showing in support of the proposition that these religions have been the central source of the evils of the world. Morality has a broad basis of its own without the undergirding of religion. Man is a moral being before he is a religious being, and he is a religious being because he is a moral being. Men must use moral weapons both for attack and defense. Moral convictions and sense of moral obligations lie at the basis of all government and supply the regulating principle in all social intercourse. Religion enters in as a powerful motive-force, but whether it drives towards good or towards evil must be judged by the elements of truth or error operative in the religion. If we consult human history on this subject we find—as we ought to expect to find—that the influence of religions has been a mixed one, partly good and partly evil, as truth and error have been blended with each other. Religions in accordance with the measure of truth which they contain have a powerful clarifying influence upon the moral convictions, and in accordance with the measure of error which they carry with them they have a like darkening and deranging influence upon those convictions. Yet further, the loftier the truths that are held, if associated with serious error, the more powerful the motive-force to evil. This explains why it is that an undeveloped and unspiritual Christianity, which in its progress has absorbed into itself many of the error of the religious systems it has supplanted, becomes a more terrible and relentless engine of persecution than the non-Christian religions. Innocent the Third, whose name stands in the first rank in the long line of Popes, could order the armies of Christendom to unite their strength for the extermination of the Albigenses, and could believe that in this awful work he was carrying out the will of God. It was the belief that their swords were drawn in accordance with the will of Allah that gave such cruel energy to the Mohammedan hosts that scourged Asia and Europe in the early middle ages.

Wrong religious beliefs have begotten wrong moral conceptions in the civilizations wherein they have operated. Buddhism, if its individual self-denial and mortification could have been carried to its ideal results, would have disintegrated and ultimately destroyed society and extinguished the race. Confucianism by its system of worship puts the living in perpetual bondage in the presence of the dead, takes from the young their natural rights in the presence of the old, weakens the sense of individual liberty and responsibility and opposes its uncompromising materialism to the deep spiritual truths of the Christian faith.

(6). Christianity not only contains a system of doctrine but a life. It is the river of water which the prophet saw proceeding from the Temple of God and flowing forth for the healing of the nations. Christianity is concerned with one central and supreme form of activity to restore the lost relationship between God and man. All else is subordinate and incidental. Christianity is tolerant towards everything not at war with this central aim, but never shrinks from crossing swords with whatever opposes this aim. It conducts its work with patience under every form of government, exhorting its membership to be subject to rulers, to authorities. It operates in every type of social custom, not attacking from without but within. Deep social evils that are entrenched in habit, and are not condemned by the general conscience, are left to the undermining process of a growing ethical and spiritual sensitiveness. The great Apostle to the gentiles was "all things to all men," that is, in matters non-essential, which means that the work of Christianity is to purify the fountains of human life, while the externals of forms and ceremonies, of dress and ritual, of general intercourse, are to be subject to the common laws of taste and habit and imitation, only enriched by higher ethical and religious conceptions. The charge that missionaries foreignize their converts has but little ground of justice, but it is wise to learn from even unjust criticism and to remember that converts to Christianity adopt outward forms more readily than they seek for inward purification.

(7). There are four aspects under which we may study the relationship of Christianity to the Ethnic Religions: (a) that of Supplementation, (b) Absorption, (c) Mutual Assimilation, (d) Substitution.

Christianity is not a supplementary religion; it is organic and complete in itself. He who declared himself to be the truth claims all truth as belonging to himself. Much that Christ taught as to the relations of man with man had been taught before both by Jewish and Ethnic teachers, but only in a fragmentary manner. From Christ's lips these teachings were set in new relations, and



took on higher meanings. Christianity does not grow when grafted on alien stock; it must grow from divine nourishment brought up by its own roots. The Ethnic Religions do not strike down their roots into God through intelligent faith in His name and trust in His will. They give no evidence of being nourished by the divine sap and so of having life in themselves to impart to engrafted Christianity.

Christianity readily absorbs from other religions, and from social customs related to such religions, in all matters not in antagonism with its spirit and activity. The divine stream of life is indifferent as to the form of the channel through which it flows, and turns to the right and left in obedience to the law of social gravity, but it must not lose its life-giving quality throughout its course. In the event of such loss the waters are certain to dry up and the river to disappear in the sands of human superstitions and distorted beliefs. Christianity on its human side easily affiliates itself with error, but while it takes error into its secretions, it never absorbs error into its life. A living Christianity not only conducts a warfare against external error, but an equally persistent and strenuous warfare against internal error. It may receive baptised heathenism into its system and endure its deranging presence for decades or centuries, but the time comes when the alien mass is attacked and driven out. Christianity is building a divine temple in the world, and no material is permanently accepted in the structure that has not the approval of the Divine Architect.

The thought of mutual assimilation is a congenial one to men who regard Christianity as essentially human in its origin along with other religions, or who impute to other religions the same divine elements that are claimed for Christianity. We are often told that all religions are tentative, that they are each feeling their way to higher things and that they are borrowing one from another in their development. Such is not the account which Christianity gives of itself. Christ is not one of many great world-teachers, but He is the One Supreme, World-Teacher. Christ taught out of His own fulness, and there was a self-evidencing quality in His teachings that he was drawing from exhaustless divine fountains. He taught great principles that are universal and abiding and bind the lives of men to one another and to the life of God in permanent unity. Thus Christianity stands complete in itself. It has a place in its abundant life for every quality of truth and for every healthful and right expression of religious and ethical thought, but it takes nothing into its essential life except by a process of spiritual digestion, which converts the new material into an integral part of the total whole.

If the hope of Christianity is ultimately realized, the world will not be filled with federated systems of religion, mutually imparting and receiving in kindly fellowship, and each best fitted for the ministry that is required in its place and conditions; rather will there be one religion founded on the broad and enduring basis of the divine self-revelation in Christ, One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father. Other religions have nothing to contribute to the exalted Christian conception of the Fatherhood of God and Brotherhood of man, a common spiritual life, through a living faith in the Son of God and a common immortal destiny. What have these system then—it may be seriously asked—to add to Christianity? Christianity is not indebted to Pantheism for its doctrine of the Divine immanence, but has taught this doctrine from the beginning, safeguarding the related truth of the personality of God by teaching also His transcendence above the universe of His creation. Neither is Christianity indebted to Polytheism for the doctrine of the nearness of God to His creatures, His desire to come into a living fellowship with them. This doctrine is the very heart of the Christian system, and the end of the Divine activity is to make this truth real in every human heart. The Doctrine of Polytheism that the gods desire to have fellowship with men, and are readily approached through the proper channels of worship, is indeed a testimony to the natural religious cravings of the heart of man. That craving in its right direction is the condition of acceptance of the teachings of Christianity, but Polytheism has not created these capacities, and has given to them only a distorted and deranged ministry.

Mohammedanism derived its knowledge of God from Jewish and Christian sources, but the conception of the character of God is seriously mutilated in the teachings of Mohammed. The fatherly compassion of God is lost behind the special favor shown to the followers of the Prophet and the stern judgments visited upon their enemies. Mohammedanism, while it borrows from Christianity, rejects the central truth of the Christian system by denying the Divine sonship of Christ and His unique redemptive work. Christianity declares that there is none other name than that of the Divine Christ whereby men can be saved. Islamism has nothing in its doctrines or in its life with which it can enrich Christianity. The civilizations which have its stamp upon them have long since become unprogressive, and the final triumph of Christianity in these civilizations must be by the acceptance of its essential teachings and transformation into its life.

Confucianism comprehends the three systems of Nature-worship, of Ancestral worship, of Sage and Hero-worship. These three types

of worship are contained in one ritual, and form an essential organism, with Nature-worship at the base. This Pantheism is yet further a system of dualism. Heaven is Father and Earth is Mother. In the Book of Changes we read, "Heaven is the source of all things and Earth is the birth of all things," that is, gives birth to all things. The worship at the Temple of Heaven is organic with that at the Temple of Earth. Upon the tablet to Heaven is written, "Seat of Majestic Heaven the Ruler above." Upon the tablet to Earth is written, "Seat of the Majestic Earth Divinity." When King Wu determined to punish Chou for his crimes, his announcement was as follows: "Hating the sins of Shang" (a Dynastic name, Chou being the last king), "I make announcement to Great Heaven and Sovereign Earth, to the famous mountains and great rivers by which I pass, that . . . I am about to have a great righting with Shang. . . I presume reverently to comply with Shang Ti" (that is, the will of Shang Ti) "to repress the disorderly ways of Chou." He continues, "Honoring the determined command of Heaven I pursue my punitive work to the east, to give tranquillity to its men and women . . . And now ye gods (of heaven, earth, mountains, rivers), grant me your aid that I may relieve the multitudes of the people, and there be no shame accruing to your names." In proof that Nature-worship was already a developed system in the days of Yao and Shun (twenty-two centuries before Christ), we need only to refer to the record of the worship which Shun performed in ascending the throne of Yao. He sacrificed to Shang Ti, to the six honored ones (nature-powers not certainly determined), to the hills and rivers, and to the host of gods. Dr. Legge comments on this passage, "I cannot doubt but here Shang Ti is the name for the true God." Consistently with this conviction he has given the term the uniform rendering into English of God, thus giving the impression of an underlying theism in the ancient Chinese classical literature that many other scholars do not find. In the Book of History the terms for the personified Heaven and the Ruler above occur about one hundred and fifty times, and always in a manner that shows them to be alternative terms for the same thought, the personification being stronger in its formal expression in the use of the latter term, but not in its meaning and habitual use. Heaven is the common term, occurring six times more frequently than the Ruler above, and nothing can be predicated of personality in the latter term that cannot be predicated of the former. Man's nature is the gift of Heaven, and again it is the gift of the Ruler above. If the Ruler above searches the people, Heaven does the same. In one place we find mention of the heart of Heaven and in another of the heart of the Ruler above. If the ruler above searches

the people, Heaven does the same. Shun weeps before Compassionate Heaven. Heaven decrees, protects, is angry, rewards, punishes. Thus the "Term Question," as it is known in China, becomes in part a question of linguistic science, the correct interpretation and use of words. If Christianity at the outset had chosen the term under consideration as an adaptive one—the highest that Confucian thought could contribute—to purify and ennoble in use by the higher conceptions of a pure theism, the problem would have been less involved than it is at present. Christianity is doubtless strong enough to take a term imbedded in Confucianism and renovate it for its own use, but the danger in use is greatly increased by a wrong exegesis of its historical meaning. The Ruler above (Shang Ti) is the supreme object in an elaborate system of Nature-worship, and in being interpreted to mean God in its original relations, it pulls after it the whole system and places it in a relationship to Christianity that is unreal and unhealthful. If indeed the Head of Confucianism and Christianity is identical, we should expect easy affiliation among its members, but history warns us that such affiliation is fraught with the utmost danger to Christianity. Confucianism smothered Nestorian theism under its seductive pantheism, and this process is already far advanced in the contact of Confucianism with Mohammedanism. The term Lord, of Mohammedanism, has little to distinguish it in the popular thought of the votaries of that religion in China from the Heaven of Confucianism. The conception of God as the living, personal Spirit, in His universe indeed, but above, before, and apart from it in His essential nature, is vital to the healthful growth of Christianity, and any association of ideas that blurs and confuses this conception retards and deranges that growth.

There is a large and growing literature in China which has been produced by missionaries on the theory that Confucianism is a degeneracy from a primitive theism, and that Christianity has come to lay bare those ancient foundations and to build upon them. This is indeed taking advantage of the Confucian cry, "Back to the Ancients," but the gain is secured at too great a cost if the infant Christian church is thereby to be nursed in the swaddling-clothes of Nature-worship. Heaven and Earth have been personified in Confucian thought in its attempt to account for the origin of the universe by the interaction of these primordial powers, but Confucian philosophy relegates personality to the language of worship and talks only about law and matter. Heaven and Earth are an unconscious evolution, and in turn unconsciously produce and sustain all things in nature. To take one term out of this dualistic cosmogony that has been accepted in China for four thousand years



as ultimate truth, and declare that term, or its correlative term the Ruler above, to mean God in a true monotheistic sense is, to the writer, to do violence to the meaning and use of words, and to make assertion stand in place of evidence.

Ancestral Worship is imbedded in Confucian Nature-worship, and the two lie at the basis of Chinese government and social institutions. The Son of Heaven by appropriate ceremonies of worship before the tablets of Ancestors and t<sup>h</sup>e great powers of nature must preserve the government in harmony with the law of Heaven. When the Emperor worships before the tablets to Heaven and Earth, tablets to Ancestors of the Dynasty are arranged on the right and left as retainers of Heaven, participating in the regulation of the affairs of men. At the decease of parents tablets are set up to their names to symbolize their continued presence to superintend the concerns of the household. The tablet is consecrated to its function by a definite ceremony, and is named "The Seat of the Divine Lord." On the occasion of the funeral obsequies and subsequently on all great national days worship is offered before the tablets to Ancestors with prostrations and food and drink oblations. When the Jesuit missionaries introduced Roman Catholic Christianity into China, in their desire to win acceptance for their teachings, they were disposed to regard Ancestral and Sage worship as a civil ceremony of doing honor to the memory of the departed, something that could be incorporated into Christian worship without harm to the Church. This raised a controversy among the missionaries of the different orders in China that was carried to Rome and was continued for a century and a half. The ultimate decision was that this worship was essentially idolatrous and could not be allowed a place in the Christian church. This decision was made at an irreparable loss as measured by external opportunity, closing and bolting the door of progress to the church for the centuries following. If a church which in its history had admitted the evil of saint-worship into its organic life had yet remaining spiritual power to resist the seductive entry of the system of Ancestral worship, much more will the Protestant church, with its higher spiritual sensitiveness, guard itself against any compromise with this error. The Christian church in China in its Confucian environment should make all concessions that can be made in good conscience, both in language and action, to the established forms of reverence for both living and dead, but the creature of God must have no part in the worship which a living Christianity gives to the Creator of all.

The Confucian Sage is not an inspired man after the manner of the ancient Prophets. He is rather the embodiment of the heart of Heaven and Earth. The Law of Heaven finds its perfect ex-

pression in his thought and life. His passion nature is in accord with his moral nature. The Sage has perfect knowledge from birth, and does not need to study in order to know after the manner of common men. When Confucius said that his knowledge was acquired and not from birth, he veiled the facts that he might constitute himself a pattern for imitation. Confucius stands supreme among the Sages, the very mouth-piece of Heaven. He interpreted the thought of the preceding Sages and opened up the true line of thought and action for all who should follow. Confucius gave perfect realization to the powers of his own nature, and so became a companion of Heaven and Earth in their work of transformation. The worship of Confucius has come to be a distinct function of government. His temple is erected in every city throughout the Empire, and twice each year all officials must follow the example of the Emperor in worshipping before his tablet, with prostrations and oblations of food and wine. Upon the tablet is written, "The Divine Seat of the Great Completer, the most holy Ancient Teacher Confucius." Confucius was not only the great ethical and political teacher of China; he was also the great religious teacher. He was a ritualist of the severest type, following the ceremonies of worship which had come down from earlier days and transmitting them to posterity. The ethical teachings of Confucianism occupy a first place in the world's thought apart from Christianity. These teachings magnified benevolence, fidelity, obedience, integrity, and have thus far prepared the way for Christianity, but the followers of Confucius have no sense of the errors and limitations of the system, which supplies in itself no ultimate foundation upon which the enduring structure of Christianity can be built. The Confucian scholar in accepting Christianity leaves behind him the worship of Nature, of Ancestors, of Sages, in which he has been trained, and turns with a new heart to offer an undivided worship to the Author of Nature, the Giver of life, and the Director of life's destinies to Ancestors and Sages.

In conclusion, Christianity in its doctrines, its hopes, its activities has the qualities of universality and finality. There are no added virtues that can adorn the lives of individuals, or the institutions of society, beyond and above those that are begotten of a heart whose spontaneous outgoings are towards God and towards other men. Christianity is organic and complete in itself. In its universalism its reconstructive work is for humanity, and it accepts all truth in all human relations as belonging to itself, and builds it into its own unique spiritual structure. It is tolerant towards error hidden in the institutions of society, allowing the tares to grow with the wheat until the Divine time of separation,

but holding to the great truths that are vital in the work of man's redemption with a conviction that accepts no compromise and permits no substitution. Christianity sheds a new and Divine light upon the problems of right, and truth, and duty, and supplies a new regulating principle and motive-force to all moral convictions. The obligations that are borne witness to by conscience, by society, by government are reinforced by obligation to the holy will of God. Christianity in contact with the Pantheism and Polytheism of Hinduism and Buddhism, the cold, Christless Theism of Mohammedanism, the Nature, Ancestor, Sage-worship of Confucianism, is gentle and patient with hereditary error, and honors the spirit of worship, however deranged and perverted may be its forms of expression, but it holds steadfastly to the great truth that God is One, Sovereign, Supreme, and labors in patience and hope to the end that Christ may reign in the earth with an undivided crown.

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### *Some Perils of Missionary Life\*.*

BY B. B. WARFIELD, D.D.,

I SUPPOSE we all recognize that missionaries are the cream of Christians. They may say with Paul, in the whole length and breadth of his meaning, that unto them the grace has been given to preach unto the heathen the unsearchable riches of Christ (Eph. iii, 8). They are the bold and faithful spirits who bear the banner of the cross courageously to the front. We who abide at home, hope that we are at home by the will of God and to His glory; but we cannot withhold our admiration from those whom God has chosen to form the advance-guard of His conquering host. We recognize that these "picked men" are the *elite* of the army of the cross. Their bearing justifies this recognition. There is no body of men in the world of equal numbers who so thoroughly meet the trust reposed in them and the lofty sentiments entertained towards them by their fellow-Christians.

So exalted is our well-founded appreciation of the character of missionaries in general that it comes with something of a shock to us to discover, as we are now and then led to discover, that even missionaries are, nevertheless, men, and are sometimes liable to the temptations, and shall we not even say, the failings? that are common to men. In the difficult situations in which they have

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\*An address to a body of prospective missionaries.

been placed, they have exhibited, in general, a wisdom, a faithfulness, a power of adaptation, a devotion, which seems almost superhuman, and which can be accounted for only as the fulfilment of the promise with which the Lord accompanied their marching orders—that He would be with them to the end of the world. But in the midst of this general marvellous success, we find just enough of shortcomings to warn us that there are dangers attending the work of the missionary which it is requisite to face and to guard against. I do not here speak of such dangers as that of spiritual pride, which may be thought to lie very close to a calling which is recognized among us as one which in an especial manner undertakes the work of God and may lay particular claim to His smile, and which may be peculiarly near to men who are everywhere esteemed, and may haply come to esteem themselves, as the *elite* of Christians. I am bound to testify that I have seen very little of anything resembling spiritual pride among missionaries, though doubtless it here and there exists, as how could it fail to exist? The dangers I wish to speak of are not those which spring from the very essence of the calling, but rather such as attend the work missionaries are called on to do, and such as show themselves in the manner of its prosecution. Here, too, the greatest danger is that we may fancy there is no danger. To be forewarned is to be partially, at least, forearmed; at all events it places it in our power to forearm ourselves.

Let us spring at once *in medias res* and mention at the beginning the supremest danger which can attend a missionary in his work—the danger that he who has gone forth to convert the heathen may find himself rather being converted by the heathen. The idea is monstrous, you may think. But the danger is an actual and a real one, and its working is not unillustrated by sad examples. It is no doubt exceedingly rare that a missionary is so fully converted to heathendom that he lays aside his Christian profession and adopts in its entirety the religion of those whom he was set to convert, though even this is not absolutely unexampled. Dr. A. J. Behrends, for instance, in his little volume of missionary addresses delivered on the Graves' foundation at Syracuse University ("The World for Christ," p. 102), tells of a classmate of his own to whom even this occurred. He says:—

"I had a classmate in the Theological Seminary who, thirty years ago, went as a missionary to China. He abandoned his calling and his faith, became a Mandarin of the 'third button,' and for many years has been associated with the Chinese legation in the courts of Europe. He writes of the 'iced champagne' which he drinks when the heat of



summer is oppressive, and talks flippantly of the 'so-called' Holy Land and of the 'historic cross of the carpenter philosopher,' which annoys him at every step from Munich to St. Petersburg. He has developed into a Confucianist."

It much more frequently happens, however, that the impact of the heathen mind upon his thought has led the missionary only to modify his belief until he has laid aside the fundamentals of Christianity, or even now and then, under the ethical influences of his surroundings, has made shipwreck of faith in a practical sense and adopted the ethical views and fallen into the debased modes of life of his community. All this, of course, unhappily occurs to the pastor at home exceedingly frequently, despite the conserving energies of the society in which home pastors are immersed. The forces of the world impinging upon them, and reinforced, it may be, by native tendencies of thought and feeling, draw them away from their adopted lines of thought and gradually assimilate them to worldly views and modes of life. That it happens comparatively rarely among the missionaries in the far severer strain to which they are subjected, isolated as they are from the Christian community, and surrounded by a society the very grain of which is heathen, is only another proof that they are the *elite* of Christendom. But it does happen occasionally among them, too.

A classical example of a missionary becoming thus the convert, or at least the pervert, of his catechumens, is supplied by the famous Bishop Colenso, the pioneer of the present outbreak of rationalistic Biblical criticism in England. Bishop Colenso was bred in the evangelical faith of the Low-Church party of the Church of England, and had received in his youth the essentials of the faith as held by that body of nobly-witnessing Christians, though certainly in a somewhat traditional way. When he went to Natal as a missionary, however, he had never given that deep and careful study to the elements of his faith which alone would guarantee their stability. It happened thus that his mind was first thoroughly awakened to the difficulties of his religion through the questions and objections of the "intelligent Zulu," to whom he sought to teach it. Under these objections he gave way, first discarding the fundamentals of evangelical religion, and then his belief in the Bible as the infallible Word of God; and thus became the protagonist of critical rationalism on English ground. Here is his own account of the final stage of his perversion:—

"Since I have had charge of this Diocese, I have been closely occupied in the study of the Zulu tongue and in translating the Scriptures into it. . . . In this work I have been aided by intelligent natives, . . . so as not only to avail myself of their criticisms, but to appreci-

ate fully their objections and difficulties. Thus, however, it has happened that I have been brought again face to face with questions which caused me some uneasiness in former days, but with respect to which I was then enabled to satisfy my mind sufficiently for practical purposes, and I had fondly hoped to have laid the ghosts of them at last forever. Engrossed with parochial and other work in England, I did what, probably, many other clergymen have done under similar circumstances—I contented myself with silencing, by means of the specious explanations, which are given in most commentaries, the ordinary objections against the historical character of the early portions of the Old Testament, and settled down into a willing acquiescence in the general truth of the narratives, whatever difficulties may still hang about particular parts of it. . . . Here, however, as I have said, amidst my work in this land, I have been brought face to face with the very questions which I then put by. . . . I have had a simple-minded, but intelligent, native—one with the docility of a child, but the reasoning powers of mature age—look up and ask, ‘Is all that true?’ . . . I dared not, as a servant of the God of Truth, urge my brother man to believe that which I did not myself believe, which I knew to be untrue, as a matter-of-fact, historical narrative. I gave him, however, such a reply as satisfied him for the time, without throwing any discredit upon the general veracity of the Bible history. But I was thus driven—against my will at first, I may truly say—to search more deeply into these questions. . . . And now I tremble at the result of my inquiries.” . . . [The Pentateuch and Book of Joshua Critically Examined. By the Right Rev. John William Colenso, D.D.]

The circumstances of this wonderful conversion to disbelief in the Christian Scriptures are no doubt capable of being looked at from two points of view—according as our attention is engrossed with the high and noble honesty of heart which considered not the humbleness of the questioner, or with the previous neglect of duty which left the questioned the prey of the first restless spirit which should attack him. Bishop Colenso’s sympathetic biographer, Sir G. W. Cox, contemplates it from the first point of view, and this is his account of it:—

“There can be but little doubt, rather there is none, that the choice of Mr. Colenso for missionary work in a heathen land, was a blessing not only to the heathen to whom he was sent, but to his countrymen, to the cause of truth, to the Church of England, and to the Church of God. Up to this time, his moral sense and spiritual instincts lacked free play; and, had he remained in England, those circumstances probably would never have arisen, which were made the means of evoking the marvellous strength of character evinced in the great battle of his life. It was just that appeal of the honest heart which was needed to call into action the slumbering fires. That appeal, and his instantaneous obedience to that appeal, were sneered at as stupid, childish and contemptible; but the questions of the ‘intelligent Zulu’ became for him questions like those which led Luther to nail his theses on the church door at Wittenberg, and enabled him to break with the force of a Samson the theological and traditional withes by which he had thus far been bound.”

Our own Dr. W. H. Green, in his trenchant review of Bishop Colenso's first book on the Pentateuch, contemplates it from the other point of view, and this is the way he puts it:—

"The difficulty is in the whole attitude which he occupies. He has picked out a few superficial difficulties in the sacred record, not now adduced for the first time, nor first discovered by himself. They seem, however, to have recently dawned upon his view. He was aware, long before, of certain difficulties in the scriptural account of the creation and deluge; and instead of satisfactorily and thoroughly investigating these, he was content, he tells us, to push them off, or thrust them aside, satisfying himself with the moral lessons, and trusting vaguely, and, as he owns, not very honestly, (p. 4) that there was some way of explaining them (pp. 4, 5). The other difficulties, which have since oppressed him, he then had no notion of; in fact, so late as the time when he published or prepared his Commentary on the Romans (p. 215) he had no idea of ever holding his present views. As there is nothing brought out in his book which unbelievers had not flaunted and believing expositors set themselves to explain long since, we are left to suppose that his theological training as a minister and a bishop, and his preparation as a commentator, could not have been very exact or thorough. . . . His mission to the Zulus, however, fortunately or unfortunately, as the case may be, broke the spell. He went out to teach the Zulus Christianity, and now at length he is obliged to study the Bible on which that religion is based."—[The Pentateuch, Vindicated from the Aspersions of Bishop Colenso. By William Henry Green, etc. New York. 1863. Pp. 112].

I have been thus lengthy in exhibiting the fundamental elements of the case of Bishop Colenso, because I desired to bring out the source from which the danger to which he succumbed arose. Clearly its roots were set in this: he became a teacher before he was himself taught. The remedy is that missionaries should not fancy that a zeal for God and a love for Christ is all the furnishing they need to enable them to win the world to Christ; if they do, they may haply find themselves like Bishop Colenso, rather won to the world. Those who expect to go forth as missionaries can read themselves the lesson. As certainly as men go, mentally unprepared for their task and its dangers, so certainly will they expose themselves to unnecessary peril and their work to unnecessary likelihood of failure.

It is the same lesson that is read us by the somewhat parallel case of Francis W. Newman, whose autobiography detailing the changes in his belief, published under the title of "Phases of Faith," created quite a sensation half a century ago. He was the brother of John Henry Newman, equally or more highly gifted, and, like him and Colenso, was bred in the evangelical faith. It is perfectly evident, however, to the reader of his own account of his religious life, that he never gave that labor and thought to the faith which he professed which were its due, and by which alone it could be

firmly anchored in his soul. In one of the phases of his faith he joined Mr. Groves (in 1830) in his mission at Bagdad, and it is plain that he was led to give up the doctrine of the Trinity—one of the earlier stages of his drift away from the truth—by the pressure of Mohammedan objection. He felt uneasy from the first, as with his foundations in Christian thinking, one fancies he well might feel uneasy, whenever the thought crossed his mind: "What if we, like Henry Martyn, were charged with Polytheism by Mohammedans, and were forced to defend ourselves by explaining in detail our doctrine of the Trinity" (p. 32). Then he discovered that religion was not the peculium of Christianity. There is a vividly drawn scene in a carpenter's shop in Aleppo which, one feels, must have had a significant place in his development.

"While at Aleppo," he tells us, "I one day got into a religious discussion with a Mohammedan carpenter, which left on me a lasting impression. Among other matters, I was peculiarly desirous of disabusing him of the current notion of his people, that our gospels are spurious narratives of late date. I found great difficulty of expression, but the man listened to me with much attention, and I was encouraged to exert myself. He waited patiently till I had done, and then spoke to the following effect: 'I will tell you, sir, how the case stands. God has given you English a great many good gifts. You make fine ships, and sharp pen-knives, and good cloth and cotton; you have rich nobles and brave soldiers; you write and print many learned books (dictionaries and grammars); all this is of God. But there is one thing that God has withheld from you and has revealed to us, and that is, the knowledge of the true religion, by which one may be saved.' When he had thus ignored my argument (which was probably unintelligible to him) and delivered his simple protest, I was silenced, and at the same time amused. But the more I thought it over the more instruction I saw in the case." [Phases of faith. By Francis William Newman, etc. London. 1870. P. 52].

The instruction he got out of the case was that, as the possession of a deep religious experience was not dependent on the possession of any one form of religious teaching, therefore all forms of religious teaching are alike useless or worse, and the religion of the individual's own consciousness is the only true religion. He was in other words converted to heathenism by the discovery that man has universally a religious nature.

Something of the same kind seems to have happened to Mr. James Macdonald, a missionary of the Free Church of Scotland, to Africa, and author of a readable book called "Light in Africa." He has more recently published a more pretentious and really very instructive volume called "Religion and Myth" (London, 1893), from which it appears that he has been deeply moved by the discovery that even the lowest savages may have a religious consciousness, exercise religious faith, and enjoy religious certitude.



By this discovery he has been led, theoretically at least—let us hope it is wholly unassimilated theory with him—to confound all religions together as being higher or lower stages of the development of man's religious capacities and insight, dependent not on objective revelation but on growing intelligence and the progressive working of human thought upon religious material. Pressed to its legitimate meaning this is pure naturalism, elevated heathenism. Here is the conception of the origin of Christianity to which Mr. Macdonald has been brought: Religion began in reverence for a human king, to whom men looked for good, issuing in the conception that the king controlled natural forces; then from habit they still looked to the king for help after he had died, and hence arose a doctrine of souls; thence sprang a conception of personal and separate divinities, slowly gravitating towards the idea of one Supreme God; after awhile the conception arose that this one Supreme God became incarnate in time, by the substitution of the idea of a single incarnation revealing the will of God for the multitude of prophets—from rain-doctors up—who claim to hold converse with the unseen. Students of the literature of the subject will easily recognize this sketch. To us it seems that instead of converting the Africans to Christianity, Mr. Macdonald has himself been converted to a form of scientific heathenism.

The lesson of all these instances is obviously the same. The missionary is not prepared for his work until he has been forced to face all those problems raised by modern criticism and by modern thought—problems of comparative religion, of critical analysis, of philosophical unbelief; has faced them at home, worked through them, and mastered them. Unprepared by this mental discipline, he goes forth at his peril. There is danger in the foreign field for a man who has been too indolent at home to meet the difficulties of unbelief prevalent at home, fairly and squarely, and reason himself through them. He may quiet the doubts that rise in his own soul, but the heathen are not amenable to his lazy Peace! peace!—they will press these doubts upon him. If he parries them, they will justly despise him and he loses all fruit of his work. If he entertains them he is unprepared to deal with them, and—well, some men have lost their faith by that road. We would better prepare ourselves earnestly before we go.

*(To be continued.)*

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*The Amoy Congregational Union Annual Meetings.*

BY REV. F. P. JOSELAND, AMOY.

TWO years have elapsed since I sent a short account of the Annual Meetings of our Amoy "Ho-Hoey," or "Congregational Union." Therefore it may not be without interest for me to send another such account of the series of meetings just held in Amoy, so that our fellow-workers in other Missions, as well as those connected with the L. M. S. may have some idea of our progress and present prospects.

We met in the large hall belonging to our college for the training of students for the ministry, situated on the island of Kulongsu, close to the oldest of our L. M. S. Mission houses. Our meetings began on Wednesday, December 31st, 1902, and concluded on Monday, January 5th, 1903. Our chairman for the year was the Rev. John Macgowan, our senior missionary, who has been on the field forty-three years, and is still vigorous and hearty, though he feels the loss of his wife acutely. He gave us a stimulating address from the chair, taking as his text a passage in II Corinthians xi. 28, "Beside those things which are without, there is that which presseth upon me daily—*anxiety for all the churches.*" He pressed home the necessity for remembering that the Church is a spiritual organization for saving men and women, and pleaded with the pastors and preachers ever to keep these spiritual aims in the forefront, so that each church might grow in grace and power and usefulness. If the gospel of Christ is to spread over this empire, it will be through the earnestness, life, and consecrated hard work of those who are appointed by Christ as pastors, preachers, and teachers, not "as being lords over the heritage of God, but being ensamples to the flock."

After the conclusion of this most helpful address, the minutes of the last year's meetings were read, and the names taken down of all the pastors, preachers, and delegates who composed this year's assembly. For the benefit of those who may not know how our Union is constituted, I may state that it consists, first, of all the foreign missionaries, clerical, medical, and lady, on the field; then, of all the native pastors and preachers; and also of one delegated from each church in the whole Amoy district. As we now have some fifty-two separate church organizations (each of which must have at least twelve adult members in full communion), it will be seen that the numbers attending exceed 100. Most of the expense of travelling and food, etc., is borne by the churches, through a special collection taken just before the meetings at each church, but supplemented by the missionaries, if not enough.

The great value of the meetings is more and more evident every year, and the broad and democratic character of the assembly does not, as some people might fear, detract from its usefulness, for while the foreign missionaries and native pastors naturally do most of the talking, yet every man has an equal right to speak and an equal vote. We do not exercise the same external authority as a Presbyterian Synod, or a Methodist Court, but, none the less, the moral authority is as strong if not stronger, for unless we can carry the majority of the audience with us, any rules we might make would stand little chance of being obeyed.

One of the main items of business of our gathering is to go over one by one all the churches, discussing the progress or retrogression of the church during the past year, the zeal (or otherwise) of the preacher and deacons in fulfilling their several duties, the monetary position of the church, and any other important matter affecting the church. Each delegate gives his report first, followed by the preacher, and anyone in the assembly has the opportunity of questioning both, or of eliciting further information on any matter connected with that church. The significant fact that once a year at the Ho-Hoey the affairs of each church come before the whole assembly, acts as a stimulating and wholesome influence upon all—pastor, preacher, deacons, and church members alike. Any remissness in the preacher, any unkindness among the members, any glaring case of wrong-doing, as well as any special methods of successful work, or encouraging items of information,—all these can be brought forward, and the resulting publicity and discussion are most helpful and salutary.

This year, before this part of the programme was reached, however, certain matters left over from last year were dealt with. Several pastors read essays which they had been asked to prepare on such live and weighty subjects as “Chinese Betrothal and Marriage Customs,” “the advisability or otherwise of admitting a man with two wives into the Church.”

With regard to the first, it was refreshing to hear these Christian men manifesting their deliverance from the thralldom of bad social customs by advising so strongly *late* betrothals, and even later marriages; suggesting that the young people themselves should be allowed more say in their marriages; in seeking to abolish the harmful custom of bringing girls into the family as future wives for their sons, while still in infancy, or when quite young; in admitting that there are cases when betrothals to heathen sons (or daughters, as the case may be) ought to be broken off. In fact, the essays were so good that a hope was expressed by many that they should be printed, and efforts are being made to that end.

With regard to the more difficult question of admitting a man with two or more wives into the church, there was a considerable difference of opinion, and it was felt impossible to move in the matter without further discussion, so it was remitted for another year. Oddly enough it seemed as if the younger men were in favour of such admission, while the older men were against it. One does not want to be stricter than our Lord Himself would be, but it is not an easy question to decide one way or the other, so it is left for more careful consideration and earnest prayer. After these matters, passed on from last year's gatherings, had been put on one side, the business of hearing reports from each church seriatim then began, and took us two full days, as there is no attempt to do things hastily or carelessly. It is not necessary for me to mention each church by name, as I could fill a whole number of the RECORDER, were I so to do. But it will suffice if I pick out a few churches where some special features of interest occurred.

1. The Chang-chew east gate church has called its preacher to be pastor, and so he was ordained in April last, making the ninth 'living' ordained native Christian pastor in connection with our London Mission here. This church is entirely self-supporting, and is in a vigorous condition. Two other churches have also called their preachers to be pastors, one at Giam-khoe in the Tio-thoa county, and the other at Soa-io in the Hui-an county. Both of these men are to be ordained this spring, one in February and the other in April. This will then bring our total number of ordained pastors up to eleven. This large number of ordained pastors is a noteworthy feature of the work in the Fukien province, not in one Mission only but in all, and points to a sturdy and independent type of character that does not yet seem to be so prevalent in other parts of China. For it is a fact that the small staff of foreign missionaries that we have in Amoy, especially in our London Mission, could not possibly take charge of so large and widespread a work as is ours, were it not for the valuable support we get from these consecrated native pastors. All honour to them for their share in our arduous duties and for their self-denial and enthusiasm in the cause of Christ and in the extension of His kingdom among their fellow-countrymen. Many of them could earn far more in other walks of life, and not a few have resisted rival attractions in order to devote their lives to the service of God and their fellow-men.

2. Several churches, too, have raised large sums of money for the building of new chapels, notably Giam-khoe, which has contributed over \$2,000.00; Tio-thoa, over \$500.00; Khoe-lam, over \$450.00; a new church in the Ting-chiu region, over \$500.00; and the Amoy and Quemoy churches, as well as the Chang-chew,



Sin-kio church, which have collected a good deal, but as the totals are not yet known, I cannot give them. These latter will come into next year's amount. It is these extra efforts that have raised the sum given for all purposes to some \$4,000.00 above the average, for the total for last year (1902) is actually some \$13,900.00 against about \$9,000.00 for 1901. This is truly a large sum when the membership is considered, 2,564 adults in full fellowship, with about 3,000 enquirers, many of whom help in these subscriptions, though not all by any means. But we are proving in this field that in spite of bad harvests, drought, plague, cholera, fires, and other calamities, the Chinese can give to the Lord's work when their hearts are touched. Many of us would not have been surprised to have seen the contributions *down* this past year, whereas the opposite is the case, proving to my mind, not only that the Chinese Christians can give if they wish to, but also that the Holy Spirit is moving in our midst, and teaching the people the grace of giving as a necessary part of a truly consecrated Christian life. Moreover, the contributions towards the native mission work in the Ting-chiu prefecture were larger by \$100.00 than the previous year. Our aim is that every church should do *something*, however small, towards this great work, and if every church did as well in proportion to its members as some of them do, we should easily double the amount given yearly. As it is, it comes to a little over \$800.00, exclusive of the amounts given by the foreigners—missionaries and other friends interested. For so far the Home Board has granted nothing to this work, save one sum of \$100.00 for the travelling expenses of the missionary; the natives have done nobly.

3. In reference to this native mission work in the Ting-chiu prefecture, a few words may not be amiss. It is now eleven years since it was begun, and the progress made is most encouraging. We now have six separate churches with two out-stations and an adult membership of 196, 37 baptised children and about 200 enquirers preparing for baptism. Moreover, we have come to a definite arrangement with our friends, the English Presbyterian missionaries of Swatow, to divide the southern part of the prefecture. The Hakka branch of the E. P. Mission has been working for a long time in one of the counties—Eng-ting—and though we had already recently opened chapels in the two other adjacent county towns of Shang-hang and Bu-ping, we have passed these over to our Hakka brethren, with the exception of a section in the north-east corner of the Shong-hang county, where we have two good churches, and which is on our main road from Leng-na-chiu to Ting-chiu, so that, whereas eleven years ago no Society was at work in this prefecture, we now have two Societies represented,

and Christian work being done in five of the counties out of the eight. It is a specially difficult district to work, because of the many varieties of dialect, but we are now training our own young men to be preachers in the district itself, and the native pastor in charge is giving much of his valuable time to preparing these young fellows for their future work as preachers.

One of the most encouraging signs in connection with this work in Ting-chiu is the intelligent interest which all our older churches have taken in it, not only by subscribing large sums every year towards the expenses of management, but by wanting to get all the information about it from time to time, and we have tried to meet this by getting the pastor to write a full account of the whole enterprise from the beginning, and this will be printed and distributed shortly. There can be little doubt but that the older churches have been blessed themselves as they have tried to bless others.

4. One point deserves mention, and then I must bring this article to a close, lest I weary my readers. An important subject was brought up on the last day of our meetings and made the matter of earnest prayer, viz., how to increase the spiritual life of our churches and how to stimulate the pastors and preachers to more determined efforts to bring outsiders into the church. Evangelistic missions on home lines were proposed, but it was felt impossible to start these off hand, so the matter was referred for more prayerful consideration and will come up again next year. It is not unlikely, however, that some missionaries and native pastors may make the experiment during this year, and so we may have some results to work upon when next we discuss this vital subject.

For to conclude with this, all our organization, all our plans and schemes, all our methods of work, have for their ultimate object the sanctification of the church and the salvation of men. *Consecrated Christians banded together to work for the salvation of their fellow-countrymen*; this after all is the supreme necessity. And all our meetings are only worth the time spent upon them in so far as they help towards this end. This year the series of meetings were well up to the average, and a spirit of harmony and good fellowship was manifested right through, and it would seem impossible for all these native workers and delegates to meet together and share in such gatherings without getting great good. There were many tokens of the manifest presence of the Holy Spirit in our midst, for both the regular meetings and the prayer meetings were most helpful and stimulating. One can but hope and pray that all our churches may in consequence be more united and earnest during this year, and that they may increase in numbers and in-

fluence as well as grow in holiness and grace. Indeed, may God our Heavenly Father grant this, not among these churches alone, but in all the churches over the whole of this great Empire.

TABLE OF STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY,  
CHINA, AS LAID BEFORE THE HO-HOEY, JANUARY, 1903.

I. *Foreign Missionaries.*

Clerical missionaries ... ..	5
Medical missionaries (one, a lady doctor) ... ..	3
Wives of missionaries (one at home) ... ..	4
Unmarried lady missionaries ... ..	4

II. *Native Agents.*

Ordained native pastors ... ..	9
Unordained native preachers ... ..	65
School teachers (boys) ... ..	45
School teachers (girls) ... ..	10
Bible women ... ..	15

III. *Churches and Members, etc.*

Separate church organizations ... ..	52
Separate out-stations ... ..	37
Self-supporting (entirely) ... ..	25
Self-supporting (partially) ... ..	27
Church members (communicants, adults) ... ..	2,564
Baptized children ... ..	1,216
Enquirers and adherents ... ..	3,002
Baptized during 1902 (adults) ... ..	213
Baptized during 1902 (children) ... ..	101
Deaths during 1902. ... ..	137
Net increase in the year ... ..	79
Scholars in boys schools ... ..	725
Scholars in girls schools ... ..	226

IV. *Money collected by the Native Christians.*

For schools, boys' and girls' ... ..	\$ 1,700.00
For pastors and preachers, church expenses and building, etc. ... ..	\$11,435.00
For the work in Ting-chiu ... ..	811.00

Total, \$13,946.00

*"Illustrations."*

BY J. DARROCH.

(*Continued from p. 66, February number.*)

ANECDOTES AND INCIDENTS FROM CHINESE BOOKS.

THE Dream of the Red Chamber is a book well known to Chinese scholars and has been admired by not a few foreigners. The following is the opening page of the story and an attempt to write the interpretation thereof.

When Nü Wa 女媧 repaired the heaven, she went to the great barren hill 大荒山 (or may be 大謊 is meant) in the limitless void, i. e., chaos 無稽崖 (suggesting a baseless story or parable) and repaired twelve *chang* in height, four square and twenty-four *chang* in width. (Note the numbers in the parable. The *twelve* represents the months of the year, the *four* the seasons, and the *twenty-four* are the Chinese solar terms into which the year divides). She chose 36,501 blocks of stone, but only used 36,500 pieces, having a single block left over. This single stone being rejected, was cast into green hill hollow, but having been refined it had already possessed itself of a nature, and went and came, being great or small at its own will. Seeing all the other stones had been used and only itself was unfit to be selected, it murmured and repined against itself, sorrowing day and night. While in this despondent state there came one day a Taoist and a Buddhist priest. The Taoist said: "Here is a pure and brilliant stone; really it seems very desirable." The Buddhist balanced the stone in his palm and said to it, smiling: "From your appearance one would judge you to be an intelligent article, but you are of no real value. It is necessary to write on you a few characters, then all who see you will recognise your mysterious nature. You may then be taken to the place of bustle and strife, of courtesy and intellect, of love and pleasure, of wealth and ease." When the stone heard these words it was greatly pleased, and said: "Please tell me what characters you will engrave upon me; what place will you take me to?" The Buddhist laughed and said: "Don't ask, when the time comes, you will know; but who can tell how many years, how many ages, in what place or at what time," and shaking his sleeves as he arose, with his Taoist friend he disappeared in a cloud of wind. The Author points the moral of his tale in rhyme;

Unfit to build the azure skies,  
For years on dusty earth it lies,  
Ere birth began, what death concealed,  
For man's behoof is here revealed.



The story is a fable composed of tears and sighs.  
 To write the Book was foolish,  
 He who reads aright is wise.

Now this is an allegory. The writer means his figurative language to be understood just as much as Bunyan expected his readers to understand what was meant by the city of destruction or the delectable mountains. We could read into the parable even more than its author meant. The remarkable stone is evidently *man*, whose life is made up of days and months and years, as is suggested by the numbers used. We are taught that man, though dwelling here on earth, is truly a denizen of another and better country, for this stone is really a bit of the sky broken off and left lying amongst rubbish on the dusty earth. It repines, too, against its lot in being put to no higher use, as I suppose few even of the lowest and least civilised men have not at times had stirrings of their higher nature, premonitions of a higher lot they might aspire to. The proverb expresses it 心猶天高命如紙薄. "My aspirations are high as heaven, my fate is thin as paper." But the Taoist said: "It is of no real use until a few characters have been stamped on it." What characters are these? Without doubt the five cardinal virtues 仁義禮智信—Benevolence, Righteousness, Propriety, Wisdom and Truth, which the Chinese sages taught were the natural heritage of every man. This witness is true. Only as man is endowed with conscience and acts conformably thereto does he differentiate himself from the brute and prove to all the true and heavenly origin of his being.

#### ANOTHER INCIDENT FROM THE SAME BOOK.

We hear it sometimes said that marriages are made in heaven. Here is a Chinese parable with the same teaching. The stone being rejected from use in repairing the skies, wandered at its will until it reached the home of the immortal, whose office it is to awake from illusion. That immortal recognising something uncommon about the stone, placed it in the red chamber, calling it the immortal gem of the red palace. This stone, wandering by the spiritual river, saw there the pleasant red fairy flower and daily watered it with sweet dew and thus after many moons, receiving the essence of nature and being nourished with sweet dew, it became able to cast off its vegetable nature and put on the form of humanity, becoming a beautiful woman. Daily she wandered afar from the boundary of murmuring heaven. When hungry she fed on fruits of desire 情菓 and slaked her thirst at the fountains of sorrow 愁水, but because she had not been able in any way to recompense his bounty who had nourished her into being there wa

sorrow in her heart and an unsatisfied longing in her bosom. She said, I have been nurtured by the dew of his compassion. I cannot return this to him, but if he descends to earth and becomes a man, I too will go with him and give him in return all the tears of my life time, and thus in measure at least my heart shall be satisfied.

Here then is a very pretty fable.

The Chinese say of a happy marriage 前世有緣. "There was a reason for it in a former state of existence;" for in their philosophy we creatures of a day have been born, have died, and been reincarnated times without number. To read the fable: The gem of the red chamber is the soul of man dwelling in the chamber of his heart. The watering the fairy flower who feeds on the fruits of desire and drinks from the fountain of sorrow, is an attempt to explain that strange thing we call affinity but which we no more understand than the heathen do. The lady's vow that she will recompense her lover by giving him the tears of a life-time is a picturesque way of saying she will be a faithful helpmeet, and so merge her identity as she does her name in that of her husband. There is also in the Scripture a high and holy mystery of marriage. It is at least interesting to find this dim heathen foreshadowing of that doctrine which in spite of all the light we have still remains a mystery.

#### THE MAGIC MIRROR.

This story is gruesome in its suggestiveness. They say the fashion in novels is tending towards the realistic, but I am sure there is not much in any literature more realistic than the narrative which precedes this story. A certain Kia T'ien-tsiang 賈天祥 fell in love with his neighbour's wife. The lady knew of his passion, but was much annoyed thereat, and to cure him of his infatuation made an assignation to meet him in a certain passage way. When the time arrived, the amorous youth stole softly with beating heart to the trysting place, and after enduring agonies of hope, alternating with terror, lest he should be discovered, found himself between two doors and compelled to shiver through the dreary watches of a winter's night. Even this did not cure the ardour of his desire, and he obtained a second tryst only to find himself betrayed and caught by some of the lady's relatives. With characteristic Chinese diplomacy he wrote for each of his two captors an I. O. U. for Tls. 50, saying on the face of the bill that having lost so much money by gambling he had borrowed this sum from these friends. He was then ordered to hide in a corner while they sought a means of exit for him, and while in this undignified posture his discomfort was increased by being drenched from an

overhead window with malodorous liquid. These mishaps, together with his unquenchable heart-burning for the lady, brought on a disease which threatened to terminate his existence. By day he suffered from lassitude and blood-spitting; by night he slept fitfully to wake from disturbing dreams. When his life was despaired of it happened that one day a lame Taoist passed his residence calling out that he was able to cure all manner of obscure diseases. The sick man hearing his call, insisted on the priest being brought in. He then begged him to save his life. The Taoist said: "This disease of yours cannot be cured by medicine. I have a precious thing which I will give you. If you daily gaze on it your life may yet be preserved." He then produced from his bag a mirror which had this peculiarity, that the back as well as the front was mirrored, so that it could serve as a looking glass. On the back was written 風月寶鑑, "the mirror, or warning of licentiousness." Handing it to Kia Tuan he said: "This thing was brought from the borders of chaos 太虛元境, 'the temple of empty perception' 空靈殿, and was made by the immortal who presides over the instruction of youth. It cures all wandering thoughts and uncontrolled desires, but one thing is imperative: you must only look on the back, never on the front of the glass. Beware! Beware!! In three days I will return for my talisman" Having said this he slipped out and disappeared from sight. The sick man said to himself: "This priest seems to have something uncanny about him. I will try his cure." He then picked up the mirror and looked on the back, but was terrified to see a grisly skeleton leering at him from the inside. Kia Tuan in horror threw down the mirror, crying out, "This priest has scared me to death." But "let me see," said he, "what is on the front side." He now looked on the front, and was delighted to see the lady for whom he had conceived such an inordinate passion standing alone in a room, smiling and beckoning him to come. He seemed to pass, through the mirror, into the room and, for a season, revelled in the dear delights of love. The lady accompanied him to the door and bowed him out. In truth the violence of his emotion had exhausted him and, with a cry, he fainted on his pillow. Recovering consciousness his eye fell on the mirror, but it had turned over and only the gaunt skeleton mocked him from its depths. He toyed with it for a while, then turned it over and again his lady-love beckoned him to her arms. Locked in her embrace he was transported with ecstasy, but when he would have come out from her boudoir it seemed to him that two men came forward with chains and seized him. "Wait," the bystanders heard him say, "till I get my mirror." His hands then groped for the glass on which his staring eyes rested till it fell from his nerveless hand,

and in a burst of cold perspiration he struggled for a moment, then ceased to breathe.

The story is gruesome, but it is true to reality. The magic mirror with its two sides is Imagination and Reflection which set before us Illusion and Reality. Kia Tuan saw in his riotous day-dream his fair and yielding lady-love. That was illusion. The reality was the skeleton which portrayed the death to which his uncurbed passion was hurrying him. But we see the same parable in other forms. The gambler sees in one side of his mirror unbounded wealth, unbroken ease and a long life of happiness. The reality is poverty, hardship and disgrace. The poor, hard-worked and underfed chair-bearer or coolie lies down on the earthen floor of the comfortless inn. His opium pipe is a magic mirror to him, and he dreams that he is pampered and warmed, and reclines on beds of ease. In the morning he sees reality when he rises stiff with cold, his limbs numb from contact with the damp earth, hungry and miserable. It was illusion when the rich fool said: "Soul, thou hast much good laid up for many years; eat, drink and be merry." It was grim reality when God said: "Thou fool; this night shall thy soul be required of thee." Keep thy heart with all diligence, for out of it are the issues of life.

#### 孫策 SÜEN TSIEH.

One of the best known historical characters in China is Suen Tsieh, or, as he was nicknamed, 小霸王, "The Little Tyrant," tyrant to be understood in its older and better sense. Being inadvertently wounded in the chase Suen Tsieh consulted a disciple of Hua-t'o 華陀, the famous father of Chinese medical science. The physician ordered him rest and quiet for a hundred days. During the time of his enforced idleness he heard that the great General, Tsao Tsao, had spoken of his military powers with contempt. Stung by the reproach he called a council of war to discuss the best plan of attacking his enemy. Leaning over the balcony that day he noticed a commotion in the street beneath and was indignant to see his chief officers treating with every mark of distinguished respect a person in the garb of a Taoist priest. He expostulated with his counsellors, but was assured that this man, whose name was Yü Kih 于吉, "with luck," was no common conjurer but one who had, by long meditation, so possessed himself of the secrets of nature as to be able to call down rain or drive away storms at will. Angered at what he considered the superstitious obstinacy of his people, Suen Tsieh demanded that the Taoist should be brought to him. To the "Little Tyrant's" contemptuous questions the magician modestly replied that he had a reputation which he knew was ill deserved. He confessed that he had learned something of the arts by which



famous wizards of old had called down rain at their pleasure, but demurred that he was a poor scholar and not in any way worthy to be compared with those who had condescended to be his teachers. Suen Tsieh angrily declared he had no faith in such pretensions, and to prove their truth or falsity peremptorily demanded that Yü Kih 于吉, at once erect an altar, and by the morrow at noon satisfy the parched earth with needed rain or his life should pay the forfeit of his non-success. In vain the Taoist declared that all his arts were still subservient to heaven's high decree; equally in vain did the officers standing around plead for an extension of the allotted time.

Opposition only made their master more furious. In a burst of passion he declared that if a man could bring rain from heaven by prayer at all he could bring it as easily in a day as in a month! Fearing the effects of such a storm of wrath on his yet unhealed wound the officers were fain to be silent and let events take their course.

The altar having been erected the magician proceeded to that trial of his powers, on the issue of which depended the question of life or death. He unloosed his hair, letting it fall down over his shoulders, and with his flowing robes, all unbound, began to pace the platform in ceaseless gyrations, repeating his prayer formula as he moved about. Ere midnight the rain fell, and before noon the next day the country was flooded, while still the dark clouds poured forth their torrents. Suen Tsieh again called the Taoist to his presence and cursed him, for that he was a master of black art and having been compelled to bring rain against his will he meant to ruin the kingdom by floods. He then ordered him to cause the rain to cease before nightfall or be prepared to suffer for his failure. Again the Taoist ascended the platform and, lying flat on his back, his face and bare bosom exposed to the drenching rain, he shouted his demand to the skies that the rain should cease. Immediately the clouds parted, and ere long the rain ceased.

Coming again into the presence of Suen Tsieh that angry king declared that such an uncanny person should not be suffered to live, and in spite of the entreaties of the queen mother and the exhortations of his counsellors, insisted on his instant execution. Yü Kih's ghost took dire vengeance on his murderer. From that hour Suen Tsieh was a haunted man. When they handed him a basin of hot rice he saw the steam curling upwards and shaping itself into the flowing robes and taunting smile of the Taoist. Angrily he dashed the basin to the ground and retired supperless to rest. Looking into the mirror as he disrobed he saw, not his own face, but that of the magician he had murdered. Seeing his rage and fearing for his life should the unhealed wound

burst open, the queen mother came and begged her son to go to a certain temple near and burn incense, either to beseech the gods' protection or to appease the murdered ghost. For a long time he refused, alleging his disbelief in all idols and priests. When, ultimately, his consent was won, it was apparent to all that, against his own judgment, he deferred to his mother's wish. But no amount of persuasion would induce him to bend his knee in the temple. The queen mother knelt and prayed the gods to pardon her strong-willed son. When, after much persuasion, Suen Tsieh consented to throw a handful of incense into the great censer, the cloud of smoke which rolled upward twisted itself into fantastic wreaths, assuming the form of the famous wizard. In a towering rage the tyrant ordered his soldiers to set the temple on fire. Standing at a distance watching the flames as they darted upwards it seemed as though Yü Kih was flitting hither and thither through the burning house. Suddenly Suen Tsieh grasped his javelin and hurled it at the form of his enemy. A soldier stepped from the ranks as the missile left his master's hand and received the full force of the blow. They picked up the dead man and found it was he who had been commissioned to deal the death blow to the priest. Nemesis had now overtaken him for his share in his master's crime. Suen Tsieh fell into a paroxysm of rage; his wound burst open afresh and he was carried home to die. He calmly arranged the affairs of his kingdom, gave directions regarding his aged mother, and died as he had lived an avowed disbeliever in all idols, charms, ghosts or prayers.

Now this story bears, in many respects, the stamp of truth. Suen Tsieh is in Chinese history the beau ideal of the brave but uncultivated soldier, as Kwan Chang, now worshipped as the god of war, is of the chivalrous knight, of whom it is said 文武斌斌真君子, "He who is equally skilled in letters as in arts is the true princely man." Such an act as the decapitation of the Taoist is, therefore, in strict accordance with what is known of Suen Tsieh's character. That he was haunted by the ghost of his victim is also exceedingly likely. We are such stuff as dreams are made of. Surrounded by superstitions which in his buoyant health he despised, in the time of his weakness distraught fancy may well have conjured up the ghost of the murdered priest. When Herod heard of the fame of Jesus he said: "This is John, whom I beheaded." His adherents conjectured that Elias might have returned to earth or that a new prophet had arisen. But Herod said: "No, it is John. He is risen from the dead." Dead to all the world beside, John was alive to the guilty king. Mark the words "whom I beheaded!" A world of unavailing remorse is in the sentence. John alive and

mighty works showing themselves forth in him and "I beheaded him!" Alas! What, then, shall become of me?

Two lessons may fairly be deduced from the above incident. One is, that though our sins die their ghosts *will* not be laid. There was no one to call Suen Tsieh to account for the murder of the priest, yet he died for his crime as surely as though he had been arraigned, condemned and executed with all the sanctions of a recognized tribunal. So with all our sins. They are sure of a dread resurrection unless the black record is atoned for by sincere repentance and wiped out by the pierced hand of Jesus.

Secondly, we may from this story point out to our converts a much needed criterion by which they may test the truth of the too numerous ghost tales so commonly current among the Chinese. It will be well to point out that Suen Tsieh really saw Yü Kih, yet Yü Kih really was not there to be seen, else why was it that only Suen Tsieh could see the priest? Had the Taoist been actually present every one could have seen him as well as the man who ordered his execution. That he could be seen by no one besides proves that the apparition was a product of Suen Tsieh's own disordered imagination. It is worth while making this point clear to the Christians that they may know how to answer their heathen friends when they are told just such incidents as that of Suen Tsieh to prove the reality and power of some idol.

(To be continued.)

## Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

### *Courses in Economics.*

BY C. M. LACEY SITES, PH.D.

THREE years ago, at the request of the Editor of the RECORDER, I was presumptuous enough to attempt a discussion of materials for economic studies in China. The courses in Economics had not, at that time, been organized in the Nanyang College, and the suggestions made were purely theoretical. Economics has now been taught, either through a semester or through a full

year, in four classes, namely, the three upper classes of the Preparatory School, and the lowest (and, so far, the only) class in the Collegiate Department. Some notes upon this experience are now offered with a view to eliciting comparison and discussion by other teachers for our mutual advantage.

#### GENERAL PLAN.

The general subjects for the four years' courses are:—

##### I. (PREPARATORY 4TH YEAR).

*First half year.*—Elements of Production;

*Second half year.*—Elements of Distribution.

##### II. (PREPARATORY 5TH YEAR).

*First half year.*—Economic history;

*Second half year.*—Elements of Exchange.

##### III. (PREPARATORY 6TH YEAR).

*First half year.*—Systematic study of principles, with especial reference to the relations of consumption and production;

*Second half year.*—Systematic study of industry and trade and of social economics, with especial reference to the relations of Exchange and Distribution.

##### IV. (COLLEGIATE 1ST YEAR).

*First half year.*—Money, banking and elements of commercial laws;

*Second half year.*—Public finance.

As to TEXT-BOOKS, none have been found, as yet, suitable to be placed in the pupils' hands for the work of the courses marked I. and II. Hence these have been given as "lecture courses" in the very simplest significance of the term. The regular METHOD which has generally worked well, has been, in the case of these lower classes, to give three days to one topic. On the first day the subject is presented and explained; it is illustrated, and the interest of the pupils is enlisted and their apprehension of the theme is tested by eliciting impromptu illustrations from them; and the eye is brought into the service of the understanding by means of an outline of the subject written by the teacher on the blackboard and copied by the pupils on paper. For the second day's preparation each pupil is required to bring in the outline, re-written and elaborated, with original illustrations. These are read and discussed in class; perfected outlines are put on the black-board by various pupils who have developed distinctive modes of presentation, and all take note of new suggestions which will make their own statements more complete. At the same time individuality is encouraged and mere form is discouraged. For the third day's



preparation permanent note-books are brought into use, in which each pupil has stated the theme as completely and in as good English as he can; then the teacher examines the books critically, for with these beginners, accuracy of English expression is still a prime object of the course.

VALUABLE HELPS in Courses I and II are such works as Andrews' Institutes of Economics, which gives suggestive outlines, and Ely's Outlines of Economics, which covers the whole field in a breezy way. For the first half year of Course II, many salient points may be found in Warner's Landmarks in English Industrial History, and there are several other books more or less like this. These courses are given in English with occasional digressions into Chinese. For some topics pupils have been referred with good results to Mr. Yen's translation of Adam Smith; and I have no doubt Dr. Martin's work and others might be profitably employed for collateral reading. However, the plan of the work contemplates the use of English as a basis. In these elementary courses the pupils are not sufficiently advanced to make much use of collateral works in English, and it is desirable, too, that they have a manual, as a guide, in the interest of orderly progress. Possibly the lecture outlines that have been followed will be published for the use of our pupils next year.

For Course III a very satisfactory text-book is used by the students, namely, Marshall's Elements of the Economics of Industry.

For Course IV, the first half year is planned as a "Seminar," the students now being qualified to use reference books in English. In the second half year, Plehn's Introduction to Public Finance has been used as a text-book, but I think a better one can be found.

In order to get practical views, classes have, by the courtesy of the managers of Shanghai's industrial enterprises, visited a paper mill, cotton mills and a silk filature, and have written excellent reports of their observations, besides using these and other local facts to point economic principles.

#### SUPPLEMENTARY NOTES.

Considering the unique conditions in which we work, it may not be out of place to add a few words on the spirit and purpose of the course with especial reference to the peculiar problems which China presents to the teacher of Economics.

*The Pedagogic Problem.*—The students, in beginning the course, are neither juvenile nor mature. They know almost nothing of scientific methods of thought and study; but they have been through tomes of the lore of Cathay and are crudely acquainted with many phases of practical economics. The necessity of presenting the subject in an elementary but not in a juvenile form causes

a part of the difficulty of getting suitable English text-books. Another part of the difficulty arises, of course, out of the fact that text-books prepared in England or America derive both plan and illustration from a field of experience generally foreign to Chinese thought. Working without a text-book has the advantage of forcing the pupil out of his inbred habit of memorizing mere words. For this reason a simple syllabus is preferable in the early part of the study.

*Arrangement of Subjects.*—Similar considerations dictate the plan of our courses. Course I is largely conversational and inductive, the principal object being to lead the pupil to analyze and classify facts of every-day observation. Course II begins by introducing facts from Western economic history, partly for the purpose of bringing Chinese conditions into proper perspective and relief. One prime cause of the stagnation of Chinese civilization has been its lack of vivid apprehension of the contrasted civilization of the West. Another sort of data in which Chinese education is utterly deficient is taken up under the subject of exchange, namely, exact statistics. International exchanges give opportunity for a study of Chinese Customs' returns. Statistical facts complement the historical facts of the first half year. Having been introduced to a body of facts, the student is ready for the theoretical work of Course III, which conforms to Professor Marshall's admirable method and begins with the fourth rubric of the classical economists, Consumption. From his higher point of view the student may now safely indulge his native proclivity for deductive reasoning; and in the study of such topics as population and subsistence, industrial training, conditions of health and strength of the population, the organization of industry and the use of machinery, he will find a rich field for applying established principles to the conditions of his own country.

*The Practical End.*—What has just been said suggests, finally, the utilitarian side of the teacher's service. China presents, on a scale unrivalled elsewhere, the joint domination of scholasticism and utilitarianism.—her scholarly classes indifferent to money-making, her laboring masses indifferent to everything else. It is the business of the teacher of economics to bring scholarship into the service of common life. Emphasis should be placed on China's immediate need—the development of her physical resources. In Western Europe and America the prime concern of economists is no longer production but distribution; not machinery but equity in dividing the proceeds. China industrially is about in the position of England a century and a half ago before the industrial revolution. Her pressing problem is still production,—the bringing of

what nature has bestowed into the service of man. The teacher of economics must make his work correlate with that of the teacher of applied chemistry, of agriculture, of mineralogy and of engineering. Less than this he cannot do, but he can do much more. He will teach men that the highest happiness as well as the highest efficiency is attained by giving scope to spiritual and altruistic motives; he will train men to serve the state by teaching them intellectual honesty which is closely akin to moral uprightness. He will remove the science of human well-being from the limbo of the books and give it flesh and blood and a soul. He will help to develop in China's own teachers and statesmen that practical solicitude for the people's good which the books ascribe to the ancient kings and which Tennyson described in his lines to Frederick Dennison Maurice:—

“How best to help the slender store,  
How mend the dwellings of the poor;  
How gain in life, as life advances,  
Valor and charity, more and more.”

NANTANG COLLEGE, 20th February, 1903.

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### *Meeting of the Executive Committee.*

EDUCATIONAL ASSOCIATION OF CHINA.

THE Committee met at McTyeire Home, February 3, 1903, 3 p.m. Present: Dr. Parker, *Chairman*; Dr. Sites, Miss Ferguson and Mr. Silsby. There were also present by invitation: Revs. F. E. Meigs, J. P. Bruce and Darroch, representing the Mandarin Romanization Committee. After prayer by Mr. Darroch, the minutes of last meeting were read and approved. The names of Rev. H. Olin Cady and Rev. J. Steel, B.A., were proposed for membership in the Association and approved.

Dr. Parker reported that he had sent in a letter to Consul-General Goodnow regarding the pirating of books, but had not yet received a reply. He also reported that the preparation of a Chinese catalogue was well underway.

The General Secretary reported that copies of the Appeal to the Mission Boards for trained teachers, etc., had been sent to thirty-three persons connected with twenty-three Societies in the U. S. A. and that he was now waiting for a promised list of British Societies before sending them.

The Committee approved the printing of 2,000 copies of a Chinese Writing Book by Rev. E. Box—estimated cost \$67.23.

After consultation with members of the Mandarin Romanization Committee, it was agreed to print 1,000 copies of a small Primer, 300 copies of a Syllabary and 1,000 copies of the Gospel of Mark in the Committee's system of Romanized; the latter only on condition that the Bible Societies did not see their way clear to take it up.

Dr. Sites was appointed a committee of one to suggest a plan for preparing an educational exhibit at the St. Louis Exposition.

It was voted, That the General Secretary be given ten copies of the Records of the last Triennial Meeting to be sent to educational authorities in other countries in exchange for their reports.


The Secretary of the Executive Committee was authorized to send six copies of the Records to publishing houses from which the Association had received favors.

The Committee adjourned to meet March 6th, at 5 p.m.

J. A. SILSBY,  
*Secretary.*

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### *Notes.*

 LITTLE book containing 600 colloquial phrases in English with the Ningpo Romanized in the opposite column, has done service for many years and has been helpful both to foreigners learning Ningpo colloquial and to Chinese in learning English. Mr. Young Ling-lien, teacher of English in the Church Mission School at Hangchow, has translated the Ningpo sentences into colloquial Mandarin and added 900 sentences and 497 foreign proverbs, with English and Mandarin in parallel columns, so that the book now contains in all 1,997 phrases. It will no doubt be found very useful in its enlarged form. It is for sale at the Mission Press, Commercial Press, and Diffusion Society's Dépôt, Shanghai. Price thirty-five cents.

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Rev. J. Macgowan, of Amoy, wrote to the Mandarin Romanization Committee: "In this region our churches have grown in intelligence and piety, because we have given the Christians the Bible in their mother tongue, a duty incumbent on every missionary that comes to China. This has been possible with us only through the Roman letters. We have the whole of the Old and New Testament as well as a considerable body of literature in the Romanized system and now the Chinese Classics are being issued in the same. Those sacred books are no longer the monopoly of the learned, but can be read by the most ignorant of our old women."



Mr. Wang Hang-t'ong has added another useful book to those which he has already prepared. A "General Descriptive Astronomy" (天文問答) is the name given to it. It is neatly printed and illustrated, and, like all of Mr. Wang's work, is the result of years of practical study and careful experiment with the boys in a day-school at Shanghai. Not finding the kind of book which he felt was needed, he determined to prepare one himself, and now after a careful study of both Chinese and English books, he gives the result to the public. He hopes that this will be found a "practical intermediate book" and will help to dispel superstition and enlighten the minds of Chinese youth, leading them to a reverent belief in the Creator and Ruler of all. The book is in the form of a catechism, which form, he believes, is best suited for the present needs of China, but it is not intended that the answers shall be committed to memory. The questions are intended rather to assist in an intelligent study of the subject in hand, and we are inclined to think that for most of the schools now in existence in China Mr. Wang's method is better than that which is generally preferred by teachers who have been trained in normal schools. The book is in easy Wên-li, and is printed by the American Presbyterian Mission Press. Price \$1.00.

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The Committee on Mandarin Romanization elected by the Educational Association of China have recently held a fortnight's session in Shanghai. The task to which the Committee addressed themselves was four-fold: (1). To determine upon a system of phonetics by which all known sounds in the different mandarin dialects could be represented. This task was a comparatively simple one, for the pathway had been made easy by the previous labors of such men as Wade, Giles, Mateer, Williams, and Baller. (2). To take a given list of characters and represent in parallel columns, according to the system of phonetics already agreed upon, the pronunciations of each character in all the mandarin dialects known to the Committee. This was the most laborious part of the work which the Committee had to do. A list of over three thousand characters, comprising all the characters in the New Testament, together with all in Sheffield's lists of "very common" and "common" characters was made, and the pronunciations of each of these characters in Peking, West Shantung and Nanking were noted, while the pronunciations of Sheffield's list of "very common characters" were also noted in the Hankow, Manchuria, and Szechuen dialects. These pronunciations were all taken from lists especially prepared for the use of the Committee by well-known linguists in each of the six sections mentioned. (3). To deduce from the comparative list thus

prepared such laws of variation between the several dialects as might be apparent. In this connection discoveries were made, many of which came as a surprise to the members of the Committee. They all tended to strengthen the convictions of the Committee as to the practicability of a standard system of spelling to be used by all mandarin sections alike. (4). To determine, tentatively, a standard spelling for each character in the list of 3,000. These will be printed in the form of a syllabary, and, together with a primer for the teaching of the system to Chinese, and an edition of one of the Gospels, will be published at as early a date as possible for circulation among friends of Romanization for their examination, testing in actual use, and sympathetic criticism. Until these books appear we refrain from making any detailed comments on the system.

## Correspondence.

ALLIER ON MISSIONS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your number for this month, Dr. Ashmore, going on with his campaign against *Catholic policy*, gives long extracts from Allier's "The Troubles in China and Christian Missions." Without any doubt the learned writer is free to adopt Allier's views and to applaud his conclusions favourable to Protestants and hostile to Catholics. But Dr. Ashmore says nothing about Allier's religious confession. It will be but fair to all and may be useful to some of your readers to know that although the book has been published in *Paris* and in the French language by a Frenchman, the author nevertheless is a Protestant and member of a French Protestant society.

With due regards,  
H. B.

WHERE IS NESTOR?

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: There are many uses to which the RECORDER is put and

they are all valuable in their way, but there is another service which it could render to many a struggling man in all parts of the empire. I say struggling, for who has not felt the torture of trying to clothe abstract ideas in neat and intelligible Chinese? Could not a page be set apart monthly for suggesting brief translations of the more difficult abstract terms and expressions in common use, especially in connection with theology and morals? I do not mean such words and phrases as are already covered by the many aids to the study of Chinese which now exist, but the really difficult and subtle ideas that seem to defy adequate expression except by means of a superabundance of words. There must be many men, like myself, engaged in teaching the deeper mysteries of life who long to be able to save students the unnecessary labour of recording whole sentences when neat definitions of two or three words would do. Could not a page be put at the disposal of some senior missionary of wide experience in theological teaching and deep knowledge of the subtilities of the

Chinese language? All questions could be sent direct to him, and to lighten his labours and conserve space he would be at liberty to ignore any question already answered in the books that exist.

There is another question which you will please allow me to ask. Why don't authors of books on theology, ethics and other subjects, in which many difficult abstract terms are employed, issue, say at the

back or beginning of each volume a glossary in English? The need is great, and the extra labour and cost of meeting it would be a trifle. I have made the suggestion personally to one or two authors, and they acknowledged its wisdom and promised to adopt it. Inexactness in these subjects is fatal to useful study.

I am, yours sincerely,  
OMEGA.

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## Our Book Table.

Mrs. Nevius has kindly authorized the sending of a copy of the *Life of Dr. Nevius*, free, postpaid, either in Wên-li or Mandarin, to to any missionary applying for the same who states that it is for a native helper. Address all requests to the Presbyterian Mission Press.

Mr. Ma Ming-hoh, whose book, **字學新纂**, was reviewed in the *RECORDER* a few months ago, was in Shanghai during the sittings of the Educational Association's Committee on Romanization and materially assisted the Committee by the advice he is so well qualified to give on the tones and pronunciation of Chinese words in Nanking. Mr. Ma's book will be found of great value to Chinese teachers who desire to qualify themselves to teach Romanization. If the missionary who is studying the language will bring this book under his teacher's notice the result will be to materially increase the said teacher's efficiency. The book is on sale at the Diffusion Society's Dépôt. Price 50 cents.

The Gospel for the Heathen **廣勸方針**.  
By G. W. Greene, D.D., China Baptist Publication Society, Canton. Price two cents.

A book of twelve leaves, easy Wên-li, giving suggestions about

preaching to the heathen. After emphasizing the importance of preaching, it mentions some things which do not need special prominence in preaching to those comparatively ignorant of the Gospel, and then points out some of the things which ought to occupy the foremost place in our preaching.

Chronological Tables of the Chinese Dynasties. (From the Chow Dynasty to the Ch'ing Dynasty). By Theodore Wang, graduate of the University of Virginia. Edited by Professor E. R. Lyman, of Shansi University. 1902. Printed by the Shanghai Printing Co. 103 pages.

This handy volume enables the reader to see at a glance the contemporaneous dates of Christian and Chinese chronology without the trouble of hunting up the facts in some cumbersome tome. For instance, under A.D. 1033 he finds that **仁宗** of the Sung dynasty was in the 11th year of his reign. The Chronology begins with **武王**—B.C. 1122—and ends with **光緒**—1902. The book will prove a *vade mecum* for students and translators.

S. I. W.

*The East of Asia*. December, 1902. Shanghai: North-China Herald Office. Price \$1.50.

The praises we have lavished on the former numbers of this beauti-

fully produced magazine are equally well deserved by the number before us. Again we have clearly printed letterpress embellished by half tones and good specimens of Chinese xylographic art. The reader's attention is, however, soon drawn to the variety and quality of the literary matter. There is diversity without medley in the contents. Without any sense of incongruity you have in the same covers an ode in honour of the Emperor by H. E. Chang Chih-tung, and a racy account of a house-boat trip by the genial minister of Union Church. The two most notable contributions are on Chinese Jews by Mr. Edward Isaac Ezra, and on Chinese Music by Mrs. Timothy Richard. The excellence of the latter is already well-known to missionary readers, and the former is characterised by patient investigation and practical philanthropy. It is certainly astonishing that a small settlement of Jews should be able to survive the vicissitudes of nearly two thousand years in the heart of China, and Mr. Ezra will have many well wishers in his efforts to save the remnants.

Mr. John Archibald writes regarding "Yü's Tablet;" Theodor Metzelthin supplies a character sketch of Kublai Khan; Mr. Bone speaks of the Kwang-nga University at Canton, whilst C. Fiuk has a lengthy account of Sicawei and all that well-known name stands for. The good humour of Mr. Darwent's account of a visit to the T'ai Hu is irresistible. His happy, off hand yet graphic style is in the literary world what Phil May's strong, easy, telling pictures are in the artistic.

G. M.

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The Twenty-seventh Annual Report of the Central China Religious Tract Society, 1902.

Every one will rejoice to learn that this Society has shared in the

general expansion of usefulness among printing societies of all kinds, which betokens the approach of the time when the Press shall come to its own in China. "Far more tracts and books than in any previous year" is the encouraging opening of the Report. Even 1898, the annus mirabilis by Reform, with its 1,470,699 (pages or copies is not stated) is exceeded by the 1,700,521 of 1902. Dr. John, the revered President, told the annual meeting that in 1876 the circulation was only 9,000! Verily his child has grown somewhat!

The Society depends mainly on its old list of publications, among which Dr. John's still easily hold their own for popularity and usefulness. We note that a Geography Primer and Ricci's Euclid have been brought out as educational works. The latter venerable work, which was first issued between 1552 and 1610, is still thought good enough to reprint. We presume the copyright has long ago expired, and the problems and theorems of Euclid are quite as much Protestant as Roman Catholic. Surely educational works may as well be issued by a Religious Tract Society as by the China Educational Association or the Diffusion Society. These kindred Societies have not yet divided the literary field into "spheres of influence," and they need not. They are all working for one end, and so let them all print religious and educational books as they are guided. And what is the end? Dr. John well put it at the annual meeting: "The first aim of the church is to make the Chinese good, and by making them good, and through making them good, to make them strong." Non-Christian educators may aim at the latter, but among Christian workers and Christian societies it is an axiom that the former is the supreme goal of effort.



The Society rejoices in having been the means of distributing the first lot of books and magazines ever distributed at the M. A. examinations in the capital of Hunan. We would like to have been told what books were given away on this occasion. The Diffusion Society, we understand, sent some of its books and Dr. Allen printed a special edition of the *Wan Kuo Kung Pao* for distribution in Chang-sha. How it must have rejoiced the heart of Mr. Archibald and his coadjutors, as he puts it, "competing with Mr. Carnegie in his grand work of giving away libraries!"—a counterblast to Chou Han.

The employment of colporteurs is a marked and successful feature of the Society's operations. The main source of support is a yearly grant of \$500.00 (gold) from the Religious Tract Society of Upper Canada (Ontario). An interesting fact in their experience is that "most people who purchase books desire something that gives a good general view of the whole scope of the Gospel," i.e., the sale of very small tracts is relatively less than that of the larger ones. The small tracts will always be needed, but the day has now come when the Chinese want more; they buy whole Bibles and large *t'ao*. This is only what we might expect of such a literary nation. But it shows further that the buyers are seriously searching into the truths of the Christian religion. We may add here that they are willing and able to pay the cost price, too, so that Societies need not go on semi-donating as they had to in the older days. The deficit of Taels 965.94 was reduced to 524.94 before the annual meeting dissolved. Let those who have never done so, send a donation at once to Rev. Joseph S. Adams, Secretary and Treasurer, and get a catalogue by return post.

D. McG.

#### NOTE ON SCHERESCHEWSKY'S BIBLE IN CHINESE.

By Dr. W. A. P. MARTIN.

Yesterday the mail brought me a complete copy of this great work, which for many years we had been waiting for. In classical Chinese it may be regarded as the consummate fruit of a tree planted by Dr. Morrison nearly a century ago.

In the meantime Medhurst, Legge, Bridgman, Culbertson, Goddard and others had spent their lives in trying to confer on China the boon of a perfect version of the Holy Scriptures.

Not one of those translators failed of good results, but not one of them reached the *ne plus ultra*; nor do I assert that absolute perfection has been attained by Bishop Schereschewsky in his new version. All that I claim for him—a tremendous claim to be sure—is that like the aspiring youth in Longfellow's *Excelsior* he has entered a region where there are no foot prints above him. He has gone higher than any similar enterprise in the course of the last century.

Two conditions were obviously indispensable to prepare him for the work of a Bible translator, a profound acquaintance with Hebrew and Greek and an equally thorough knowledge of classical Chinese. In the first of these Bishop Schereschewsky surpassed all his predecessors and in the second he compares favorably with the best of them.

He seems, in fact, to exhibit the marks of having been raised up as a chosen instrument for carrying out this sacred enterprise. Born of Jewish parents and trained for the office of Rabbi he read Hebrew from his childhood and gained an uncommon familiarity with the literature of the Old Testament. Becoming a Christian and pursuing a course of study in a theological seminary, where he became a pro-

ficient in Greek, something turned his attention to China—the great field in which all these acquisitions were to find their application.

To make them effective he required a knowledge of Chinese, and this he obtained by a prolonged residence at the capital of the empire, where he attracted much attention by his enthusiasm and success in study.

His earliest effort as a translator was, along with other missionaries, in rendering the New Testament into Mandarin. This—as if beginning to realize his vocation—he followed up by a translation of the Old Testament into the Mandarin dialect. It was the work of years, and so well done that it is not like to be superseded soon if ever.

Yet all this was only a prelude to the crowning task of his life. Mandarin is the spoken language of a part of China, but he was destined to give the Chinese version of the Scriptures in the written language of the whole empire.

At one time there was great danger that he would be diverted from this object. His talents and learning led to his selection as Bishop of all the American Episcopal Missions in China. In such a diocese what time could he have found for the work of translation?

A mysterious providence removed all doubt as to the character of his future work. Smitten with a fever he lost the use of hands and feet and felt compelled to resign his bishopric, but the disease had left his mind unimpaired, and he resolved to devote his remaining days to the work of translating the Bible into the classic language of China.

What a tableau to illustrate the pursuit of an intellectual task under difficulties! His accomplished wife carried on his correspondence, a loving daughter ministered at his side and a noble-hearted son bore him on his shoulders from study to the dining room.

Nearly fifteen years were passed in unremitting labor, and the result is before us in this magnificent volume.

His remaining years, few or many, will find ample occupation in revising it for successive editions. The 'Bishop's Bible' (to borrow a well known title) is sure to be recognized at once as a high authority, and in the course of time it may even supersede all rival versions.

I shall not enter on a detailed criticism, nor even point out any of the passages in which the Bishop has improved on his predecessors. Suffice it to say that there is not a chapter in which an attentive reader will not be struck by variations from our English version as well as from previous versions in Chinese.

These changes, for the most part, are not revolutionary, but in almost every instance they throw so much light on the text that to read this translation is as good as a commentary. It is printed in Japan for the American Bible Society.

W. A. P. M.

#### WUCHANG.

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Proverbs and Common Sayings from the Chinese, together with much Related and Unrelated Matter, interspersed with observations on Chinese Things-in-General. New and Revised Edition by Arthur H. Smith, Thirty years a missionary of the American Board, author of "Chinese Characteristics," "Village Life in China," "China in Convulsion." Presbyterian Mission Press, Shanghai. Price \$4.00.

This is the luminous and comprehensive title of the new edition of what appeared in 1888 as simply "The Proverbs and Common Sayings of the Chinese." This style of title page reminds one of the custom of authors in previous centuries when it was thought proper to fill the title page with a summary of the contents of the work. But it has its advantages. No one need now pass this book by under the

impression that it is a mere concatenation of examples. We have here the Proverbs, etc., of the Chinese plus the genius of Mr. Smith, and it is not necessary to tell our readers what that means. *Quod tetigit, ornavit.*

The original edition contained explanations of about 1,900 phrases—Proverbs, Couplets, Odes, etc. What the second might have been but for the Boxers we learn from the author's statement that "five compendious volumes containing between 8,000 and 9,000 Chinese proverbs, etc., carefully and repeatedly annotated by the best available Chinese assistance, the whole elaborately indexed, together with numerous other volumes intended as helps, went up in smoke at the destruction of the Methodist Church in Peking, 1900". The task of extending the collection Mr. Smith seems to relegate to younger shoulders, for he thus concludes the present volume: "Should the patient reader who may have followed us thus far, be moved to complain of the exiguous assortment of difficulties here collected he should be pacified by the assurance that he may be able without serious trouble to gather as many more for himself."

Mr. Smith has predecessors in the same field, Dolittle and Scarborough, but he does not follow the usual practice of compilers. He does not incorporate their proverbs in his own work, but runs his scalpel through a few of their prodigious blunders and passes on. It should, however, be said that Mr. Smith in 1888 thought Scarborough's Collection good enough to be revised and reprinted. So far, this has not been done. It certainly occupies a distinct field and should not be neglected by the missionary. Let it be used along with Smith.

Of course this second edition is an improvement on the first, though

we have used the first for years without any feeling that it could be improved. There have been some elisions as the author warns us. We miss some of the most brilliant similes of the earlier edition, but their exuberance has been pruned away. The result is a loss of scintillating wit, though a gain of symmetry. The general "make-up," too, shows that the Press has advanced since 1888.

A glance at the table of Contents, which by the way was wanting in the first edition, will show the enormous range over which the "patient reader" is here invited to roam. After the Introductory Chapter on the importance of Chinese proverbs, and the way to study them, then come chapters on Quotations from the Classics and other standard Books, on Antithetical Couplets, on Poetical Quotations, on Proverbs containing Allusions to Historical, Semi-Historical, Legendary, or Mythical Persons or Events, Proverbs relating to Specific Places, or persons or events of merely local importance, on Puns and other Linguistic diversions, and finally two chapters on Miscellaneous Proverbs. There will be many a surprise in store for the reader of all or any of these chapters, but we would advise anyone with a fatal tendency to what Oliver Wendell Holmes calls verbiage to avoid reading the chapter on Puns.

The late Y. K. Yen reviewed the first edition of this book in the CHINESE RECORDER of October, 1888. He said: "When one visits the British Museum, at first he is delighted with every object he sees, but after a while his interest begins to languish, though each succeeding room is more and more interesting, until at last he fags out and says: Well, it takes weeks or months to see it all, I must leave and come again. Thus it is with Mr. Smith's Book; it is full of in-

struction and entertainment, but one cannot read it as any other book." With this judgment most who have used the book will doubtless agree. But that is no fault of the author. It inheres in the subject. No one reads a dictionary clear through, except Japanese who are learning English, but we from the West can scarcely be expected to attain to such a height of perfection. Most of us are like the animal referred to in the following line, borrowed from the author himself, 大路上的驢子東一口西一口. Or, we use it as we use Dr. Brewer (to quote our author again), to bring up pearls that have become unstrung at a single dive.

But there is no excuse for the man who does not read, mark and inwardly digest the Introductory Chapter, which treats of the whole subject of Proverbs, their value, variations, number, currency and especially the way to study them. The three lines of suggestion are grouped under the Ear, the Mouth, and the Hand. In the first edition these were buried at the end of the book, but now no one, even the laziest, can miss them. We would like to point out that if anyone

takes to heart these suggestions, he will find that he will not only learn Chinese proverbs, but the whole spoken language. The author deems the Eye not worthy of rank with the first three, and yet most learners of Chinese overwork the Eye, and shamefully slight the wonderful trio, who wait to minister to them as none else can.

If you lay those lessons well to heart, you will be at least set on the right road, even if you are not tempted to wade into the luscious meadows beyond. If you think that the study of what this book contains is of problematical value, read the italicized sentence on p. 36: "*By persistently following out the clue afforded in Chinese proverbs, almost everything of interest relating to China and the Chinese will sooner or later come to light.*" In this sentence we see how Mr. Smith prepared himself for writing his incomparable works on Chinese Life and Character.

On page 8 we note that the "moats" of the first edition survives in the Second. It should, of course, be "motes," but this is only a mote in the sunbeam.

D. McG.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Milner's Egypt ... S. D. K.  
 Life of Akbar ... S. D. K.  
 Twentieth Century  
 Physics ... S. D. K.  
 Twentieth Century  
 Chemistry ... S. D. K.  
 Story of Geographical  
 Discovery ... Rev. W. G. Walshe,  
 S. D. K.  
 Growth of the Em-  
 pire ... Rev. W. G. Walshe,  
 S. D. K.  
 Wallace's Russia ... Rev. J. Miller Gra-  
 ham, Manchuria,  
 for S. D. K.

Latest Russian His-  
 tory ... S. D. K.  
 Man and his Mar-  
 kets ... S. D. K.  
 Commercial Geogra-  
 phy of Foreign  
 Nations ... S. D. K.  
 Economics of Com-  
 merce ... Rev. E. Morgan,  
 Shansi, for S. D. K.  
 Book of Sir Galahad, Rev. W. G. Walshe,  
 S. D. K.  
 White's School Ma-  
 nagement ... Miss G. Howe, for  
 S. D. K.



Principles of Western Civilization ...	Rev. D. S. Murray for S. D. K.	Andrew Murray's Spirit of Christ (Mandarin) S. D. K.
Little Lord Fauntleroy (for girls' schools) ...	Miss White, Chinkiang.	Andrew Murray's Abide in Christ ... D. MacGillivray.
History of Modern Peoples ...	Rev. W. G. Walshe, S. D. K.	Christian Ethics ... Do.
A School Geography, by Herbertson ...	Rev. W. G. Walshe, S. D. K.	Bunyan's Grace Abounding ... Rev. C. W. Allen.
Sun, Moon and Stars, Agnes Gilberne ...	Rev. W. G. Walshe, S. D. K.	Hodder's The Life of a Century, 1800-1900... S. D. K.
Life of George Müller.	Rev. F. W. Baller, C. I. M.	Matheson's Spiritual Development of St. Paul S. D. K.
Via Christi ...	Miss White.	Seeley's Expansion of England ... Rev. James Sadler.
Fabiola, a Tale of the Catacombs (Mandarin Revision of Wên-li) S. D. K.		Indian Criminal Code. Do.
Professor A. B. Bruce's Kingdom of God, or Christ's Teaching according to the Synoptical Gospels ... S. D. K.		Training of Teachers. Do.

The Secretary of the Central China branch of the Medical Missionary Association writes to say that a "Manual of Nursing" (Mandarin) is in preparation.

## Editorial Comment.

WE are interested, and pleased as well, to learn that in the movement among the various Protestant missionary bodies in Peking, one of the first steps towards union was the proposal to unite on Shang Ti for God and Sheng Ling for Holy Spirit. We are aware that some of our friends, on both sides, will stand aghast at any such proposition. But we are convinced that if ever the Protestant body does agree on a uniform use of terms, it must be somewhat on these lines. True, both terms have strong opponents, and weighty objections can be urged against both. But the fact remains that both terms are used by a large body of missionaries and seemingly with just as much of the divine blessing on the one side as on the other. It is also true that more missionaries use the above combination than any other.

Usage would doubtless eliminate many of the objections which now exist, and when these terms became clothed upon with their proper ideas, as would inevitably be the case in the process of time, we should no longer behold the pitiable spectacle of two or three or even four versions of the Scriptures instead of one, and one missionary refusing to use a book or tract because it did not have the proper Term. But the grace of yielding will have to prevail before this much to be desired day can be brought about.

\* \* \*

WE are glad to note the continued success of *The Chinese Christian Intelligencer*. In ordering forty extra copies for the new year, one missionary in Hunan writes: "I can find fifty Tuh Shu Ren (scholars) who will read these copies. There is

quite an eager demand here for the paper, and I hope much good will be done in this way. The paper evidently speaks for itself, and I pray the Lord will add His blessing to the seed thus regularly scattered."

Another missionary in Manchuria disposes of one hundred and sixty copies every week.

\* \* \*

THE missionaries in Korea propose to have a Missionary Conference in Seoul, September 18-25, 1904, which time will mark the completion of twenty years since the arrival of the first English-speaking missionary in Korea. Now there are nearly two hundred missionaries laboring in Korea, and the work in some parts of the Hermit Kingdom is among the marvels of modern missions. Converts are numbered by the thousands, and a land in which a thousand people can be brought together on a week night to a prayer meeting, and on a rainy eve at that, holds out promise of great things for the future.

\* \* \*

THE conclusion of sixty years of *The Friend*, a monthly paper continuously issued since 1843 at Honolulu, is marked by a number which deserves, as it will no doubt receive, a large circulation. It has a pictorial cover, with a lurid yellow sky, purple islands in the distance, a black schooner confronted with a canoe (and outrigger) propelled by three natives, with a cocoa-nut palm in the corner. It is called the American Board edition, and specially signifies the formal completion of the work of that Society in the Hawaiian Islands.

Almost every aspect of the dramatic of the last four and eighty years is presented in special articles by experts, and the whole makes a wonderful showing. It is officially certified that the total cost of all the work of the American Board from 1819 to the close of 1902 is \$1,577,956.27, a sum which would not build the cheapest man-of-war, nor conduct one of our modern military campaigns for a week. The Hawaiian race is disappearing, but the work which has been done in this little island group will permanently affect the civilization of many other isles of the sea and some of the mainland bordering on the Pacific, for ages to come. Its effect is literally immeasurable, as it is inherently indestructible.

\* \* \*

WE have long had a high appreciation of the excellence of the *Church Missionary Intelligencer* and other C. M. S. publications, and now read with deep regret that Mr. Eugene Stock is retiring, on medical advice, from the editorial secretaryship of the Church Missionary Society. Many members of missionary organizations in all parts of the world, and especially the leaders, will heartily endorse the kindly sentiments expressed by the C. M. S. General Committee on his retirement and will join in the prayer that his valuable life may long be spared to the cause of foreign missions.

\* \* \*

WE feel like making another personal allusion, and that with regard to the fact that Mr. John Archibald, of the National Bible Society of Scotland at Hankow,

having completed his twenty-fifth year of "admirable service", has received hearty congratulations and a suitable presentation from his Board. From his intimate connections with Bible and Tract Societies, and living and working from such a central point, Mr. Archibald has had unique opportunities of helping on the work we all have at heart, and strenuously and faithfully has his work been performed. Very heartily, at this somewhat late date, we add our congratulations.

\* \* \*

We are glad to note from the report to hand that the Central China Religious Tract Society have circulated during last year 276,628 calendars. Probably a higher figure will be reached this year, so that with the calendars issued by the Chinese Tract Society, the British and Foreign Bible Society, and several other missionary societies in various parts of China, the total issues of this peculiarly suitable form for spreading the truth will be considerable. Whilst several of these calendars are specially attractive in appearance and all have good letterpress we would like to see something more elaborate and that, too, prepared with special reference to native tastes and prejudices.

\* \* \*

THIS last thought has been suggested by an examination of the Chinese calendars issued by foreign insurance companies to their clients and the ordinary

colored calendar, such as has been produced so freely during the opening weeks of the Chinese new year. Many of these latter are mediocre in appearance (yellow-ochre we might almost add, considering the color used in many of them), and of course they appeal to the superstitions of the people; but when we note the adaptation to the times and the value placed upon them by the native purchasers, and also how in some cases the outlay of the publisher is appreciated (one calendar selling for ten cents in Shanghai), we wish our publishing societies would attempt something more elaborate during the coming year.

\* \* \*

Of course this is not a recommendation of the production of anything tawdry or offensive to cultivated artistic taste, rather the opposite. It is well to remember the many hours the late Dr. Faber spent in the preparation of a calendar. In choosing pictures and preparing Chinese copy he always anticipated many perusals during the year for which the calendar was prepared. A new development this year is the Chinese Almanac issued by the Chinese Tract Society, and we would not forget the three-color wall roll they issued some years ago, prepared by Mr. Langman, giving a page for each day. We believe that many a man or woman looking up from crowding, wearing duties has been helped by the perusal of the daily text.



## Missionary News.

Dr. C. F. Johnson writes from I-chou-fu : The church here, assisted by Mr. Mateer and a Chinese pastor from Wei-hsien, has just concluded five days of special meetings. Four services a day were held and the Spirit of the Lord was certainly present. The chapel was crowded every service, 150 or 200. The church members were greatly stirred up and blessed, and eight or ten outsiders took the first steps towards the kingdom.

We are all much encouraged and rejoiced.

Dr. S. A. Moffett writes from Pyeng-yang, Korea :—

Our training class this winter showed an enrollment of over 700, divided into five divisions. Our whole station force was impressed into service to provide instruction for this number of men, all most eager to learn. The class showed a very marked growth in knowledge of the Scriptures, and as it was representative of the whole church it showed that the church has reached to higher attainments in knowledge and in capacity to make good use of instruction.

Since the class closed our theological class of six students for the ministry has been in session. These are all unordained evangelists, whom we are taking from their work at certain times in the year that they may be prepared for ordination to the ministry.

Little by little we are making progress and are trusting that we may in a few years have the church so solidly grounded in Scripture truth and so provided with a Korean ministry that it will be able to stand the persecutions which are pretty sure to come upon it.

Persecution from the Roman Catholics, which some of our people are already meeting in a very severe form, is the hardest of all to meet; the Korean officials themselves seeming powerless to protect their own people against them.

### APPEAL FOR MORE WORKERS.

A friend writes as follows :—

The following touching entry was found in the diary of the late Rev. T. C. Hood, of the Canadian Presbyterian Mission, Honan :—

"Friday, 19th September, 4 a.m. Fear I have cholera. Reached here last eve, and had severe diarrhoea. Since then worse and worse. If it is God's will that I should give over life in this little hovel, then His will be done. I should like for the work's sake to live longer. May some young man better fitted physically for the work than I have been take up the work. *May our church never give up till all the heathen about me here have heard the glad sound.* Farewell to the F. M. C. Farewell to the dear home church. Farewell to all friends. Farewell to dear father and dear sisters and brothers, each one. Farewell!—we'll meet again—and with us will meet thousands of those who now sit in darkness. God grant it!"

Thinking of our brother's last wish, which we have italicized above, we began to revolve the query started in our last month's "Editorial Note" on the Evangelization of the World in this Generation: "Have we enough missionaries?" Some seem to imply that we have, for new methods are better than a thousand missionaries. Reach the leaders and the rest will follow. Have we



enough, even, to reach the leaders? We think not. In preparation for the Decennial Conference (abandoned on account of 1900) circulars were sent out by the Correspondence Committee to collect exact information as to the needy fields in China. A few were returned before the storm broke, but they were enough to prove that even by the most liberal use of native agency, those particular provinces were sadly undermanned. We would like to see that enquiry carried to completion. We believe

the results would form an unanswerable basis of appeal for more workers. And this, by the way, is an argument in favor of an earlier date than 1907 for the next General Conference. Shall seventeen years elapse before the missionary body shall again call for reinforcements? The last call for 1,000 in five years was nobly answered. Will not the next find a similar response, especially in the breasts of those whose watch-word is: "The Evangelization of the World in this Generation?"

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HANGCHOW, *January 31st, 1903.*

MY DEAR SIR: I again send you our Hangchow Missionary Statistics, hoping that you may find a page for them in the March RECORDER.

There has been some progress; but I do not think any of us are satisfied. One of our native pastors is proposing an association of Christians, as such, binding themselves to endeavour each to persuade at least one soul in the year to accept our Lord's salvation.

The pecuniary contributions, considering the hard times, are encouraging. In two missions some \$300, altogether, have been subscribed by natives to provide places of worship. In my own church the contributions in three pastorates are just sufficient to cover the amount of the very moderate stipends of the three pastors. Their other expenses are met partly by the interest on collections which, before the full development of the three churches, were deposited in the Hongkong and Shanghai Bank, and partly by a small and decreasing subvention from the C. M. S. Their pecuniary affairs are managed by a native Church Council, under an English chairman, representing all three "parishes." The subscriptions are paid into a common fund.

Besides church sustentation many of our people are subscribers to a Chinese Church Missionary Society which is to work in a field specially allotted for its enterprise.

May our Lord accept the efforts of what is still our infancy and grant us both stability and growth!

The dates inserted are those of the first visits of missionaries to Hangchow, etc.

Yours very faithfully,

G. E. MOULE

*Statistics of Missions whose Head-quarters are at Hangchow for the year 壬寅 ending January 28th, 1903.*

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Com- municants.		Baptized (ad- ults) during the year.		Applicants (accepted) for baptism.		Contributions (by Chinese only).	
		M.	F.	M.	F.	M.	F.	Church support.	Alms and Miss., etc.
CHURCH	1864, <i>Hangchow</i>	69	48	9	9	35		\$217.00	\$95.50
	By letters	22	20	...	...	...		.....	.....
MISSION- ARY	1876, <i>River Hsiens</i>	31	32	8	9	23	8	35.60	6.46
	1877, <i>Chu-ki Ch.</i> , } West	145	59	19	10	39	10	165.00	50.00
SOCIETY,	<i>Chu-ki Ch.</i> , } East	57	28	4	1	17	6	87.00	18.50
C. M. S.	<i>P'u-kyang</i>	5	4	...	...	10		.....	.....
Totals		520		69		148		\$674.46	
AMERI- CAN	1865, <i>Hangchow</i>	70	54	8	4	5	1	150.54	99.76
	<i>Sin-z</i>	36	20	20		15		57.00	207.30
PRESBY- TERIAN	<i>Hai-ning</i>	5	3	3		...		.....	6.00
	<i>Tong-yang</i>	44	44	17		10		10.00	21.00
MISSION, NORTH,	<i>P'u-kyang</i>	10	2	...		5		.....	...
A.P.M.,N.)	<i>Yi-wu</i>	1	1	...		...		.....	.....
Totals		290		52		36		\$551.60	
CHINA	1866, <i>Hangchow</i>	33	31	4	3	2	3	56.20	33.72
	<i>Siao-san</i>	21	19	1	...	7	8	28.60	24.00
INLAND	<i>Chu-ki</i>	36	20	1	1	5	2	22.50	.....
	<i>Sin-dzen</i>	17	4	8	...	25	5	11.00	.....
	<i>Dong-lü</i>	11	4	...	...	4	...	5.50	.....
MISSION,	<i>Yü'-ang</i>	24	11	3	...	17	5	21.80	100.00
	<i>Lin-an</i>	38	10	10	...	7	2	17.00	.....
C. I. M.	<i>An-kyih</i>	8	4	3	2	5	1	8.70	.....
Totals		291		36		98		\$379.02	
AMERI- CAN	1868, <i>Hangchow*</i>	25	39	1	10	12	4	85.83	20.53
	<i>Tien-swe- gyao</i>	16	22	1	2	6	5	39.18	29.05
PRESBY- TERIAN	<i>T'ai-bin-gyao</i>	7	8	1		3		16.54	3.45
MISSION, SOUTH,	<i>Tso-kyo-gyao</i>	90	38	29		50		167.00	6.00
A.P.M.,S.)	<i>Teh-ts'in</i>								
*Lin-an included Totals		245		44		80		\$337.58	
Totals reported Jan. 29, 1903		1,346		201		362		\$1,972.66	
" " Feb. 8, 1902		1,259		111		356		1,684.36	
" " Jan. 31, 1900		1,113		173		251		1,357.36	
" " Feb. 10, 1899		990		115		322		1,493.30	
" " Jan. 2, 1898		1,009		126		285		1,333.22	
" " Feb. 2, 1897		971		155		192		1,038.44	
" " Feb. 3, 1896		876		131		189		750.01	
" " Feb. 6, 1894		685		79		117		707.14	
" " Feb. 17, 1893		662		105		115		718.24	
" " Jan. 30, 1892		575		98		93		624.00	
" " Feb. 9, 1891		486		82		137		550.90	
" " Jan. 21, 1890		443		53		109		514.67	
" " Jan. 31, 1889		430		32		75		496.13	
" " Feb. 11, 1888		442		30		69		411.80	
" " Jan. 28, 1884		350		36		41		320.00	

## Missionary Journal.

### BIRTHS.

AT Yun-nan-fu, December 19th, the wife of O. STEVENSON, C. I. M., of a son (Keeth Charles).

AT Chen-tu, Szechuen, December 30th, the wife of Dr. O. L. KILBORN, C. M. M., of a son (Roland Kenneth).

AT Swatow, January 17th, the wife of Rev. JOHN STEELE, E. P. M., of a son.

AT Su-chow-fu, Anhwei, January 19th, the wife of Rev. A. E. CORRY, F. C. M., of a son.

AT Wei-hui-fu, January 30th, the wife of Dr. J. MENZIES, C. P. M., of a daughter (Isabel Ruthven).

### MARRIAGES.

AT Worcester, Mass., U. S. A., November 20th, Rev. ROBERT H. GLOVER, M.D., and Miss CAROLINE R. PRENTICE, both of C. and M. A., Wuchow, South China.

AT Shanghai, February 4th, Rev. A. R. KEPLER, A. P. M., Ningpo, and Miss JEANNETTE G. FITCH, daughter of Rev. and Mrs. G. F. FITCH, of Shanghai.

AT Soochow, February 12th, Rev. A. P. PARKER, D.D., of Shanghai, and Miss SUSIE E. WILLIAMS, both of M. E. C. S. M.

AT Shanghai, February 25th, Rev. T. BIGGIN and Miss G. SMITH, both of L. M. S., Peking.

### DEATHS.

AT Têngchow, January 18th, of scarlet fever, EUGENE SCOTT, son of Dr. and Mrs. W. F. Seymour, A. P. M., aged one year.

AT Têngchow, January 21st, of scarlet fever, FREDERICK MORLE, son of Dr. and Mrs. W. F. Seymour, A. P. M., aged six and a half years.

### ARRIVALS.

AT SHANGHAI:—

February 10th, Misses F. M. WILLIAMS, R. AUGWIN (returned), from England; Miss BARBARA REID, from America via England; Miss E. E.

INGMAN, from Finland; Misses L. A. BATY (returned), J. B. JAMES and M. E. FUNK, from America, all for C. I. M.

February 10th, Mr. B. M. MCOWAN from England, for C. I. M.

February 13th, Rev. J. H. WORLEY, D.D., wife and four children (returned), M. E. M., Foochow; Miss ESTHER BUTLER (returned); Mrs. H. SHIMER and child, Miss E. A. PENNINGTON, all for A. F. M., Nanking; Rev. C. A. SALQUIST and wife, A. B. F. M. (returned), for W. China; Rev. and Mrs. W. C. NEWTON and two children, S. B. C., Shantung.

February 14th, C. F. WHITRIDGE, from Australia, for C. I. M.

February 22nd, Mr. and Mrs. F. C. COOPER, A. C. M., Shanghai.

February 24th, Dr. A. and Mrs. HOGG and three children (returned), from England; J. K. BRAUCHLI, from Germany; A. A. ERICSSON and G. W. WESTER, from Sweden, for C. I. M.; Miss G. SMITH (returned), L. M. S., Peking.

February 25th, E. FOLKE (returned), from Sweden via America; Miss M. C. BORDSON, from America, for C. I. M.

### DEPARTURES.

FROM SHANGHAI:—

January 31st, Miss EDITH M. SMITH, C. I. M., for England.

February 10th, T. TORRANCE, C. I. M., for England.

February 11th, T. JAMES and H. H. CURTIS, C. I. M., for England.

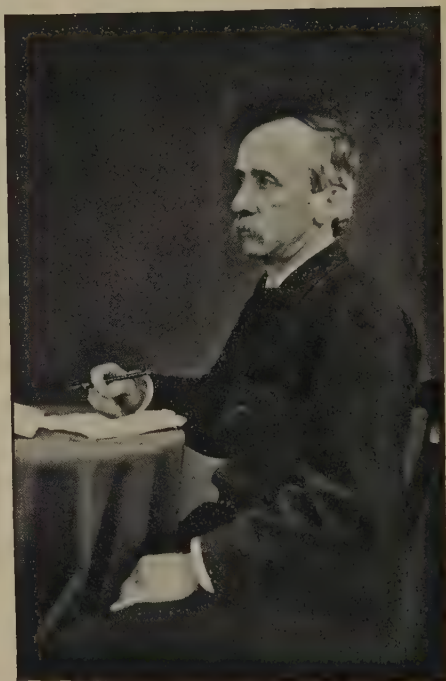
February 14th, H. S. and Mrs. FERGUSON and three children, C. I. M., for America; Rev. C. A. FUESSELE, wife and son, United Evangelical Ch. Mission, Chang-sha, for U. S.; Dr. and Mrs. F. L. HAWKS POTT and children, A. C. M., Shanghai, for U. S. A.

February 21st, Rev. W. P. BENTLEY, wife and three children, F. C. M., Shanghai; Mrs. J. R. HYKES and five sons, A. B. S., Shanghai, for U. S. A.

February 24th, Miss M. MURRAY, C. I. M., for England, via Sydney.







D. BETHUNE MCCARTEE, M.D.

[*See Editorial.*]

THE

# CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 4.

APRIL, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### "Illustrations."

BY J. DARROCH.

(Concluded from p. 138, March number.)

#### 邯鄲夢覺 THE DREAM IN HAN-TAN.

A common proverb is 狗咬呂洞賓不知好歹, "He is like the dog that bit Lu Tong-pin; he doesn't know good from bad." Lu Tong-pin was one of the eight Tao immortals who flourished about B. C. 1000. There were an astonishing number of immortals about in those days, by the way. That any dog should have failed to see the difference between an immortal whose pleasure it was to dress in rags as he rambled through this dusty world, and an ordinary beggar whose ill luck it is to have no better covering and no certain dwelling place, argues such a low order of canine intelligence as to be beneath the power of ordinary language to characterise. When a rude fellow reviles one who is his better and who, for this very reason, is debarred the use of those weapons of vulgar abuse on which the other chiefly relies, it is quite the correct thing to say with an assumption of haughty contempt, "A dog bit Lu Tong-pin," thus placing the bully on the same level as the senseless quadruped that fixed its teeth in the sacred flesh of the famous sage.

It is said that Lu Tong-pin, to save his life, once fled to 邯鄲縣. Entering a ruined temple he found another famous personage 鍾離權 already in occupancy and engaged in the interesting but not overdignified task of cooking a pot of millet. While sitting gazing in the fire watching his friend's culinary operations Lu Tong-pin fell fast asleep. He dreamed he was Emperor and that for a long life-time he enjoyed all the grandeur of his exalted position. When he had grown old and was about to die he awoke with a

start to find himself still in the temple and the pot of millet not yet cooked. He perceived at once that riches, wealth and honours were a deceitful dream, and determined to seek them no longer. He thereupon retired from active life and became the most famous of the 八仙, eight immortals. The story, like so much of Buddhist lore, shows the fleeting nature of all earthly good.

"Time, like an ever rolling stream, bears all its sons away.  
They fly forgotten as a dream dies at the opening day."

### 劉璋

One of the most famous men of ancient China is 劉備 Liu Pei, the hero of the historical romance called "The Three Kingdoms." Every scholar has read the book which is famed for the purity and conciseness of its diction. The common people who cannot read have heard innumerable story tellers recite the hero's fame and have seen many theatrical representations of the daring exploits of Liu Pei's stormy life, and it may be safely asserted that in all the annals of the West the name of no knight of old renown has become more familiar to the mass of his countrymen than that of the man of whom we now write, with Kwan Chang, his companion in arms, and Yoh Fei, the third of the great "Three Brothers." While these heroes were making for themselves an undying name a nephew of Liu Pei's was king of Szchuan. He was hard-pressed by Ts'ao Ts'ao, the famous or rather infamous military genius of that time. This nephew, whose name was Liu Chang, determined to call in his uncle and his companion braves to defend his kingdom against Ts'ao Ts'ao. Many of the older officials expostulated with their master that to invite Liu Pei and his friends to defend the kingdom was like bringing a tiger into the house to defend it against robbers; their fear being that Liu Pei would seize the country for himself, a fear which was ultimately realised. Obstinate in his own opinions Liu Chang disregarded their advice, and with a light heart set out from his capital, Chen-tu, to welcome his allies. His treasurer, 黃權 Huang Chüen, knelt before him and knocked his head on the ground till the blood came, then seized his master's robe in his teeth, making the expressive signs of a dumb animal, since speech had failed to have effect, that he desired him to abandon this fatal journey. Angered by the persistent remonstrance Liu Chang fiercely jerked himself free, breaking his faithful servitor's two teeth by the violence of the wrench with which he tore his robe from Huang Chüen's mouth. As he rode up to the city gate, going forth to meet his uncle, Liu Chang found his way barred by another of his officials who had suspended himself head downwards from the guard tower above the gate and thus awaited his master's approach. In one hand he held a paper, which was a strong remon-

strance against the policy to which the king was committing himself. When Liu Chang turned impatiently away from the proffered petition 王累 Wang Lei cut, with the knife which he held in his other hand, the rope by which he was hanging, and was killed by the fall at his master's feet. He thus declared his unwillingness to look on the ruin of his country and attested the sincerity of his convictions by giving his life to add weight to the solemnity of his entreaties. Liu Chang was too wilful to heed these remonstrances, but many months had not elapsed before he was a prisoner in his own capital, glad to purchase an ignoble life by surrendering the kingdom to his resolute uncle. So it is that a young man seems sometimes so determined to go to the devil that a father's arguments, a mother's prayers, a sister's tears, a brother's entreaties all fail to move him, and finally, doing despite to his own conscience, he tramples under foot the blood of Christ, and though the Lord Jesus interposes His own cross between him and ruin, even that sacrifice is as powerless to influence his stubborn heart as the death of Wang Lei was impotent to dissuade Liu Chang from his self-chosen destruction, and so he rushes on to final perdition, showing that there is a way which seemeth right unto a man, but the end thereof is the way of death.

DRAWN FROM THE CUSTOMS OF THE PEOPLE.

Dr. DuBose in his book "The Dragon, Image and Demon" explains the origin of a ceremony when a great, ugly, paper idol is carried in procession through the streets. The story which, with local variations, is probably current all through China, is that Kwan Yin, the goddess of mercy, pitying even the lost demons in hades, determined to visit and try to save some of them. Fearing lest the sight of her beauty should only incite those lost souls to thoughts of lust and sin and so sink them deeper in perdition, she changed herself into an image of frightful ugliness, and in this guise made her journey to the nether world, bearing good tidings of hope to the damned. In the procession Kwan Yin now appears as the Demon King and has different names in various places. In the place I worked in for a number of years she is called 慈航道人, "Compassionate Ferry Immortal," probably because Kwan Yin is said to have floated over the seas to China on a lotus leaf, that she might help the people in this country. The story is not very well known, but as far as it goes, it may help dimly to foreshadow Him who laid aside his glory and veiled his God-head in robes of flesh to help and save humanity. There is, however, this difference to be noted. The Chinese myth has degraded Kwan Yin without elevating anyone. The Christian gospel is not rightly told till we have made it



plain that Jesus came down that He might lift us up; that He took our nature upon Him that we might take His nature upon us He humbled Himself to become man that we might be forever exalted to the place which He has prepared for us at God's right hand.

### 黃朝殺人八百萬在數難逃一个

In the early spring in China one frequently sees a bunch of artemisia placed over the doors. Dr. Smith gives as the origin of the custom the following story: The famous rebel chief Hwang Chao had taken an oath to destroy every subject of the reigning Emperor who had become his mortal enemy. The fearful slaughter he made is attested by the proverb which says he "killed eight million men, and of those who were doomed not one escaped." This man of blood had a favourite daughter, already married before her father's career of terror was entered upon. Finding that her home was right in the line of the rebel army's advance—their fearful reputation had travelled faster than they could with forced marches overtake—this lady sought an interview with her father and begged for protection. The old warrior plucked a bunch of artemisia, growing by the wayside, and handed it to her. "This plant," he said, "is called 艾愛 love," a play on the sound of the two words, "Hang it over your door and none of my troops shall hurt you." The daughter went home and told everywhere what was the symbol of protection, so that the people universally adorned their doors with the fragrant plant which suggested the word love. When the fierce soldiers arrived in this district they saw everywhere the sign which they had been commanded to respect. They returned and told their master that his daughters must number many myriads! The old man, who in spite of his savageness could make a pun on the word love, saw the humour of the situation and commanded the carnage to cease. How much truth there is in the story I cannot tell. That Hwang Chao was a famous and dreaded chieftain is certain. That the people place fragrant artemisia over their doors is equally certain. One cannot help thinking of the Israelites putting the blood on their door-posts and lintels to speak, as the little fragrant herb did, of love, mercy, and deliverance from a dreaded death. I have found that at the season when every door is decked with artemisia a sermon on the deliverance from Egypt and the offering of the pascal lamb finds apt and helpful illustration from a reference to the common custom.

### 三月三吃冷飯五月五門掛柳

On the third day of the third moon the vast majority of the people in China refuse to light a fire, preferring to eat cold victuals, a discomfort they feel keenly, for, as a people, they are peculiarly averse to cold dishes. On the fifth day of the fifth moon

they hang willows over their doors. Both customs have their origin in the same incident. About B. C. 200 there were serious dissensions at the court of the State of Ts'in. Duke Wen of that State was compelled to fly, and became for years a wanderer. One of his companions in exile was 介子推 Kiai Tsz-tu'i. It is said that on one occasion when pressed for food a piece of flesh was found in a very unlikely place by this adherent. "What flesh is it?" enquired the duke as he ate of it. "It is lamb's flesh," replied Kiai Tsz-tu'i, but it was in fact a piece of his own body which he had cut off to feed the prince. It came to pass that when the king had got his own again, rewards and honours were given to those who had been faithful in his adversity. In some unaccountable way Kiai Tsz-tu'i was forgotten. When at length the duke bethought himself, or was reminded of his erstwhile companion in exile, already our hero had left the court. Some say he had taken umbrage at the ungratefulness of his master and was probably muttering to himself the old saw 貴人多忘事="Nobles have short memories." Others say that Kiai Tsz-tu'i was of such an humble mind that he reckoned his services to have been too trifling to deserve any reward whatever and fled, lest any awkward mention should be made of a recompense which he would be compelled to decline. At any rate Duke Wen ordered out all his horses and all his men to seek out and bring back the man who had shared his poverty and was now to share his wealth. Kiai Tsz-tu'i learning that the prince was determined to compel him to accept emoluments carried his aged mother on his back and escaped into a dense thicket of willow trees. The soldiers searched long, but failed to find him. In despair they set fire to the tangled growth, intending to drive the reluctant favourite from his hiding place and carry him in triumph to their master that he might receive his well-earned reward. Unfortunately Kiai Tsz-tu'i failed to make his escape. He was suffocated by the fumes and perished in the flames, as did also his aged mother. On the anniversary of his death the people refuse to light a fire, and so the cold food is eaten in memory of the man who was not to be tempted by splendid offers of wealth and office. It is a simple memorial to the memory of a good man, but it is more effective and more enduring than a marble pile. As in ancient Israel when the pascal lamb was killed, the children ask the reason for these things, and then again they are told of the man who was, in adversity, faithful to his prince, and in the rush and hurry of his escape, was still thoughtful for his mother, and who truly regarded wealth and honours as trifles light as air. There is one other memorial which surpasses this in its simplicity as it does also in its pathos. It is the bread and wine which remind

us of Him who gave Himself for our sins and whose death was more tragic as His life was more lovely than that of any other man. To a Chinese familiar with the story of Kiai Tsz-tu'i the meaning of the Lord's Supper must come with peculiar clearness and force.

#### BURIAL IN KANSUH.

A strange custom obtains in the far northern province of Kan-suh. There the dead are invariably wrapped in a red shroud before being placed in the coffin. The missionary who told me of this custom was much impressed by it, and when he saw it could not help having suggested to his mind the text "When I see the blood I will pass over you." On making enquiry what the custom meant he got the following curious explanation. The most to be feared of all the punishments to which disembodied souls are liable in the nether world is, to have the skin stripped from the person. It is a matter of prime importance to avoid such a painful experience, so the friends of the defunct swathe him in the red robe, so that when the infernal lictors come to begin their dreadful work they see the body all red and conclude he has been flayed already !! This illustration shows with a lurid light how futile are the devices of the heathen to escape the consequences which their conscience tells them must follow sin. Have they no better plan than this by which to escape from the wrath to come? Surely they are sore perplexed when they seize on this which they know is self-deception as surely as the drowning man knows it is useless to grasp at the straw floating on the bosom of the river. We may be poor preachers, but we have the certain knowledge that the plan of salvation offered in the gospel is as high above such trumpery as the heaven is high above the earth. Surely when men are so hard put to it to find a way of salvation that they will try such foolery as the custom mentioned above, we may with great boldness declare unto them the gospel, "That God was in Christ Jesus, reconciling the world unto Himself. Not imputing unto them their trespasses and hath committed unto us the word of reconciliation."

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### *A Word or two about the Supernatural, the Superhuman and the Divine in the Chinese Languages.*

BY REV. J. E. WALKER, SHAO-WU.

WHEN I came to China a little over thirty years ago I found my senior associates in the work using certain Chinese terms as the equivalent of our English terms God and Holy Spirit; and these I adopted and began to use in all simplicity, giving to them the same force in all respects as the corres-

ponding terms in English had for me. At the same time there was one experience of a more general nature which annoyed and puzzled me as well as other new arrivals. On asking a veteran missionary for the Foochow equivalent of some English set expression, we could get no direct answer, but would be given a disquisition on the peculiar ways of the Chinese. But as to the religious terminology which I had adopted, just about as I thought I had acquired a good working knowledge of the Foochow dialect, the old "Term Controversy" was revived in the CHINESE RECORDER and some pretty tough objections were put forth against the set of terms which I had been using so innocently. But on the other hand, quite as tough objections were brought up against the other set of terms. No doubt my judgment was warped; but I thought we had the best of the argument; that is, more damage was inflicted than received by us.

The real trouble was this, that Chinese words express Chinese ideas; and Chinese ideas as to the supernatural are confused and debased. Speech is but the echo of thought, and their speech could not furnish terms that would express off-hand the pure and exalted ideals of the Old Testament. Divine truth is not wholly lost from the Chinese mind, but it lies in Chinese thought and speech like the remains of a ruined temple that had been torn down and built into the walls of shabby huts. In the matter of Chinese ideas of the supernatural, hardly one of us foreigners can think their thoughts or understand their beliefs. When we attempt to write their characters we invariably slant the top toward the right, even though we know that the straight downward strokes ought to be perpendicular, and we intend to write them so; but the characteristic slant of foreign script will creep in, unless we have learned the new style of perpendicular writing. But it is still more difficult for us to understand Chinese words just as the Chinese understand them. And in this term controversy, each party looks at its own set of terms through *English* or *German* glasses, and at the other set of terms through crude, foreign imitations of *Chinese* glasses. It is a difficult thing to really master the Chinese usage of terms pertaining to the supernatural. For one thing the English language cannot accurately express these terms. What English term is there that accurately renders the Chinese *Fan-kuei* (番鬼)? I know of no English word which is an accurate equivalent of *Shên* (神). The terms god-like and divine when used as its equivalents, are employed in a sense distinct from, and baser than, that of the word *gods* when used as a generic term. It is a bit of paganism derived from the Greek and Latin classics.



In the supernatural there are three distinct divisions, viz., the Human, the Superhuman, and the Divine; and our word *spirit* in a measure covers the whole ground. Man is a tricotomy of body, soul, and spirit; angels are finite spirits; God is an Infinite Spirit.

The terms spirit and supernatural both embrace all three kinds. True we do not usually think of the supernatural as pertaining to man; but scientific thought must concede to him a supernatural side, or else deny to him moral responsibility. The human spirit, though linked to the material, rises above it, but rises like a captive balloon. Angels are not, so far as we know, tied to the material world; they are thoroughly supernatural and also superhuman. God alone is super-everything. Yet the two words, spirit and supernatural, are not exactly synonymous. With us spirit indicates an immaterial being; but the supernatural is not always conceived of by all men as immaterial. The Greek *theoi* of Homer seemed to be constituted of a sort of sublimated matter. They had bodies that fed on nectar and ambrosia, could be wearied, or wounded, or fettered, etc., etc. Even in regard to the body of Christ in which He appeared to men after His resurrection, it seemed at once a real body and a supernatural body. In general, polytheism does not seem favorable to the clear and unequivocal recognition of *immaterial* spirits. Its tendencies are of the earth, earthy,—crass and materialistic. And in my judgment the failure to clearly recognize this fact, which is pronouncedly present in Chinese, has complicated this controversy.

It is a radical fault of polytheism that it does not really have *God*; its conceptions of the supernatural, even at their very highest, do not attain to a true conception of Godhood; or if they do seem to attain to this in theory, in truth they only present a dim shadow of the reality. The Hebrew angels are grander, loftier, better beings than are the Greek *theoi*; for, indeed, the angels of the Old Testament are real persons appearing in human form, while the *theoi* of the Greek poets are debased products of a corrupt human fancy. How immeasurably inferior then was the conception conveyed to the pagan Greeks by the word *theoi* to that conveyed to the pious Hebrew by the word *Elohim*, to whom even the word angel carried a loftier conception of the supernatural than did the word *theos* to the Greeks.

How then did the Greek word *theos* ever come to be used as the equivalent of the Hebrew word *Elohim* in its highest meaning? Do we not owe this to the Jews of the Dispersion? When they became Hellenists they gave to the Greek word *theos* the same meaning which they gave to *Elohim* in Hebrew, just as we, when we come to China, take the word Shên (神) or Ti (帝) qualified by

Chên (眞) or Shang (上) and transfer to it the meaning which God has for us in English; and as they came to have proselytes, they imparted this meaning of the word to them, just as we impart our meanings of Shên and Ti to our converts. It is true that there did exist among the Greeks a higher use of the word *theos*, laid away on the top shelf; and this was no doubt a help. But whence did they derive it? Was it the survival of an ancient, purer faith? Did it come from ancient, unrecorded, contact with the Hebrews? Or was it the result of honest thinking on the part of a chosen few who made some approach to reading aright the witness of "rain and fruitful seasons," or "the invisible things of Him," "His everlasting power and divinity" which "are clearly seen since the creation of the world?" Even in the case of the Hebrews, how came their word Elohim to have for them the meaning which it did have? Theories differ as to what the word originally signified in the Semitic tongues; but of this we may be sure, it was Hebrew history and Hebrew prophecy that secured and retained for Elohim its unique and matchless significance. In the first chapter of Genesis God revealed the true conception of Godhood, and then proceeded to develop this conception in Hebrew history. He not only stated the facts in regard to Himself, but exhibited and enforced them for ages by means of a contact with the Hebrews which could be, and at times was, made sensible to their crass minds through the eye and the ear. Too many of the Hebrews hated this conception and fought against this contact; but there were always the "Seven Thousand" who loved this conception and clung to it till at last they made it the indistructible heritage of "all Israel." Then, after the Advent, the chosen and faithful, still facing stake and sword, pressed it upon pagandom till now it has become the heritage of a Christendom that dominates the whole earth. Seldom do we pause to think whence or how we obtained this priceless birthright.

But one thing which has impressed me as I have studied this term question is the confusion of the Chinese mind as to the supernatural. Diverse and even contradictory beliefs are held by the people, and I can find little trace of any clear, definite distinction between the three forms of the supernatural, and especially of a distinction between that which is no more than superhuman and that which is divine. The Greeks conceived of the *theoi* as a distinct order of beings, by original birth and nature superhuman, and higher also than the *daimonoi*; and so when Alexander would be proclaimed a god the "Laconic" answer was, "If he be a god let him be a god." This high conception was not consistently maintained; and in the case of the cognate Latin term *deus* it was half obliterated. But in the case of the Chinese word *Shên* it seems all

but utterly lost. The Greeks laughed at Alexander for aspiring to be a god; the Latins made gods of their deceased emperors, and almost so of their living emperors; but among the Chinese the *shên* seem to be merely the mandarins in the next world, who are appointed to their positions by Imperial Authority. The Emperor may "fêng uei shên" (封爲神), make a departed man a *shên*; yes, or even "fêng uei ti" (封爲帝), make him an Imperial god. Their ideas have reached a more advanced stage of perversion than the Greek or the Latin did. I believe that the idea of Godhood is present in Chinese thought, but in a vague, confused manner. Just so gold is present in sea water; but I would not define sea water as a gold solution, nor *shên* as connoting the idea of God, nor definitely and unequivocally expressing the idea of divinity, no not even the emasculated form of divinity conceived of by pagan Greeks and Latins; but neither on the other hand, would I depend on it to express unequivocally the idea of spirit. A skilful chemist once extracted five dollars' worth of gold from sea water; but it cost him \$25. to do it; and so by raking and scraping one can get together material which will present *shên* in the light of a word superior rather than equivalent to the pagan word *theos*. But by the same process one can make out a good case for the use of it as the equivalent of *pneuma* or spirit. But I do not find that the word can be depended on to express with definite certainty any thing more than the idea of the supernatural. It has several distinct meanings, the same as all other words; and these include the whole range of the supernatural from the human soul or ghost, *shên-hwun* (神魂), up to Heaven (天神), or as Shao-wu people say T'ien-shen P'u-sa (天神菩薩). The lone word *shên* itself cannot be depended on to express any one of these meanings, but may mean this or that according to what it is yoked with. But one fact must not be overlooked; the drift of the word is toward the higher forms of the supernatural. In those phrases which express two contrasted forms of the supernatural, *shên* stands unequivocally for the higher. In this one particular it differs from our words spirit and supernatural, and has kinship with such words as *theos*, *deus*, god, and so affords a starting point from which to develop the use of it as the equivalent of Elohim and God.

It is a great and a valuable task which Dr. Mateer has performed in giving us almost a concordance of Chinese literature as to the character Shen (神). But I accept of his conclusions with much reserve; for where he finds god-like or divine, I understand superhuman or supernatural. Or if I were to translate by god-like I would use the term merely as a poetic substitute for the dry, metaphysical term supernatural. But in fact I never use the word

god-like in this manner, for I consider it a distinctively heathen expression when thus used, different from, and baser than, the use of the word *gods* as a generic term.

I once used a *Shên* (神) and *Shêng-Ling* (聖靈) copy of the New Testament till it looked quite shabby; and yet to the last I could say of the term *Shêng-Ling* what the Rev. J. C. Garritt says of the term *Shêng-Shên* (聖神) for Holy Spirit, "I cannot conquer the sense of incongruity and disappointment which arises" etc. This is largely due to the fact that the term *Shêng-Ling* stands before my mind on its naked native merits, while thirty years of constant use makes *Shêng-Shên* stand before my mind as a fair equivalent for our words Holy Spirit. Yet even the word *Shêng* (聖) is a poor substitute for *hagios*, *sanctus*, and holy.

I am much pleased with Mr. Garritt's letter in the December RECORDER. It is a good strong move in the right direction. For most assuredly the wise, the right course for us is to co-operate in giving to both sets of terms the most effective currency, and not pull down but build up each other's work. The root of the controversy lies in the deep and deplorable corruption of Chinese thought and speech in reference to the supernatural and the Divine. I once heard a Chinese Christian Siu-ts'ai in addressing a popular audience use p'u-sa (菩薩) as the generic term for gods. In the region and among the people to whom he was speaking it is the generic term for objects of worship; and so he told them that there was only one true P'u-sa, i. e., only one religious source of supernatural help, only one proper object of worship. He had first exposed thoroughly the falsity of the whole system of Chinese polytheism from Yu-huang (玉皇) down, and thus having disposed of all the false p'u-sa, he set forth what in their speech must be called the one true P'u-sa. At Foochow such a use of the word p'u-sa would not be available; but for that particular audience p'u-sa was the one available term.

I have derived benefit from this "term controversy." It helped me to see the defects of the terms I use, and gave me a better understanding of the difficulties to be overcome in addressing raw audiences. But we need not do evil that good may come. I take pleasure in having our students and preachers become familiarized with the other set of terms; I believe they will thus attain to deeper, broader, juster, views of Scripture truths.





*The Hing-hua Home Missionary Society.*

BY REV. WILLIAM N. BREWSTER.

IT is a week of years since our Home Missionary Society in the Hing-hua Mission was born. That last word is used advisedly. It was not called into being by organizing it. It was born of the Spirit and afterwards clothed with a constitution and by-laws.

## I. HISTORY.

During August of 1895 the news reached us of the terrible Ku-cheng massacre, and simultaneously an order from the United States Consul at Foochow to come at once to the port. It was nearly five months before we were permitted to return to our station, which is a two days' journey from Foochow. Surely no time could seem less propitious for an epoch-making movement in our work. The month of September we spent in Shanghai and visiting Nanking. But the burden of the work that we had been forced temporarily to abandon, was very heavy. I remember one night upon the Yangtse, I retired to my state-room and there laid the burden upon One who was able to bear it. From that moment I had rest. I knew that my people were not alone, because the Father was with them. At about the same time, I afterwards learned there was another prayer-meeting being held. The all-pervading Presence was there too. In Hing-hua city one of our leading elders, the Rev. Hu Caih-hang, was critically ill. In his extremity he prayed, as Hezekiah, for a longer lease of life and service. Like Jacob of old he covenanted with God, "Of all that Thou shalt give me I will surely give a tenth unto Thee." Following this prayer and covenant he immediately began to recover. He called in several of his most intimate friends and told them of his new consecration and his great joy in it. The fire fell upon the sacrifice. During the season of prayer that followed, these men all made a like dedication of their substance. They were very practical about it, for before they separated each had subscribed a tithe of his income for the current year, not for any definite purpose but set it apart until God called for it. There were about forty dollars (Mexican) subscribed in this memorable prayer-meeting of less than half a dozen Chinese Christian workers. At the next weekly prayer-meeting, these men told about their Bethel covenant. They could not keep it to themselves. That night the voluntary offerings were doubled. The news spread like fire in dry stubble. Neighboring village stations heard of it, and without a call from

any human leader the sum was doubled and that again doubled until about three hundred dollars were laid upon the altar.

Upon my return from Shanghai my first visitor in Foochow was a young preacher who had been in that bed-room prayer-meeting. That might well be called the Hing-hua "Hay-stack Prayer-meeting." Our Home Missionary Society was as truly born there as the American Board Missionary Society was born at the famous meeting of the group of Andover students behind that New England hay-stack.

This young preacher was bubbling over with the news he had to tell. After he had given the story, much as it is here recorded, I asked, "What do you propose to do with your offerings?"

"We have no special object in view. We agreed to wait until your return to decide about that," he replied.

The proposition that we organize a Home Missionary Society, and that this be counted as our first contribution, was readily agreed to by all the subscribers. The next year the Hing-hua work was organized into a separate Mission. Previously it had been a part of the Foochow Mission. That year the enthusiasm of setting up house-keeping for themselves boomed the new Society, and over one thousand four hundred dollars were collected. For several years following there was no advance. The bubonic plague was annually decimating our people, and the anti-foreign uprising of 1900 was brewing. But the Society held its own, even during the year of that cataclysm. Had it not been born of God, it could not have developed such an amazing tenacity of life. The people gave out of their deep poverty, even in the hardest years, as much as one hundred dollars a month for this object.

The first year of the new century we issued a call for two thousand dollars as a Twentieth Century thank-offering. The people responded by giving three hundred and twenty-two dollars more than were called for, or double the amount of the previous year. The year of 1902 makes even a still more encouraging showing. The crops were almost a total failure. Food prices were double those of the previous year all through the summer. Yet not only was the large advance of 1901 maintained, but an additional increase of *six hundred and fifty-five* dollars was made. Of this nearly three thousand dollars about five hundred were contributed by the foreign missionaries. Two thousand five hundred dollars were given by two thousand three hundred and forty-eight members and one thousand four hundred and seventy-five probationers. They also gave about the same amount during the year for the direct support of their pastors.

## II. METHODS.

A few of the peculiar features of our methods, that have been found to work well in actual practice, may be of interest.

(1). Never a Debt.—It is impossible for the Society ever to go into debt, because the money collected in any year is appropriated for use the following year. The Board of Managers cannot appropriate more than has been collected.

(2). Contingent Fund.—Self-extension as well as self-support is provided for by requiring the Board to set aside one-fifth of the entire sum collected to be used for opening new work and other contingencies. This twenty per cent. of the collections is at the disposal of the Executive Committee, which meets monthly. New work may be aided from this fund for as long as two years only. Then it must take its chances for help with the rest of the district.

There is another important service rendered by this contingent fund. It is well understood that in China pressure is often brought to bear upon native preachers by their members to assist them in law cases and to do other things that are not legitimate. Our preachers are dependent for nearly half their support upon the direct contributions of their people. Sometimes worldly members, with jobs to be attended to, threaten their pastor with non-payment of their subscriptions if he does not do their bidding. To all such, notice is given that if a preacher fails to collect any of his salary, because of the carrying out of such threat, the Home Missionary Society contingent fund will make it up to him. This stiffens the back-bone of the pastors and reduces such cases to a minimum. The Society is very seldom called upon to appropriate money for this purpose. The reserve fund of an Insurance Company is not often drawn upon, but without it, the Company could not do business at all.

(3). Published Reports.—A detailed statement of the contributions from each member is published in the native minutes of the Conference. We regard this as very important, in order to insure correct accounts of the monies collected. It also gives the people confidence by providing things honest in the sight of all men.

(4). Subscription not received from New Inquirers.—We are well aware that undue and unwise pressing of self-support in China at this time may be a positive injury to the church. We do not allow new inquirers to subscribe at all. They must attend services regularly for at least three months before given the privilege of having a share in this sacred fund. Last summer scores of subscriptions were courteously refused and the would-be subscribers told to wait until next year, so that the

money received is nearly all from full communicants or probationers who have been received, upon careful examination, from among the most earnest inquirers.

### III. ADVANTAGES.

(1). The native contributions for the support of pastors have greatly increased.—In 1894, the year before our Society was organized, nine hundred and sixty-five dollars were contributed by fourteen hundred members and two thousand and seventy probationers, being twenty-eight cents per member. The year 1902, the combined contributions for pastoral support and home missions reached five thousand seven hundred dollars, or one dollar and a half per capita. One reason for this increase is that the native mission agents of all grades have nearly all fallen into line with the founders of the Society in giving their tithe. The pastors themselves have in this collection an outlet for their own offerings. Their example is a very great stimulus to the members. It would be difficult to overestimate the importance of this, in educating our native Christians in this grace. As a general thing, our preachers are better able to give than the average of their members. They are not expected to subscribe to their own salaries. Unless they themselves are liberal givers, they cannot educate their people either by precept or example. The Home Missionary Society gives them this opportunity, and they are using it effectively.

(2). The experience of the past seven years has convinced every one of our native preachers that it is possible to have a self-supporting and self-propagating native church in China.

Before this Society was organized, probably not one believed that such a consummation was attainable within a generation or more. They knew that few churches could, and still fewer would, support their own pastors. There must be a grant-in-aid from some source. The treasury of the Home Missionary Society, filled a year in advance, takes the place of a foreign grant-in-aid. They see now that when the Hing-hua Mission is cut loose from the foreign Missionary Society tug that has towed it across the bar out to sea, she will not be set adrift with an empty larder, but will have supplies for a year in advance stored away, to be drawn upon as needed, until the port of the next Annual Conference is reached. Then a new and increased supply may be received for the next voyage.

It is no wonder that the average native preacher takes a listless interest in the problem of self-support, when it seems to him only hastening the time when he will be set adrift in an empty hulk, expected to supply his larder with the fish he chances to catch.



(3). It has improved the spiritual tone of the native church.

It is needless to say that the increased dependence of the preachers for their support upon the people they serve, has had a marked effect upon the character of their service rendered. They are becoming less and less like hirelings and more and more like shepherds of their own sheep. To the people the blessing is as great as to their pastors. Their worship is no longer offerings unto Jehovah, which cost them nothing. Their heart follows their treasure.

How long it will be before the Home Missionary Society's funds will be sufficient to do away with the need of foreign aid entirely to support the native pastors of all grades we do not pretend to know. Of this we are confident, the present plan is practicable, and bids fair to solve for us the knotty problem of self-support and self-extension in the not distant future. Already more than sixty per cent of our pastoral support is raised on the field. We are in no hurry. The fruit will ripen of itself. The gardener does not force his roses to bloom by cutting the buds open, but by cultivating the plant at the roots, and giving it plenty of water and sunshine. The knife policy of forcing self-support by cutting off foreign supplies, is no less unscientific. Given the best conditions the rose blooms of its own accord. So will it be with this flower of all our labor, a native Christian church that supports and propagates itself by its own abundant life.

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### *An Evening with a Chinese Mandarin.*

BY REV. C. R. HAGER, D.D., HONGKONG.

VISITING an entirely new region of the Kwangtung Province, I took occasion to call upon the District Magistrate and to pay my respects to him.

After the usual greetings, we were seated at a centre table, the Magistrate occupying the most humble place, while I sat on his left (the seat of honour) and my catechist on the right. As the mandarin had already received my card, there was no need of a formal introduction, so I proceeded at once with the business that had called me there.

'Your honour, I have called here to-day to inform you that we have rented a shop in the southern suburbs of this city for the purpose of preaching Christianity, and I should be pleased if your honour would issue a proclamation warning the people not to interfere with our work,' I said.

‘Oh!’ replied the Magistrate, ‘the people are very ignorant and rude in these parts, and they will not listen to your instruction. I am sure, if you knew the character of the common people you would not come here to propagate your honourable religion.’

At this rejoinder I could not help smiling, while I said: ‘Are you aware, my dear sir, that the propagation of Christianity comes within treaty regulation?’

To this he had nothing to say, but tried to evade the whole question by saying that the people were too low to listen to such truths.

I then handed him a subscription book for our Scientific College, wherein he read the Viceroy’s preface and casually noted that a dozen or more Chinese officials had already contributed to our institution. At this he became quite conversational, and commenced to ask a great many questions.

‘You are a citizen of the United States or the “Beautiful Kingdom?”’ he said. ‘Your country is a very noble and honourable one, and our relations with you have always been pleasant.’

At this I nodded, thinking, however, of the constant irritation there between the Chinese of America and certain of our citizens.

‘How long will it take to reach your country from China?’ he asked.

‘One month; or three weeks if the steamers are on trial speed,’ I replied.

He seemed to marvel a little, and then he informed me that he had read of Washington, our first President, whom he likened to his own great ancestral Emperors, Iao and Shun, two of the most famous Emperors of China. But when I told him that Washington, after being the commander of our armies and after filling the office of President for eight years, went to his own farm and spent the remainder of his life as a tiller of the soil, he was even more astonished, for a Chinaman never thinks he can do manual labour again after occupying an official position. He was quite nonplussed when I told him that our present President cut down trees and chopped wood.

‘This,’ I said by way of explanation, ‘they do, not because they are poor but because they believe that muscular exercise is good for the body and mind.’

Whether my auditor took in the force of this statement, I do not know; but he would probably have comprehended my meaning better if I had told him they more or less frequently indulged in the opium pipe. Continuing my remarks, for I thought it a good opportunity to enlighten his mind a little in regard to our customs and contrast them with China’s antiquated ones: ‘Our officials mingle

with the people, and when they go abroad they do not go in closed chairs, as the Chinese do. Our students and *literati*, when war occurs, are among the first to join the army and fight the nation's enemy.' At this statement his eyes opened still wider to think that a Chinese literary man would ever put on a soldier's knapsack or carry a gun. 'This is because our people love their country, and are willing to die for it. It is the love they bear their country which compels them to sacrifice their lives.'

'This is not so in China,' he said. 'The people care little for their country, and the gentry are never willing to take up arms in behalf of the government. China's officials are not loved by the people, and we must always treat common people with great severity in order to be able to govern them. Your people are better than ours, and hence the rulers have an easy task to govern them, but we must use the strongest measures to suppress our people.'

'There is one way to reform China,' I said.

'What is that?' he asked eagerly.

'Teach the people the principles of Christianity, open chapels in every city and market.'

At this he winced a little, but made no reply.

Continuing, I said: 'You mean to rule the people by force and subjugate their bodies, but you do not reform men's hearts. Christianity not only changes a man's reasoning but also a man's heart, and when you have conquered that you have conquered the man.'

This was not a strange philosophy to him, for Confucius had already said much the same about correcting the heart. But the Chinese are very slow to apply the principle, and not one of their leading men would ever think that Christianity had such power.

'You seek,' said I, 'to reform men by the rod, while I use nothing but the truths of Christianity, which have power to convert the soul.'

'Yes,' he remarked, 'You teach the people to do right and so do I.'

At which I sighed mentally, for when a Chinese official is fairly caught in an argument he simply says: 'It is very much as we also do,' or 'Every nation has its own laws and customs.' How often have I felt chagrined at the obtuseness of the Chinese mind when trying to make it see the universality of a certain truth, when someone would reply: 'Oh, this may be very well for you, but not for us. We live in China, and you are of the West.'

At this point, the Magistrate asked me whether we had the same heaven, sun, moon and stars in America as they had in China.

'Yes,' said I, glancing at the same time across where one of our members stood, his face wrinkled with laughter. Secretly, I could

not avoid smiling; but, then, it was not the first time that the question had been asked. A little bit of travel would be an excellent thing for most of the Chinese officials. It would impart to them more real knowledge than any Confucian Hall.

‘Are you aware what is the shape of the earth?’ I asked.

‘We always regarded the earth as level,’ replied he. ‘But your books teach that the shape of the world is round. Can you give any reasons for this?’

Whereupon I mentioned several proofs of the rotundity of the earth. Continuing, I asked him what Chinese philosophy had to say in reference to the creation of the earth. He replied, as the most superstitious of the people might have done, ‘Pan Ku-wong, the first Emperor, is supposed to have chiselled the earth out of chaos.’

‘Impossible,’ I said. ‘The world was made by the God we preach. It is to change these false beliefs that we are desirous of opening a chapel in your city. Pan Ku was only a mythological deity, who is said to have laboured 18,000 years in the construction of this earth, for which he afterwards died.’

‘Has the plague or cholera reached your honour’s district?’ I then asked.

‘No,’ replied he. ‘There is an ancestor of high repute here called the Sixth Ancestor, who has protected the people against all pestilence, and the plague in particular.’

I looked up at my helper, whose face was wreathed in smiles, while I secretly thought what the Hongkong Sanitary Board would say to this new remedy for the plague. If true, how foolish we have been. Why spend thousands on doctors, cleansing houses, flushing drains, etc.? Why not get this wonderful ancestor to come down to Hongkong? But I could not let this statement go unchallenged, so, very un-Chinese like, I told him he was mistaken, and that the plague would come to his domain in time, as nothing could stop it but cleanliness, and that was a thing not to be attained in China. What impression this statement made I do not know, but I could not let his honour trust to a lie. Sooner or later his confidence will be upset, for the plague is slowly finding its way into all the villages of the interior.

He turned to me and asked why Japan had become so powerful in recent years.

For a moment I pondered his question, and then said: ‘The Japanese are willing to learn from anyone. Their young men go abroad to study and return to Japan to aid their country; and when they go to war it is for love they bear their country. Every one of them is a patriot. In China this is not so. Each one thinks



of his own preservation first and that of his country next. Hence, when a battle is fought the Japanese fight with all their might; and the Chinese think only of their own safety.'

From this theme he turned to the question of what will make China strong.

'In the first place,' said I, 'you must stop worshipping false idols.'

'True,' said he, 'idols are false, and are only the work of men's hands.'

'Then why, dear sir, do you on the first and fifteenth of every Chinese month go to the temple of the gods of the city and worship there?' I asked.

'Oh, that is the custom of the Chinese officials,' he replied.

'But we ought to change false customs, and that is what we preach everywhere. In the second place, the Chinese ought to give up the opium pipe.'

'You are right,' said he, 'but the opium came from your country.'

'No, it did not. It came from India, whence also your Buddhist idols came. Both are a curse to China, and your people can never prosper as a nation until these evils are given up,' added I, as seriously as possible, while in the adjoining room one could hear several Chinese indulging in the wreathing fumes of the narcotic.

'But is there nothing else that will make China strong?' he queried.

'Yes; change your school curriculum. Teach the natural sciences and establish colleges for the acquisition of Western learning.'

To this he nodded, but quickly responded: 'The ancient Chinese also taught science, and were acquainted with scientific truths.'

'Indeed, you are mistaken, my dear sir,' replied I; 'we of the west had no railroads, no steamboats, no telegraphs, and no telephones 100 years ago.'

'Is that possible?' he asked.

'Yes, it is a fact; and your honour must never think that Confucius knew as much as we do.'

This seemed to be a new revelation to him. He thought a little over it, and then intimated that he had read some of the writings of the Rev. Dr. Timothy Richard.

'Again,' continued I, 'if you want your nation strong, the people must be taught the principles of honesty. Dishonesty in public life will never make a great nation. Western schools and Western learning will do much to give you a worthy name among the nations, but, after all, honesty is somewhat a lost jewel in China.'

If China had accepted Western thought, Western ideas and Western religion fifty years ago, there would have been no need of losing so much territory to other Powers. If the Queen of England could say that England's greatness was due to the belief of the English people in the Bible, then China's weakness is due to the want of that book; and she never will be strong until the principles of the Bible are adopted.'

My host seemed not to tire of the occasional home thrusts he received. But, being weary, I touched my cup of tea, which was the signal for taking leave. I have never spent two hours in this way before, but I trust that the mandarin and the great number of Yamên underlings who listened to our conversation received some new ideas. I could not have wished for a better audience to preach Christianity than that which I had in a Chinese court-room.

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### *Church Union.*

"That they all may be one; that the world may believe that thou hast sent me."

BY THOS. COCHRANE, M.B., C.M., LONDON MISSION, PEKING.

THE attention of the Chinese of all grades has been called as never before to the presence of the Christian church in their midst, and the fierce storm that has swept the country has demonstrated once again the church's indestructibility. Phoenix-like she has risen from her martyr fires. God has decreed that every knee shall bow to Jesus, and towards the fulfilment of this divine purpose He has planted the Christian church in this land. The attempt to uproot it has only deepened its hold, and in spite of every effort of court or mandarin it shall continue to grow and spread. But, humanly speaking, the rate of its growth depends upon us. Can we not move towards—to use Dr. Richard's words—"A better organization, so that we may utilise our forces to the best advantage?"

Suggestions are welcomed by every wise man. One may learn much from one's critics; those who look on from a distance are often able to make most valuable suggestions. Now one of the most frequent criticisms passed on the work of missions is with reference to the multiplicity of sects which, each in its own way, pursues its work among the Chinese, and in this respect it is said, and with truth, that we Protestants compare very unfavorably with Roman Catholics. Of course the blame ought not to be laid on us, the blame lies on the churches at home which, although they have for all these years been reading the Saviour's wish that we all may be one, con-

tinue to allow trivial and non-vital differences to divide one section of the Christian church from another. But while we are not to blame because we happen to be representatives of the Presbyterians, or the Methodists, or the Congregationalists, we are distinctly culpable if we willingly perpetuate in China what we deplore at home. Missionaries in this land could do much toward forcing their home denominations to found in China not Methodist churches, or Presbyterian churches, but one church, the Christian church of China. Of course we do not forget that some maintain that there are advantages in denominationalism, but even if we were to grant that there are advantages, these advantages are so overwhelmingly outweighed by disadvantages as to be not worth mentioning; moreover, a sectarianism which splits the Christian church into segments is so alien to the spirit of Christ as to be positively sinful, and in China this may be urged with unusual emphasis. Is not the present a favourable time to devise some means whereby the various sections of the church in this land may unite their forces to form one Christian church? We refuse to believe that such a thing could not be done; in the progress of Christian evolution it is bound to take place some day; why not be wise and statesmanlike and anticipate the future? These are the days of combines; we need not discuss the general question as to whether combines are good things or bad things; they are probably a stage in the evolution of our social fabric. But such a combine as I have hinted at would be a good thing, and would have the approval of the church's Head; and are we not willing to attack any problem, no matter how difficult, if its solution would give pleasure to Him whom we love and honour and whose cause and kingdom ought to be far more precious to us than any consideration of self or sect? One of the greatest tasks of the Christian church of to-day is want of enterprise along the right lines. There is considerable enterprise shown by individuals and churches here and there, sometimes unfortunately along lines that tend towards conformity to the world; but there is a sad absence of great, combined, steady, strenuous effort along lines that would lead the church to great and signal victories in the power of the Holy Spirit over the blatant forces of wickedness and sin. Why, if the Christian church were a commercial concern its scattered forces would be combined to-morrow and the impact of a united Christian church would make hell's foundations quiver. In business, men would knock down stone walls with their shut fists to gain their ends, but in the work of God Christians are deterred by paper barriers! We blush when we read of such men as Cecil Rhodes and Pierpont Morgan; the one sets his right foot on Cairo and his left on the Cape, and the other plays with the Atlantic Ocean as if it were a basin of

water, and the mighty leviathans on its surface his little toy boats, when all the time Christians who have a force behind them strong enough to roll the earth as if it were a mere marble, are spending much of their energy in trying to divert that force to turn their little sectarian windmills instead of endeavouring to conserve it to turn the world. Last November the writer read a paper on "Present Problems" at a meeting of the Peking Missionary Association. In that paper he discussed at some length the above subject and ventured to suggest that something would be done towards the accomplishment of this great work if throughout China a common name were adopted for our churches and chapels and all foreign names dropped; so far at least as the Chinese were concerned the particular church or chapel would then be designated as the church or chapel of such a town or village or in such and such a street. He also ventured to propose the appointment of a committee on church union. A committee was there and then formed, and at present consists of seven members, one from each mission in Peking. This committee has had several meetings and purposes sending two letters, one to every missionary in North China and one to every missionary in China, the first to have appended to it the following questions,

1. (a). Would you approve of the preparation of a Union Hymn Book?
- (b). If the majority of the missionaries in North China approve of such a hymn book would you be willing to abide by their decision?
2. (a). Would you approve of a common designation for our churches and chapels such as Yeh Su Chiao Li Pai T'ang for places of worship, and Yeh Su Chiao Fu Yin T'ang for street chapels?
- (b). Would you be willing to abide by the decision of the majority?
3. (a). Would you be willing to adopt common terms for God and the Holy Spirit such as Shang Ti and Shêng Ling?
- (b). Would you be willing to abide by the decision of the majority?
4. Would you favour the federation of all the Protestant churches in China and the appointment of a committee to consider the question?

The second letter to have appended to it the same questions omitting No. 1.

Dr. Richard says: "Where can we find an organizer for this magnificent work?" Let us not wait for him; surely the missionary body in China can find men who by uniting head and heart could evolve a scheme for the accomplishment of what we want. Is it utopian to hope that a committee on federation might ultimately evolve a union scheme, by means of which a demonstration of Christian unity might be afforded to the heathen and Christian world, such as has never been witnessed since the days when the disciples had all things in common? The news from the Philippines in the January number of the RECORDER comes to strengthen our faith,



and we have just observed that the Methodist general conference in Canada has named a commission of its most prominent men to invite the Presbyterians and Congregationalists to come in and consider the question of union.

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### *Some Perils of Missionary Life.*

BY B. B. WARFIELD, D.D.

*(Concluded from p. 124, March Number.)*

IF we fancy that so extreme a peril as that we have been picturing must be rare, let us glance at an analogous danger which necessarily attends all mission work, and which is at bottom only a less acute form of the same evil we have been discussing, though it often grows out of a different root—the danger namely that in striving to commend Christianity to the heathen and to remove their stubborn and abounding difficulties in accepting it we really accommodate Christianity to heathen thought—in a word we simply explain Christianity away. This, too, is a evil which is by no means confined to missionaries. It may properly be called the deepest danger of pastoral life. Few of us escape it altogether. It is the root of the concessive habit of stating truth, which is the bane of all Christian society. It is distressingly easy to fall into it, as a measure of charity—seeking to be all things to all men that we may gain the more. But what is it in effect but corrupting the truth? It is as if an army set to protect the frontier against an invading host, should suddenly wheel and place itself, with flags flying and bands playing, and drum majors in full regalia performing, in front of the opposing ranks, and proudly lead them over the land—evidently conquering because now leading! This concessive habit is in other words only an expedient by which we can make it seem as if we had gained others to our side, when we have really placed ourselves at their side. It saves appearances at the cost of realities. It is therefore as I say, only a less acute and obvious form of conversion from Christianity wherever it shows itself—among pastors or among missionaries. For it does show itself occasionally even among those select warriors of the cross, the missionaries. I have met more than one missionary from Mohammedan lands, for example, who had learned to state the doctrine of the Trinity, “so genially and so winningly” (as they expressed it) that it roused little or no opposition in the Mohammedan mind. And when I heard how they stated it, I did not wonder; they had so stated it as to leave the idea of the Trinity out—much as Dr. James Morris Whiton, in his recent

attempts to show how Unitarians and Trinitarians can unite on a common formula, certainly succeeds in providing an explanation of the Trinity to which no Unitarian should object. You may see his efforts in a recent paper in the *New World*, and in his little book called *Gloria Patri*. The trouble is you look in vain in the explanations for a Trinity.

Without pausing to illustrate this very common danger, let us glance next at another danger attending the missionary in his work, analogous to this, from its opposite side. The method of conversion by concession is really, at bottom, an attempt to deceive men into a profession of Christianity; to make them believe that Christianity is not what it appears to be, and does not involve in its profession all that it seems; that it is much "easier to take" than men have been accustomed to think. Now there is another way of attempting to deceive men into professing Christianity which sometimes presents temptations to missionaries, especially those working among the simpler and less advanced races. We are accustomed to think of dubious miracles as the specialty of the more corrupt ages and localities of Romanism. It may behoove us to have a care, lest we fall victims to what may differ from appeals to dubious miracles by a very narrow ethical line indeed. There is a distinct temptation confronting the missionary at times to make use of his superior intelligence or superior acquirements to impress the ignorant with the divine character of his religion; a distinct temptation to overreach his less well-informed brother men by an exhibition of the marvels which learning and science have put within his reach, as if these marvels were something more than proofs of advanced science, and were somewhat of the nature of signs from heaven of the justness of his claims and the validity of his apostleship; sometimes at least a willingness to permit the heathen to deceive themselves as to the purport of what to them are marvels. Take a passage like the following, from one of the noblest, purest, most Christ-like missionaries which the church has yet produced. I should be far from criticising the motives or methods of such a man of God. I should not like to be understood as suggesting that the limit of the permissible were passed in this particular incident. But are they not at least so nearly approached that the incident may stand as a warning to us of how easy it may become, in somewhat like situations, to pass beyond the limits and attempt to deceive men into accepting the truth? I quote from one of the most thrilling narratives of missionary work our day has produced:—

"But I must here record the story of the Sinking of the Well, which broke the back of heathenism on Aniwa. Being a flat coral island with no hills to attract the clouds, rain is scarce there as compared with the

adjoining mountainous islands ; and even when it does fall heavily, with tropical profusion, it disappears . . . . through the light soil and porous rock, and drains itself directly into the sea . . . . At certain seasons the natives drank very unwholesome water. . . . My household felt sadly the want of fresh water. I prepared two large casks to be filled when the rain came. But when we attempted to do so at the water hole near the village, the natives forbade us, fearing that our large casks would carry all the water away, and leave none for them with their so much smaller coconut bottles. The public water-hole was on the ground of two Sacred Men, who claimed the power of emptying and filling it by rain at will. The superstitious natives gave them presents to bring the rain. If it came soon, they took all the credit for it. If not, they demanded larger gifts to satisfy their gods. Even our Aneityumese teachers said to me, when I protested that surely they could not believe such things :

"It is hard to know, Missi. The water does come and go quickly. If you paid them well, they might bring the rain and let us fill our casks !"

I told them that, as followers of Jehovah, we must despise all heathen mummeries and trust in him and in the laws of his creation to help us.

Aniwa having, therefore, no permanent supply of fresh water in spring, or stream, or lake, I resolved, by the help of God, to sink a well near the Mission premises, hoping that a wisdom, higher than my own, would guide me to the source of some blessed spring. . . . One morning I said to the old Chief and his fellow-Chief, both now earnestly inquiring about the religion of Jehovah and of Jesus :

"I am going to sink a deep well down into the earth, to see if our God will send us fresh water up from below."

They looked at me with astonishment [and spoke] in a sort of sympathy approaching pity. . . .

I started upon my hazardous job. . . . The old Chief and his best men . . . . remonstrated with me very gravely . . . . I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, 'living water,' 'living water,' kept chiming through my soul like music from God, as I dug and hammered away. At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us ; but side by side with this faith, was a strange terror that the water would be salt. . . . One evening I said to the old Chief :

"I think that Jehovah God give us water to-morrow from that hole !"

The Chief said, 'No, Missi.' . . . I still answered, 'Come to-morrow. I hope and believe that Jehovah God will send you the rain up through the earth.' At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given. . . .

Next morning, I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little 'tinny' dropped from my hand with sheer joy. . . . It was water ! It was fresh water ! It was living water from Jehovah's well. . . . The Chiefs had assembled with their men, near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and

called for water. By and by, when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug which I had taken down empty in the sight of them all, and ascending to the top, called for them to come and see the rain which Jehovah God had given up through the well. They closed around me in haste and gazed on it in superstitious fear. The old Chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy, for a moment, he swallowed it, and shouted, "Rain! Rain! Yes it is rain! But how did you get it?" I repeated, "Jehovah my God gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves."\*

Graphically told, is it not? The scene is brought vividly before us. What I ask is, if you would have been, in such a situation, superior to the temptation—I do not say of announcing the well as a miracle from God—but of permitting those poor superstitious folk to take it for a miracle. But surely, surely, the proclaimers of the gospel of truth must not in even so slight a degree sink to the level of those medicine men, who, "if the rain comes, take all the credit for it."

Oddly enough in that stirring romance of missionary adventures which Mr. Rider Haggard has given us, he makes his missionary hero first catch the attention of the people by an incident precisely similar in its import with this which Dr. Paton describes. The Rev. Thomas Owen has given himself with entire faith and devotion to an exceedingly hazardous piece of missionary work. The chief medicine man of the tribe among which he is laboring has prepared for him a fatal trap; having administered a deadly poison to the king for which there is but one antidote, he contrives that all of Owen's credit and his life itself shall be staked upon his power to recover the monarch. Owen, meanwhile, has become possessed (in a supernatural way, as Mr. Haggard would have us think,) of the secret of the poison and its antidote, and has taken care to provide himself with the latter. Called to the king's side in the presence of all the people, he prepares the curing draught, and this done, he clasped his hands, and, lifting his eyes to Heaven, he prayed aloud in the language of the Amasuka. "O God," he prayed, "upon whose business I am here, grant, I beseech Thee, that by Thy Grace power may be given to me to work this miracle in the face of these people to the end that I may win them to cease their iniquities, to believe Thee, the only true God, and to save their souls alive. Amen." So he administered the draught and reaped the natural effect.† Can we condemn the novelist for so repre-

\*John G. Paton, etc. *An Autobiography*. Edited by his brother. Second part. London, 1890. Pp. 176-8.

† *The Wizard*. By H. Rider Haggard. New York and London, 1896. P. 77.



senting the practices of missionaries, when missionaries so represent their own practices? But the oddest thing is yet to say. Mr. Rider Haggard feels the unworthiness of the part he has made his missionary to play. He does not betray consciousness of it here, indeed. But later in the story he makes him refuse to avail himself of a like transaction. "But I say that I will not use it," are the words that he puts in his mouth. "Are we witch-doctors that we should take refuge in tricks? No, let faith be our shield; and if it fail us, then let us die."\* It is strange to turn to Mr. Haggard for a lesson in missionary morals. But as we read his pages and blush to think that authentic missionary annals may justify him in attributing deceit of this grave kind to a missionary, we may rejoice that missionary faithfulness has also suggested to him that a good missionary would refuse such a temptation; and in any event we may learn that missionaries must not be like the witch-doctors and take refuge in tricks.

And is there not yet another form of moral danger to which the missionary may be exposed, suggested to us here—a danger lest in his zeal for propagating Christianity, he may be misled into the use of doubtful means of obtaining access to the heathen? Those who are acquainted with heathen lands, or even those who have a tolerable knowledge of missionary history, will understand at once what an ever present temptation stands before the messenger of glad tidings to obtain an opportunity to make them known by some act of *finesse*, which may all too easily pass into an act of deceit. Sometimes the country is closed to the open proclamation of the gospel, and the temptation arises to obtain access to its population under color of some other profession. One may at least go as teacher or physician, and while pretending to impart only secular learning, convey also that knowledge which is unto salvation; while pretending to no more than heal the body, minister, also, to the diseases of the soul. There is no one of us, doubtless, who would contend that the messenger of Christ is bound by human law in matters of this kind; it is for us, too, in this late day, to say with all boldness, "We must obey God rather than men." (Acts v. 29). But we must see to it that we do obey God, and must not cast aside his great law of truth, in order to carry the truth to others. The point is not whether we shall boldly proclaim the gospel in the face of all adverse force, or quietly propagate it in defiance of all adverse human enactments; but the point is whether we shall teach it under color of doing something else, under an implied or even express promise not to teach it. A missionary, we will say, has long tried to gain entrance into a land closed to the

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\* The Wizard. By H. Rider Haggard. New York and London, 1896. P. 119.

gospel; an offer comes to him to take charge of a Royal University, we will say, with the express provision that if he takes charge of it he obligates himself not to make his position a means of Christian propagandism. Ought he to accept such an offer? That is *prima facie* itself a serious question. How far does it involve an open renunciation of his Christian duty? But the point now is, if he does accept it, can he permit himself still to teach Christianity? A more subtle form of the same danger faces multitudes of missionaries. Take the case of Korea a few years ago:

"It should be premised here," says Mr. George W. Gilmore, in his bright work on "Korea From Its Capital" (Presbyterian Board. 1893. P. 294), "that every one of the Ministers from the United States to the Court of Korea has construed the treaty between the two countries to mean that the work of teaching and preaching Christianity is not allowed. It provides that men may live in the capital for the purpose of studying the language, and it is under cover of this provision that missionaries are now resident in the country."

That is an ominous and disagreeable word: "Under cover of." And the narrative runs on to point out that the first Presbyterian missionary to Korea "was not known at first as a missionary," but "went ostensibly to practice his profession as a physician;" that his standing as a missionary was unknown even to the United States Minister, under whom he served as physician to the American legation; that it was by his "shrewdness" and the "discretion" of his immediate successors that a beginning of Christian missions was made—and so on. I have no intention of passing a condemnation on these brethren. One would better, before doing such a thing as that, examine all the circumstances on the ground. But is there not an unpleasant flavor in the mouth as we read such an account? Do we not feel that it would require great discretion indeed—possibly more than you or I possess—to preserve our integrity as servants of the God of Truth, in such trying circumstances? No wonder that the narrator calls it "a hard position in which to be placed." Its hardness consists, however, not in the choice whether we will break the law of the land in order to preach Christianity, but whether we will keep the law of Christ in preaching it.

Take the situation in Japan. For travelling in the interior, passports have been necessary—to be secured from the central government.

"A very uncomfortable thing about these passports," writes the Rev. M. L. Gordon, M.D., in his "An American Missionary in Japan" (p. 88), "is that they are granted only 'for health or scientific purposes.' Because of this fact, some missionaries are unwilling to use them for evangelistic touring, and so confine themselves to the vicinity of the open ports."

All honor, we say, to such missionaries. A keen and high sense of honor is itself an evangelizing endowment. We condemn no one. But if you and I were there, might we not find ourselves in danger of "doing an evil that a good might come?" And may we not be sure that God will smile on those who seek to serve Him, though even to the apparent hurt of the cause they love?

I must bring these desultory remarks to a close. I have no intention to seek to mention all the dangers to which missionaries are exposed. It may even be truly said that missionaries are no more exposed to the dangers that I have mentioned than to others which are precisely opposite to them. A missionary may be so hard and dry in his mode of proclaiming the truth that so far from being in danger of letting go the distinctive principles of Christ, he is in danger of forgetting to place those principles within the reach of his hearers. He may be so very careful of his own personal integrity that he fails to enter open doors and prevents the spread of true Christianity by his litigious persistence in pressing petty points of no moral value—"losing his life" by his own attempts to "save" it. But all this only the more emphasizes the multiplicity of the dangers amid which he walks, and shows us in increased clearness how circumspectly a missionary needs to walk if he is to adorn, as well as proclaim, the gospel of the Grace of God. It also increases our admiration for our missionaries who, amid so many and such subtle dangers, do walk so circumspectly as to adorn the gospel. We do not think we could do it.

But that they do it, even those least in sympathy with them seem forced to admit. I have lately read, for example, a somewhat flippant book which gives an account of the ordinary mode of life among the British residents in Calcutta, from the point of view of a woman of the world. In it a missionary appears. Here is the description of him:—

"The missionary padre receives his slender stipend from the S. P. G., or from some obscure source in America. It is arranged upon a scale to promote self-denial, and it is very successful. He usually lives where the drains are thickest and the smells most unmanageable, and when we of the broad river and the great Maidan happen to hear of his address, we invariably ejaculate, 'What a frightfully long way off.' The ticcagharry is not an expensive conveyance, but the missionary padre finds himself better commended by his conscience if he walks and pays the cost of his transportation in energy and vitality, which must be heavy in the hot weather and the rains. For the rest, he lives largely upon second-class beef and his ideals, though they don't keep very well either in this climate . . . . Those who are married are usually married to missionary ladies of similar size and complexion, laboring in the same cause. . . . The official padre's wife looks like any other memsahib; the missionary padre's wife looks like the missionary padre. I believe

that chaplains sometimes ask missionary padres to dinner 'quietly, and always make a point of giving them plenty to eat. And I remember meeting a married pair of them. . . . It was in the hot weather, and they spoke appreciatively of the punkah. They had no punkah, it seemed, either day or night; but the little wife had been very clever and had made muslin bags for their heads and hands to keep off the mosquitoes while they were asleep. We couldn't ascertain that either of them had been really well since they came out, and they said they had simply made up their minds to have sickness in the house during the whole of the rains. . . . They knew little of the Red Road or the Eden Gardens, where the band plays in the evenings; they talked of strange places—Khengua Pattoo's Lane—Coolestollah. [The wife] told us that her great difficulty in the zenanas lay in getting the ladies to talk. . . . and [the husband] had been down in the Sunderbunds, far down in the Sunderbunds, where the miasmas are thickest, and where he had slept every night for a week on a bench in the same small room with two baboos and the ague. . . . He was more emaciated than clever," etc. (*The Simple Adventures of a Memsahib*. By Sara Jeannette Duncan. New York. D. Appleton & Co. 1895. Pp. 238).

Not an attractive picture, you will say? That depends, however, on your point of view. From the world's point of view it is a very unattractive picture—though we cannot help fancying that even the authoress intended it partly as a compliment to missionaries. From God's point of view I should think it would be very attractive—for after all what "is required in stewards is that a man be found faithful." (1 Cor. iv. 27.) A caricature, no doubt it is, but a caricature which would not have been possible were not the average missionary both strenuous and faithful.

And bearing such a description of his ways in mind, perhaps we may say in conclusion that the greatest danger to which the missionary is exposed is that, in the zeal for souls that burns in his bones like a fire, and in his yearning desire to reap the fruits of his labors, he may forget the weakness of the human frame and wear himself out in toils that are too abundant, or cast himself away through sicknesses that are avoidable. The conditions of life in most mission fields are so different from those to which the missionary is accustomed at home, that a serious strain upon his physical system is unavoidable. It would be well if he does not unduly increase the strain and thus unduly decrease his usefulness by assuming burdens which no flesh can bear. Here, too, the rule is applicable that our zeal for God requires tempering with knowledge. Not that the missionary should not hold himself ready to give his life, if need be, for the cause to which he has devoted it; for here, too, is it true that he who would save his life shall lose it, and he who would lose his life for Christ's sake shall gain it. But that he should never be ready to throw away so valuable a life as his, through impatience with the limitations of human powers. In



this matter, too, let us listen to the traditional saying of our Lord, which Dr. Westcott has adopted as his motto in life: "Be ye good money-changers." Let the missionary set high store on his life and strength—barter with them, sell them dearly—see to it that when they go down under the accumulated labors that will fall upon them, they bring a great price—the greatest price procurable—in souls. They have been given him not to be flung away as things of little value; they are his capital—let him put them out at long interest, that they may earn great gains to present the Householder when He comes and asks for an account of his stewardship.—*The Presbyterian Quarterly*.

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## Kwan Chung.

### I. THE STATESMAN.

BY DR. J. EDKINS.

THE statesman Kwan Chung lived at the same time with King Manasseh in Judea and Esarhaddon in Assyria. He aided the Duke of Ts'i to become the leader of the confederacy of barons when the Chow Emperors had lost their authority and lived obscure lives in Honan. The friend of Kwan Chung who recommended him to office was Pau Shu, and when Kwan Chung died Pau Shu succeeded him in his post as minister. Kwan Chung was poor, but he had great political wisdom which his friend Pau Shu perceiving spoke in his behalf to the prince, in whose service he was and who afterwards became Ts'i Hwan-kung. The prince appointed Kwan Chung tutor to his son. The son died and the tutor was imprisoned, but Pau Shu, his constant friend, stated in such strong terms his qualifications as a statesman that the duke made him his prime minister. Kwan and Pau each helped the other, and their friendship became as proverbial in China as that of Damon and Pythias was in Greece. Kwan Chung's policy was to find out what the people wished and to grant it. Any proposed measure which they disapproved he abandoned. This is the model which China professes to follow to the present day. When he was a poor man he saw the importance of wealth and he has originated what has become the favorite phrase of the Chinese now, i.e., 富國彊兵 fu-kwo-k'iang ping, "How to make the kingdom rich and the army strong," He rendered a small state, as Ts'i was at that time wealthy and influential. The sea sent abundance of fish to market and salt preserved it. Traders came from afar, bringing their goods and taking goods away. The granaries were kept full

and the people practised the rules of politeness. They had enough to eat, and appeared well clothed. The army was well kept and was victorious in war. The tribute was no longer sent to the Chow Emperor, but in place of it the Ts'i army fought successfully against the Nung tribes on the northern mountains.

There was abundance of gold at that time in China, and the fact that there is so little now is caused by the extensive outflow of it in ancient commerce. In the time of Kwan Chung it was the standard of money, and when it was not in the hands of traders silk or hemp cloth took its place as money. See Kwan Chung, chapter 1, page 32. The gold then in circulation was partly of foreign origin and partly was found in China itself. Foreign demand gradually drew it away from China. The use of copper currency prevented the need of a gold coinage from being felt in the markets of the common people. Kwan Chung exerted himself to make the people rich, because then they would willingly obey the laws: he taught them not to neglect ancestral worship, nor should they be ignorant of the honour due to the spiritual powers of nature, the Kwei-shen. If they attended to these duties they would also be obedient subjects and pay taxes without a murmur; but the taxes must be light and demands on the service of the people must not be too severe. The people should be kept from migrating, and with this object they should not only worship ancestors but they should be advised to sacrifice to the spirits of hills and streams: if they do this they will be attached to the locality where they reside and be more amenable to government. The ancient charities encouraged by Kwan Chung were: shelter and aid to old men, children, orphans, the sick, the solitary and the victims of famine: the blind, the dumb, the maimed, and those struck with paralysis are all mentioned. Much that is worthy of study will be found in the old book, 管子權 Kwan ts'i kiau.

In this book, ascribed to Kwan Chung, we cannot now tell how much comes from his pen and how much from later writers. But it is worth our study for the interesting picture it presents of the social world of China two thousand years ago.

## II. KIDNAPPING AND INFANTICIDE.

The Chinese say that Kwan Chung, the T'si-kwo statesman, B.C. 660, was anxious to attract merchants from all quarters to the capital of the Ts'i kingdom at 臨淄 Lin-ts'i, a district belonging to 青州 Ts'ing-chow at the present time. This city is on the north side of the river called the smaller Tsing-ho, not far from the coast. The iron of Shansi and of the city of the magnet, with the salt of the Shantung coast gave wealth to the Ts'i duchy. The aim of Kwan

Chung was to render it still more powerful and prosperous; and one thing he did was to favour public prostitution by setting apart three hundred houses for this purpose. To procure the women there must have been kidnapping, sale of young girls and slavery. The wealth and luxury of the Ts'i country on the north of the Tai-shan was at this time phenomenal. The Chan-kwo-ts'ê represents the country and capital city as highly prosperous. As soldiers the army defeated the Ts'in kingdom in the age before Ts'in-shi-hwang, and the Ts'in state was on that account for the time called the western frontier vassal of Ts'i. The people of Lin-ts'i were fond of music; they played the sackbut, flute, and harp, and enjoyed cock fighting and hunting with dogs. According to Kang Hi's dictionary it is in the Chan-kwo-ts'ê which says these things, that the beginning of public prostitution by Kwan Chung is mentioned. I cannot find the passage yet in the Chan-kwo-ts'ê, but I trust the makers of the dictionary for accuracy.

Kwan Chung was friendly to strangers and made them happy as far as he could. While he favoured trade and aimed to increase the revenue of the duke his master he promoted domestic slavery and kidnapping. The result is seen in infanticide in Fukien, for example, and the public vice of all the large cities of China. The wealth of traders not seldom leads to vice, concubinage, opium smoking and physical and moral deterioration.

Confucius does not say of Kwan Chung whether he was right or wrong in his measures, but Confucius did not care for material prosperity, or war or preparations for war. Confucius aimed to make the people upright; Kwan Chung's wish was to make them happy. Confucius valued morality; Kwan Chung thought most of material comfort. Confucius transmitted the classics and founded a school which has lasted to the present time; Kwan Chung showed by a successful career how a country should be governed so as to secure unhoped for honour and political influence.

The princes of that time admired the teaching of Kwan Chung, and both Confucius and Mencius argued that princes should aim to make their people not rich but virtuous.

Note. The city of the magnet, 磁州 Ts'i-chow, is famous for magnetic iron. It lies under the mountains in the prefecture of Kwang-ping-fu in Chihli.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Educational Association of China.*

#### MEETING OF EXECUTIVE COMMITTEE

THE Committee met at McTyeire Home, March 13th, 1903, at 5 p.m. Present: Dr. Parker, Chairman; Miss Richardson and Mr. Silsby. After prayer by Dr. Parker, the minutes of last meeting were read and approved.

The name of Rev. Z. Charles Beals, of Wuhu, was proposed, and he was elected to membership in the Association.

The Treasurer, prevented by his wife's illness from attendance, reported by letter a balance on hand of \$3,456.41, about \$2,000.00 of which will be sent off to pay for maps and charts purchased from Edinburgh.

Dr. Parker reported the preparation of a Chinese catalogue, which is now ready for the printer.

Dr. Parker reported an order for wall charts, amounting to £44.11. Approved

Dr. Pott, having requested the Committee to appoint a proxy to act as a member of the Publication Committee during his absence in America, the Committee agreed to ask Rev. D. MacGillivray to serve until Dr. Pott's return.

A request having been made by Mr. E. R. Lyman to appoint a proxy to act for him during his absence from Shanghai, the Committee agreed to request Rev. Ernest Box to serve in his place, and Rev. Gilbert Reid was requested to act for Rev. W. P. Bentley during his absence in America.

All these appointments are made with the concurrence of absent members of the Committee.

The Committee adjourned to meet April 10th, 1903.

J. A. SILSBY,

*Secretary*



## MEETING OF THE GENERAL ROMANIZATION COMMITTEE.

In connection with the meeting of the Mandarin Romanization Committee at Shanghai an informal meeting of the General Committee was held and the following action taken:—

*Resolved*, That the Secretary be requested to issue a circular letter requesting the assistance of all interested in the subject of Romanization in obtaining information along the following lines:—

I. What system or systems of Romanization are now in use in your district?

It is requested that these be sent to the Secretary of this Committee.

(a.) A complete list of initials and finals with their nearest English (or European) equivalents.

(b.) A description of all the symbols made use of in writing the Romanized, *e.g.*, letters, tone marks, punctuation marks, etc.

II. What books, charts, syllabaries, dictionaries and other helps are used in teaching the Romanized?

It is requested that a complete list be sent, with brief explanation of their use, price and place where they may be obtained.

It is very desirable that sample copies of these publications be placed on exhibition in the Educational Museum which the Educational Association of China is preparing at Shanghai, for the convenience and assistance of those interested in educational work.

III. What literature has been published in the Romanized?

A complete list is solicited, with names of authors, place of publication and price.

It is very desirable that sample copies be forwarded for preservation and exhibition in the Educational Association's Museum.

IV. What is the field of each dialect for which Romanized literature has been prepared?

It is desired that an estimate be given of (1) the number speaking each dialect which has been Romanized, (2) the number who understand the dialect, though not using it, and (3) the territory occupied by said dialect.

V. What is the history of the Romanized in each field?

Who is the author of the system in use? What has been its success? What are the hindrances? What excellencies and what defects in the system now in use?

The Committee agreed to ask all members of the General Missionary Conference Committee on Vernacular Versions to co-operate with the Educational Association's Committee, and their names were approved as Honorary Members of the Association's Committee.

Rev. Robt. F. Fitch, of Ningpo, was elected to membership in the General Committee.

The members present were: Rev. F. E. Meigs, Chairman; Rev. J. P. Bruce, Rev. John Darroch, Rev. D. Willard Lyon, Rev. R. F. Fitch and Rev. J. A. Silsby.

The other members of the Committee are: Rev. W. A. Brewster, Miss E. S. Hartwell, Rev. P. F. Price, Rev. A. E. Street, Rev. W. M. Bridie and Rev. J. W. Lowrie.


It is proposed to enlarge the Committee by appointing one member to represent every dialect in which there is an earnest and progressive effort to promote the use of Romanized literature, and the Secretary will be glad to correspond with any who are interested in the work of the Committee.

J. A. SILSBY,

*Secretary.*

SOUTH GATE, *Shanghai, March, 1903.*

### *Syllabus of a Girls' Boarding-school.*

ISS C. J. LAMBERT, who has charge of a large and flourishing boarding-school for girls connected with the Church Missionary Society at Foochow, sends her school syllabus in response to the request of a number of friends, which we give in somewhat condensed form. Her school, which has between 230 and 250 boarders, is probably the largest girls' school. The school, she writes, does not pretend to give anything more than an elementary education.

#### COURSE OF STUDY FOR EIGHT YEARS.

(Or two years in day-school and six in boarding-school.)

##### *First Year (or Day-school.)*

1st Term.—Small Hymn Book, Ngo Che King, Ong Tak.

2nd Term.—Sang Che King, Hundred Texts (first half), New Testament Picture Bible (first year).

##### *Second Year (or Day-school.)*

1st Term.—Old Testament Picture Bible, New Testament Picture Bible, Hundred Texts, Classical Sang Che King.

2nd Term.—Old Testament Picture Bible (continued), New Testament Picture Bible (completed), Hung Mung Ong Dak, Classical Se Che King.

##### *Third Year.*

1st Term.—Old Testament Picture Bible (completed), St. Mark, Classical Nu Sang Che King, Writing (Classical Sang Che King).

2nd Term.—Genesis (first half), St. Matthew (first half), Small Geography (first half), Arithmetic (Figures and Tables), Classical I Chu Hok, Writing, (Classical Sang Che King).

*Fourth Year.*

1st Term.—Genesis' (completed), St. Matthew (completed), Small Geography (completed) and Maps, Arithmetic (Numeration and Addition), Writing (Classical Sang Che King), Classical II Chu Hok (first half).

2nd Term.—Exodus (half), St. Luke (half), Small Geography and Maps, Arithmetic (Subtraction and Multiplication), Romanised (Alphabet), Classical St. John, II Chu Hok (last half), Writing (Classical Sang Che King).

*Fifth Year.*

1st Term.—Parts of Numbers and Deuteronomy, St. Luke (last half), Large Geography (chapter 1-21) and Maps, Romanized Primer (1st half), Arithmetic (Long Division), Classical III Chu Hok (first half), Proverbs (first half), Writing (Se Che King).

2nd Term.—Joshua, St. John, Large Geography (chapter 22-37) and Maps, Romanised, Primer (last half), Arithmetic (Weights and Measures), Classical III Chu Hok (last half), Proverbs (last half), Writing (Se Che King).

*Sixth Year.*

1st Term.—I Samuel, Acts (first half), Large Geography (chapter 38-61) and Maps, Arithmetic (Weights and Measures and Decimals), Romanized (Testament), Classical IV Chu Hok (first half), Pilgrims' Progress, Proverbs (last half), Writing (Se Che King).

2nd Term.—II Samuel, Acts (last half), Large Geography (chapter 62-82) and Maps, Arithmetic (Fractions), Romanised (Newspaper), Classical—IV Chu Hok (last half), Classical Pilgrims' Progress, Proverbs (first half), Writing (Se Che King).

*Seventh Year.*

1st Term.—I Kings, Romans, Large Geography (chapter 82—end) and Maps, Arithmetic (Simple Proportion), Astronomy, Romanized (Questions and Answers on given subjects), Classical Commentary on Prayer Book, Isaiah (parts of), Seu Cu Ik Di—Analects, Writing (Dr. Martin's Analytical Reader).

2nd Term.—II Kings, Hebrews, Large Geography (chapter 1-37) and Maps, Physiology, Seng Sing Ong Dak, Arithmetic (Compound Proportion), Astronomy, Romanized (Questions and Answers on given subjects), Classical Commentary on Prayer Book, Isaiah (part of), Seu Cu Ik Di—Analects, Writing (Analytical Reader).

*Eighth Year.*

1st Term.—Ezra and Nehemiah, Thessalonians and Timothy, or I and II Corinthians, Large Geography (chapter 38-75) and Maps, Physiology, Seng Sing Chieng Sioh, Arithmetic (Interest), Astronomy (the whole), Romanised, The Gospel History (questions), Classical Commentary on Prayer Book, Jeremiah, Universal History or Life of Martin Luther, Writing (Analytical Reader).

2nd Term.—Daniel, Philippians and Colossians or Galatians, Large Geography (chapter 76—end) and Maps, Physiology, Arithmetic, Astronomy, Romanised, The Gospel History (questions), Classical Commentary on the Prayer Book, Ezekiel, Universal History, Writing (Analytical Reader).

Pupil Teachers, the American Organ.

## THROUGHOUT THE COURSE.

*Morning Repetition.*—Beginning with parts of Ephesians, Canticles and Philipians in the second year, with Church Catechism on Saturdays; in the third year, Colossians and Psalms, with Church Catechism on Saturdays; in the fourth year, Psalms, with Collects on Saturdays; in the fifth and remaining years, Psalms and Hymns with texts, and on Saturdays, Catechism on the Creed, Articles, beginning in second half of sixth year.

Singing, needlework, and calisthenics throughout the course and cooking beginning with third year.

## TIME TABLE.

Monday, Tuesday, Thursday and Friday and Wednesday and Saturday mornings.						
6.30	a.m.	...	...	...	Bell—must rise (may do so before).	
7	a.m.	...	...	...	Breakfast.	
7.20	a.m.	...	...	...	Sweep and dust.	
8	a.m.	...	...	...	Repetition of Texts and Hymns.	
8.30	a.m.	...	...	...	Prayers.	
9	a.m.	...	...	...	Calisthenics or singing.	
9.50	a.m.	...	...	...	Recess (distribution of medicine).	
10 to 12	a.m.	...	...	...	Classes taken separately, in subjects as per list.	
12	noon	...	...	...	Dinner.	
1.15	p.m.	...	...	...	Writing Chinese character.	
2 to 4	p.m.	...	...	...	Classes taken separately, in subjects as per list.	
4	p.m.	...	...	...	Baths, washing house or clothes, needlework.	
5.30	p.m.	...	...	...	Supper.	
6.30	p.m.	...	...	...	Preparation of studies.	
7.30	p.m.	...	...	...	Prayers.	
8	p.m.	...	...	...	Bed.	
Wednesday afternoon					...	Needlework.
Saturday					...	Half holiday, visitors' day.

## Notes.

THE Illustrated Chinese Third Reader (繪圖蒙學課本叁集) continues the excellent series of books prepared and published by Mr. Wang Hang-t'ong. It is full of helpful instruction that carries the student along step by step, each lesson introducing thirteen new characters. We would again suggest that the foreign student of Wên-li can hardly do better than take these readers in regular course before entering upon the study of the more difficult but less useful style of the classics.

Mr. John C. Ferguson is editing for Macmillan & Co. a series of books which will be found useful in Anglo-Chinese schools. The Primer has already been published, and is for sale at the American Presbyterian Mission Press. Price twenty cents. The lessons are especially adapted to giving the pupil a good drill in pronunciation. Following each English exercise is a translation in mandarin which the pupil will find very helpful in preparing his lesson.

Miss Gary gives in the March number of *Woman's Work in the Far East* an interesting account of kindergarten work in China. Those desiring information regarding that form of educational work will do well to read what she tells of several very interesting kindergartens which are already established, and of preparations for future work along this line.



## Correspondence.

### REVISION OF COURSES OF STUDY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly help me reach authors and translators of books by publishing the following notice:—

The last Methodist Central Conference for China, held at Shanghai in November, 1899, appointed a standing committee on the courses of study for Chinese traveling preachers, local preachers and exhorters. Of this committee Rev. W. T. Hobart, of North China, is Secretary and the undersigned is Chairman.

I desire to call for suggestions in regard to revising these courses at the session of the Central Conference next November. This work would be greatly facilitated by an exchange of views as to what alterations should be made, what recently published books (in Wên-li) should be included in the new courses, etc., etc. I shall be glad to receive suggestions relating to these matters. I shall also be greatly obliged if authors, translators and publishers will send me copies of books that are deemed suitable for these courses, so they may be carefully examined and reported upon at the next Central Conference.

M. C. WILCOX.

Methodist Episcopal Mission, Foo-chow.

### GENERAL CONFERENCE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: It having come to the knowledge of the Corresponding Committee for the General Conference that the date suggested for

the postponed Conference, namely the spring of 1907, was too far distant, I am desirous to mention two important considerations that led the Committee to suggest that date.

*First*, that it would not be advisable to hold the Conference at too early a date, as many of the stations had been completely disorganized during the troubles of 1900, and needed rebuilding and remanning, for it could hardly be expected that such stations would be left alone for some time to come.

*Second*, that as 1907 would be the centenary of Protestant Missions in China, some special effort would certainly be made to give prominence to the occasion. In the mind of the Committee no better celebration of the event could be made than by holding the General Conference in that year. It was hoped that so important a gathering at so propitious a time would induce the Home Secretaries of the various Mission Boards to attend or send representatives.

The tentative programme issued for the proposed Conference of 1901 needs largely remodelling, and the Committee would be glad to receive suggestions as to subjects and writers of papers, as well as an expression of opinion as to the proposed date for holding the Conference.

Communications should be marked "General Conference" and addressed either to the Chairman, Rev. G. Fitch, American Presbyterian Mission Press, Shanghai, or to the Secretary, 78 Range Road.

Yours faithfully,

C. J. F. SYMONS,

*Hon. Secretary,*

*Com. Correspondence.*

## ANCESTRAL WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As to the character of Ancestral Worship; if it is not idolatrous why should the ancestral tablets ever be called *Shên-chu* (神主) or *Shên-chu-p'ai* (神主牌)? And are not the spirits of ancestors included in the *Chia-shên* (家神) just as they were included in the *lares* of the Latins which were the protecting spirits of the household? A Chinese woman, after recounting to a missionary lady her various misfortunes, wound up with, "Who is going to worship ancestors when they take no better care of one than this"? Again, among the various reasons given by the Chinese for the importance of *Fêng shui*, is not this a very common one, that if the *Fêng-shui* of the grave is bad, the ancestors will be miserable and send calamities on their descendants? Is it not also a current belief in China that a man has three souls, one of which goes to hades, one to the grave, and the third dwells in the tablet, which is a *Shên-wei* (神位) or Seat of gods? Did not Confucius refuse to say whether or not the departed knew what the living were doing? for, 'if he said they did, men would neglect their duties to the living to serve the dead'. But is it not the current belief of the people that the departed do know, and furthermore, have power to help or harm the living? And are not the baleful consequences which Confucius feared from such a belief rampant throughout China to-day? There are Chinese who assert that their worship of ancestors is merely honor paid to their memory; and they

cannot logically think otherwise, for they assert that death is extinction. A man once made this assertion to me, i.e., that death is extinction, as we were sitting in a shop waiting for a little shower to cease, and, before we left, an idol procession passed by. I expressed contempt of it; but he exclaimed very seriously: "The *Shên-ming* (神明) are the rulers of hades, and ought to be thus revered." Are false religions characterized by consistency, or their votaries by veracity? Self-deception and mendacity are twin products of false religion; and what a Chinese tells me to avoid, being cornered in an argument, has little weight with me as to what he really believes, or what he will do when put to the test of misfortune or danger of death.

Again, as to the worship of Confucius; what did a certain Emperor of this dynasty believe when he elevated Kuan-ti (關帝) to an equality with Confucius? Or what do the Chinese in general mean when they claim that Confucius is the equal of heaven? A pagan literary man, hired to teach Chinese classics in a Christian school, was caught telling his pupils that "Confucius also is omniscient and omnipotent" (孔子也是無所不知能). I used to think that the worship of Confucius was merely honorific till I asked a Christian Siu-tsai, and he replied with astonishment, "No, indeed. The literary men worship Confucius for his help in attaining literary honors!" There may be Chinese scholars who really do rise above this blasphemous nonsense, but China, as a nation, certainly does not.

J. E. WALKER.

## Our Book Table.

基督實蹟. Translated by Emma A. Lyon. Printed at the Christian College Press, Nanking, 1902.

This is a translation of the "True Life of Christ" by the Evangelists, arranged by the Church Press, Chicago. Only the *verba ipsissima* of Scripture are used. The Inscription is from Luke i, 1-5, and the Preface from John's Gospel. There are six chapters—Jesus as Teacher, Jesus the Son of God, The Light of the World, The Great Temptation, The Lord's Supper, and The Lord's Resurrection. These chapters are infallibly expounded by Our Lord's own disciples—Matthew, Mark, Luke and John.

The work is another illustration of how the Scriptures explain themselves, and is a valuable addition to the literature of the native church. It is printed on white paper, and contains 96 pages.

S. I. W.

A Manual of Translation (華英繙譯捷訣). One Hundred Lessons compiled and annotated by W. W. Yen, B.A. (University of Va.) of St. John's College. Printed at the Commercial Press, 1903.

This little book consists of one hundred lessons, giving English exercises to be translated into Chinese, and Chinese exercises to be translated into English. One good feature is the emphasis laid upon idiomatic translation. In the definitions at the beginning of each lesson phrases in the succeeding exercise are given and defined rather than single words. This is quite an advantage, especially when the words have not an exact equivalent in Chinese, or when a word is so modified by its environment that its ordinary meaning will not suit

in the phrase of which it forms a part. The punctuation is not always what it should be, and the English has some imperfections, but the book will be a useful addition to the rapidly increasing literature designed to help Chinese to acquire a knowledge of English.

J. A. S.

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*The China Methodist Forum.* Numbers 1 and 2. July and November, 1902. Published quarterly in the interests of China Methodism. Methodist Book Concern, Foochow, China.

This well-printed periodical is devoted to the discussion of problems relating to the Missions of the Methodist Episcopal Church in this country. But the missionaries of other denominations also will find it very interesting, as many of the subjects treated concern all alike, and we all need stirring up. Missionaries get stagnant and insipid else. The best account of the Union Publishing House that we have read anywhere is found in these two numbers.

There is a dash about the *Forum* that challenges the "go slowly" conservatism and settle-down-to-one-thing policy of ancient missionaries. It begins *de novo* by abolishing the editorial "we" and states boldly that the Chinese name for the M. E. Church has "some objectionable features." The term for Bishop is subjected to a higher criticism—perhaps there is too much similarity to a Customs' Taotai. The paper states that their monthly magazine "seems to have a hard time in finding a suitable name." Were it not to defend the editor of the *Christian Advocate* we should not even hint that the *Forum* has neglected to read

the first number of this organ of the M. E. Church, South. 教保 represents the attempt of an experienced editor to translate *Christian Advocate*.

闢邪歸正論. *Abolition of Errors, Vindication of Truth*; thoroughly revised, expurgated and augmented by Rev. A. Kunze, of Tsing-tau. Published by Pastor P. Kranz; in Mandarin, 59 leaves, 15 cents per copy. Presbyterian Mission Press.

The substance of this valuable book was originally published by Roman Catholics in 1884 under the title 聖教理證. As it proved to be a real storehouse full of convincing arguments in favour of Christianity, many Chinese Protestant Christians also made use of the book and, as printed copies were difficult to get, many handwritten copies of it were in circulation. Then some Chinese Christians at Swatow revised and adapted the book for use amongst Protestant churches, and a Wên-li edition of it was published in Foochow in 1896. But there were some very strong passages in the book which were too offensive and provoking for Chinese scholars. Now the Rev. A. Kunze, an experienced missionary of the Berlin Mission at Tsing-tau, has thoroughly revised the book and put it into an easy but fluent Mandarin. In sixty-nine chapters the book deals with many objections of Chinese non-Christians against the gospel; it explains the reasons why Christians cannot participate in ancestral worship and in the worship of Confucius, and it exposes the errors of idolatry and Chinese superstitions. It has been highly approved by several Chinese preachers who have studied it in manuscript form. It seems to be one of the few Christian books in the Chinese language which are really attractive to the Chinese themselves, and it promises to become a handy

*vademecum* for all Chinese preachers and evangelists and a helpful means of instruction for inquirers. Our younger missionary brethren will also study it with profit.

Primary Lessons in the Life of Christ, 幼童禮拜課 (官話), by Mrs. W. F. Seymour. Presbyterian Mission Press, Shanghai. Price, 36 Lessons and 6 Reviews (bound), 9 cents per copy, 12 cents per 100 sheets (loose).

This course of lessons meets a real need. In the preparation of the lessons the fundamental idea was to secure the simplest course possible in the life of Christ. Each lesson contains a selection from the gospels, the selections being made in historical order (similar to that in the Harmony of the Gospels in Chinese) and printed in the exact words of the Bible (Mandarin), with the exception of the first few lessons, which are summaries of the detailed early events. In all about seventy passages of Scripture have been selected, covering the main events and teachings in the Life of Christ. Each selected passage of Scripture is followed by nine or ten questions and as many answers, framed in the simplest language possible, yet so as to make the meaning of the passage clear and intelligible. The central teaching is brought out in the Golden Text at the end. Every seventh lesson is devoted to a review of the preceding six, making in all seventy-two lessons and, in addition, twelve review lessons. These lessons are mainly intended for children's Sunday Schools in both city and country, and may be used even where there is little or no ability to read. Many often get their first start in reading by their endeavor to learn the Golden Text from the lesson leaf given them at the Sunday School and which they are permitted to carry home. Being thus carried by the scholars



to their homes these lesson leaves serve as so many excellent tracts distributed where they are likely to do most good. Experience has shown that they are often read by others at home and that they are preserved in order to bind in book form later on. When thus bound they form a comprehensive story of the life of Christ in Bible language, with an easy commentary attached. These lessons are bound in book form, or they are to be obtained in leaf form, for general distribution from week to week. They have already been in practical use for several years and have thus passed beyond the stage of experiment. They are printed now at the request of the Committee on Sunday School Lessons of the East Shantung Presbyterian Mission.

H. W. LUCE.

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REVIEWS BY A. H. S.

Faith and Character. By Newell Dwight Hillis, author of "Man's Value to Society"; "The Investment of Influence"; "Great Books as Life Teachers", &c. F. H. Revell Co. July, 1902. Pp. 134. \$0.75 (gold) net.

This little volume consists of four discussions of different aspects of the general theme of the book, as follows: "What is it to be a Christian?" "The Obstacles and Excuses that stand Hesitant before the Threshold of the Christian Life"; "Man's Need and God's Love"; "Soul Growth: Its Scope, Its Laws, and Its Divine Measurements." The treatment, it is superfluous to say, is broad and sympathetic and the language choice, while not overloaded with ornament. A larger use of the direct words of the Bible might naturally be looked for, but the tone is essentially scriptural, and the general effect upon the class of readers for whom it is intended cannot fail to be beneficial.

Bible Criticism and The Average Man. By Howard Agnew Johnston, Ph.D., D.D., author of "God's Methods of Training Workers". F. H. Revell Co., New York, Chicago, Toronto, London, and Edinburgh. Pp. 274. \$1.00 (gold) net.

This volume consists of thirty chapters, of which the first five are introductory, treating of The Bible; Literary Criticism of the Bible, and the like, and, at the close, of The Place of Miracles, Christ and the Critics, The Problem of Inspiration, and a brief final word on The Abiding Word of God. The remainder is composed of chapters directly treating of the theories of various critics relating to all parts of the Word of God, from the first book to the last. Biblical criticism in our day has become a science (or perhaps some would prefer to say an art) of such comprehensive scope, that it is a psychological impossibility for any one mind to compass its length, breadth, and depth. Some of the most learned and at the same time the most devout men have devoted their lives to single books of the Bible without at all exhausting the material at command. Dr. Johnston explains in his first chapter on The Average Man, why he introduces this personage into his volume as an important and much neglected factor. Under his wing the author is able, without assuming omniscience or undue assumption, to make numerous objections gracefully and clearly. He finds the Old Testament critics inharmonious, and in view of this fact, unduly self-assertive. He does not care for two Isaiahs, and takes many conservative positions as regarded from the standpoint of those who are called 'progressive'. On the other hand, Dr. Johnston shows clearly that he feels the overwhelming force of many of the considerations urged by some of the 'critics' and makes concessions which would not be agreeable to some conservatives.

But the whole tone of the book is irenic, conciliatory, and 'constructive.' It will not indeed have the smallest influence of any sort on biblical criticism, but it will be helpful to many "average men" who have neither the time nor the taste for these inquiries in freeing them from undue anxiety, lest the Bible be demolished by those who profess to believe in it. Now that American books are so largely reproduced in Great Britain, the orthographic variations and contests must in some way be compromised. As a contribution to this end we observe on page 59 the (British) notation "Crystallisation", and on the following page the (American) form, "crystallization". The 'Gentle Reader' (or otherwise) can take his choice.

Glengarry School Days. A Story of Early Days in Glengarry. By Ralph Connor, author of "The Man From Glengarry"; "The Sky Pilot"; "Black Rock," etc. F. H. Revell Co., Chicago, New York, Toronto, London, and Edinburgh. Pp. 340. \$1.25 (gold) net.

This is a fourth in a remarkable series of fresh and 'crisp' tales of the Canadian West, which bring out the strong and sterling traits of the early settlers, most of them Scotch, and show in silhouette the process of transition from the old to the new. As an indication of the adaptation of this species of fiction to the demands of the time, the publishers cautiously confide to us that *over three quarters of a million copies* of Mr. Gordon's tales have been sold thus far, and there is reason to expect the circulation to remain undiminished. All who have read its predecessors will want to see the present issue. Its 'technique' is not perhaps quite equal to that of one or two of the others, and the "Bear-Hunt" has a somewhat overdrawn aspect, considering the youth and inexperience of

"Hughie". But these are matters of taste, and will be wholly overlooked in the excitement of the great and final game of "Shinny", and the sequel, where nearly a dozen of these stalwart youth are headed for 'the ministry' as the result of their varied experience in godly homes and under the internal pressure from the life of sainted mothers, living and dead.

Incentives for Life, Personal and Public. By James M. Ludlow, D.D., Litt. D., author of "Deborah"; "The Captain of the Janizaries," etc., etc. Fleming H. Revell Co. November, 1902. Pp. 320. \$1.25 (gold) net.

This volume contains no Preface or "Foreword" except the following sentence: "To Theodore Roosevelt, President of the United States, With Affectionate Recollection of a Boy in the Pew Who has Since in Public life and Personal Character Signally Exemplified the Precepts Contained in This Book".

There are eighteen chapters, of which the earliest consider where the so-called 'Dangerous Classes' are to be found, to which the answer is, in *all* classes, due to weak and untrained wills, a proposition which is the center of the discussion. This thenceforth develops in the consideration of various kinds of "Incentives", as from a good conscience; apparent expediency; other people's conscience; conventional morality; moral sentiment, and selfish inclination. In the succeeding chapters a life purpose; little things; physical condition; local associations; personal associations; social loyalty, self-discovery; doing good, and religious faith are each in turn discussed. This bare catalogue of themes gives no idea of the richness and suggestiveness of the treatment, which is at once simple, profound, and illustrative. The entire book is well described as belonging to the literature of power, and it is

as interesting as a novel and far more likely to be fixed in the memory of those for whom it is intended. Our readers cannot do better than to have a copy sent to the son or daughter in college, or preparing therefor, and its wide circulation among the subscribers to the RECORDER would be much to be desired! The author quotes appreciatingly and understandingly the *Shu Ching*, and draws his illustrations from all ages of history and from widely varying sources. There is a singular misquotation from Pope on page 130.

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Old Time Student Volunteers. My Memories of Missionaries. By H. Clay Trumbull, author of "Illustrative Answers to Prayer;" "Prayer: Its Nature and Scope;" "Border Lines in the Field of Doubtful Practices," etc., etc. F. H. Revell Co. September, 1902. Pp. 281. \$1.00 (gold) net.

Dr. Trumbull is known as the scholarly editor of one of the most influential journals devoted to the interests of the Sunday School and its problems, as well as an expert in various lines of Oriental study. This book shows that he has always had a strong bent toward foreign missions, and while his work has been aside from these lines of activity he has been able to make the acquaintance to a greater or less extent of a really remarkable collection of men, all of them in the field at least fifty years ago, and some of them literally pioneers, like Samuel Nott and Adoniram Judson. There are thirty-eight chapters, all but four of them devoted to the various missionaries named, one to a distinguished Brahmin convert, one to Notable Missionaries not Called Missionaries, one to Missionaries Compared With Other Men, and a final consideration of What Foreign Missions Have Done For Us. Owing to the nativity of the author most of the missionaries are American by

birth, but Robert Moffat is given a chapter, the author having once heard him speak in England. The names specially interesting to those living in China are Peter Parker, Andrew P. Happer, William Speer, Justus Doolittle, and Luther H. Gulick, of each of whom notices of sufficient fulness are given.

The general effect of a volume like this is the impression of the vast variety and the lofty quality of the talent which has been given to God on behalf of the redemption of the world. Perhaps many readers could make a much longer list of names equal in eminence of those of whom he has at least heard, but Dr. Trumbull has confined himself to the fifty year limit and to men whom he had himself met. It is remarkable how many of these eminent men refused the presidency of colleges, or professorships in universities, that they might go abroad; and upon their retirement from the field, how many of them drifted into places of responsibility in the home land, either in these positions, or others of like importance. This book will have a special function to serve in the hands of the ever growing number of present-day Student Volunteers, to whom it will be a mine of wealth. Dr. Trumbull's usual accuracy is at fault (page 243) when he locates Dr. Coan's 'largest single Christian church at that time in the world,' "at Oahu" (it was on Hawaii, and centered in Hilo).

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The Religion of a Mature Mind. By George Albert Coe, Ph. D., John Evans Professor of Moral and Intellectual Philosophy in North-western University. Author of "The Spiritual Life: Studies in the Science of Religion." Pp. 442. F. H. Revell, Co. September, 1902. \$1.35 (gold) net.

The author of this book is a professor of an intellectual science in a modern institution of learning, and in his efforts to present to his



pupils spiritual truths in such a way as to command intellectual assent, made use of different theses and suggestions, which having been amplified and elaborated, resulted in this book. His point of view is the inevitable changes which are made in the religious thinking and hence in the religious life of the time in which we live, by a series of great intellectual facts, which cannot be altered, and which are therefore to be reckoned with in all future religious teaching.

He specifies particularly the following groups of ideas and tendencies: The demand that the scientific method be employed in the study of religious as well as other facts; the application of the theory of evolution to the whole of man's nature; belief in the immanence of God in nature and in man; the employment of literary and historical methods in the study of the Scripture; the social interpretation of the teaching of Jesus; the increasing emphasis upon love as the supreme quality of the divine character; finally, the recognition of likeness to Jesus, irrespective of dogmatic affinities, as the adequate and only test of Christian discipleship. These conceptions are wrought out in thirteen chapters, beginning with Modern Manhood and terminating with The Christ of Personal Experience. Probably every reader of this Journal will find much of great interest to him in this volume, and it is risking little to say that many of them will dissent *in toto* from the author's positions. The chapters on The Scientific Spirit in Matters of Religion, and upon "Authority in Religion" are of special importance, while to some that entitled "Are Conversions Going Out of Date?" will be still more so. It is a temperate and intelligent discussion of phenomena which we have all perceived,

which many of us have discussed and which few understand.

We cannot help feeling that the treatment of "The Consciousness of Sin" is not altogether satisfactory. That on "Salvation by Education" (in the best sense) is of importance to all workers in China. The book should be widely read, and to most candid readers it can hardly fail to be helpful and stimulating.

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#### ACKNOWLEDGMENTS.

Preaching and Healing, being the Annual Report of the Hanyang Medical Mission, B. M. U., in charge of Dr. Geo. A. Huntley, for the year ending December 31st, 1902. Total out-patients, 5,012.

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The Pakhoi Medical and Leper Hospital, in connection with the Church Missionary Society, January, 1903. Total patients in 1902, 27,003. 120 lepers in the Leper Hospital at the end of the year.

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Fourth Annual Report of the West China Religious Tract Society, Chungking.

---

Christian College in China. Third Annual Report of the President, for the year 1901-2. Macao. Total enrollment, 33.

---

Report of the School for Chinese Deaf, for 1901. Chefoo. Mrs. A. T. Mills. Fifteen deaf. Illustrated.

---

Christmas Anthem and Holy, Holy, Holy, by Caleb Simper. Arranged for Chinese voices. Published by the Foochow Choral Union. Price ten cents.



*In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

- |                      |                      |   |                   |
|----------------------|----------------------|---|-------------------|
| Milner's Egypt ...   | S. D. K.             | A School Geography,                     |                   |
| Life of Akbar ...    | S. D. K.             | by Herbertson ...                       | S. D. K.          |
| Twentieth Century    |                      | Sun, Moon and Stars,                    |                   |
| Physics ...          | S. D. K.             | Agnes Gilberne ...                      | S. D. K.          |
| Twentieth Century    |                      | Life of George Müller. Rev. F. W. Ball- |                   |
| Chemistry ...        | S. D. K.             | er, for S. D. K.                        |                   |
| Story of Geogra-     |                      | Via Christi ...                         | Miss White.       |
| phical Discovery     | Rev. W. G. Walshe,   | Fabiola, a Tale of the                  |                   |
|                      | S. D. K.             | Catacombs (Mandarin                     |                   |
| Growth of the Em-    |                      | Revision of Wên-li) S. D. K.            |                   |
| pire ...             | Rev. W. G. Walshe,   | Andrew Murray's Spirit                  |                   |
|                      | S. D. K.             | of Christ (Mandarin) S. D. K.           |                   |
| Wallace's Russia ... | Rev. J. Miller Gra-  | Andrew Murray's Abide                   |                   |
|                      | ham, Manchuria,      | in Christ ...                           | D. MacGillivray,  |
|                      | for S. D. K.         |   | C. T. S.          |
| Latest Russian His-  |                      | Bunyan's Grace Abound-                  |                   |
| tory ...             | S. D. K.             | ing ...                                 | Rev. C. W. Allen. |
| Man and his Mar-     |                      | Hodder's The Life of a                  |                   |
| kets ...             | S. D. K.             | Century, 1800-1900 ...                  | S. D. K.          |
| Commercial Geogra-   |                      | Matheson's Spiritual De-                |                   |
| phy of Foreign       |                      | velopment of St. Paul S. D. K.          |                   |
| Nations ...          | S. D. K.             | Seeley's Expansion of                   |                   |
| Economics of Com-    |                      | England ...                             | Rev. James Sad-   |
| merce ...            | Rev. E. Morgan,      |   | ler.              |
|                      | Shansi, for S. D. K. | Indian Criminal Code.                   | Do.               |
| Book of Sir Galahad, | Rev. W. G. Walshe,   | Training of Teachers.                   | Do.               |
|                      | S. D. K.             | Manual of Nursing ...                   | Hankow.           |
| White's School Man-  |                      | Fundamental Ideas of                    |                   |
| agement ...          | Miss G. Howe, for    | Sin and Salvation ...                   | E. Morgan.        |
|                      | S. D. K.             | Prayer and the Prayer                   | S. D. K.          |
| Principles of West-  |                      | History of Ancient Peo-                 |                   |
| ern Civilization:    | Rev. D. S. Murray    | ples ...                                | S. D. K.          |
|                      | for S. D. K.         | Morfill's Russian His-                  |                   |
| Little Lord Faun-    |                      | tory ...                                | S. D. K.          |
| teroy (for girls'    |                      | The Realm of Nature by                  |                   |
| schools) ...         | Miss White, Chin-    | Mill ...                                | Shepperd.         |
|                      | kiang.               | Noble Lives ...                         | S. D. K.          |
| History of Modern    |                      |   |                   |
| Peoples ...          | S. D. K.             |   |                   |

## LIST OF BOOKS FOR TRANSLATION, SUGGESTED BY S. D. K.

1903.

Author.	Title.	Author.	Title.
Bryce's	Holy Roman Empire.		Ethics.
	History of England.		XIXth Century Series.
	History of Japan.	Wilhelm Burdt.	Markets of the World.
	History of South Africa.	Kaufmann	Eutopias
	History of the Heart of	Morley's	Ideal Commonwealths.
	Asia.	Veritas'	Germany
Lord Bacon's	Essays.		The World's Epoch Mak-
	Leaders of Modern In-		ers Series.
	dustry.		Twelve English States-
	The British Constitution.		men Series.
	Development of Japanese		Rulers of India Series.
	School System.		

## Editorial Comment.

SHANGHAI has recently enjoyed a most unusual treat. Dr. Geo. F. Pentecost, after spending some time in the Philippine Islands, and remaining a week or more in Hongkong, came to Shanghai, where he spent fifteen days, speaking twice daily and Sundays three times. His addresses were pure Gospel, not sensational but logical and powerful, and forcibly and beautifully illustrated by most suitable anecdotes which left impressions never to be forgotten. From China Dr. Pentecost goes to Japan, where he expects to labor several months, returning to the U. S. in the early summer.

\* \* \*

WE give as a frontispiece a picture of the late D. B. McCartee, M. D., who came to China in 1844, and some account of whose life appeared in the October RECORDER of last year. Some of Dr. McCartee's tracts have had a very wide and extensive circulation, notably the two, *A Western Scholar's Reasons* (for coming to China), and *Easy Introduction to Christianity*. The former has been recently translated into English by Dr. Goodrich and accepted for publication in the *Bibliotheca Sacra* as a specimen tract specially adapted to the Chinese mind. The *Easy Introduction to Christianity* has been printed and reprinted now for some fifty years (fifty years in China, thirty-five in Japan and some fifteen years in Korea). Dr. Hepburn, of Japan, and Dr. Underwood, of Korea,

considered it as the most generally useful of all tracts. It is impossible to estimate the good which must follow from the preparation of tracts thus wisely prepared and widely distributed.

\* \* \*

SPECIALIZATION, so essential in these days to secure the best results in secular business and in the advancement of knowledge, is coming to be regarded as more and more necessary in the science of missions. Conditions vary greatly in the different provinces. There remain many places where the missionary's work is still confined to the simple preaching of the word, "in season and out of season," "whether men will hear or whether they will forbear," and where the seed must be sown in faith without seeing marked results. But in the older fields where there has been considerable development of the work, the need for new methods is felt more urgently. To many missionaries of the present day comes an opportunity to influence large masses of the people such as was scarcely dreamed of by the earlier missionaries. The demand for these new methods develops the supply, and we have hospitals, schools, orphanages, printing establishments, Bible and Tract Societies, continually making the missionary's work more complex, but more effective. The Diffusion Society, the Educational Association, and the Young Men's Christian Association are all distinct departments

of missionary work which have arisen from a definite evolution in missionary methods.

\* \* \*

THE Christian Endeavor Society represents a method perhaps more universal in its application than any of these, since it is practicable to organize a society in the smallest and most remote station; its simple plan of the weekly prayer-meetings with uniform topics, the pledge and the consecration meeting, self-government by local officers and committees, commending it to the enthusiastic interest of both preachers and people. Of all the methods of missionary work it is the one in which the individual Christians themselves have the largest share, in which the voluntary element in their service is most in evidence, and though of course direction and supervision is necessary, experience has shown that the native Christians will themselves do more to maintain their Endeavor Society than almost any other branch of church work.

\* \* \*

THE United Society of Christian Endeavor for China is not a new missionary organization directed from England or America. It is an organization of those in China, native and foreign, who believe in the Christian Endeavor method and wish to see it adopted generally. A Christian Endeavor Society is distinctly a local society; city or provincial unions may be formed for mutual encouragement of the separate societies and for extension of their work, but such organizations and in particular the United Society

are simply bureaus of exchange for helpful ideas, centers for the distribution of Endeavor literature, and vantage points from which to work for the establishment of new societies. The local society is responsible only to the church with which it is connected, and for this reason Christian Endeavor has been adopted as a method in missions whose practice in church government is most strict as well as in those which allow the utmost freedom.

\* \* \*

AT the National Convention of Christian Endeavor held in Foochow in the spring of 1900 Dr. Francis E. Clark, the founder of the society, proposed to raise a fund to secure a General Secretary for China. For two years this fund has been ready and the friends of Christian Endeavor throughout China have been eagerly awaiting the appointment of the Secretary. At last the man has been secured, Rev. George W. Hinman having been released from the service of the American Board at Foochow to take up this work and elected General Secretary by the National Committee of the United Society. The urgent need for Christian Endeavor literature in Chinese will make the first demand upon the secretary's time, as well as the plans for the next national convention which is to be held in 1905. Mr. and Mrs. Hinman at the beginning of their work go to Japan to attend the Japanese National Convention at Kobe, April 1-3, and hope to bring back much of enthusiasm and inspiration from the great success of Christian

Endeavor in that country. We commend the work of the United Society of Christian Endeavor to all missionaries in China, and we are sure that those who have already begun Endeavor work will be glad to co-operate with Mr. Hinman in plans for its extension.

\* \* \*

DR JAMES STALKER in a paper on the Social Teaching of Jesus, criticizing the social view of Christianity in "Ecce Homo", says: "To Him (Jesus) the individual was primary, and to produce in His hearers a belief in the wonder and glory of the soul, first in their own interest and then on behalf of others, was His main object from first to last. . . He puts no bounds to his language when describing the grandeur of the soul; he appeals directly to the individual to make his own choice and secure his own salvation, and it is in doing the same that Christianity is most obviously imitating its Founder. . . . But when the experience of this spiritual change becomes rare and dim, and the progress of the kingdom by the process of adding soul to soul is

slow, then men begin to dream of wholesale ways of expanding the kingdom, which comes to be something else than the communion of redeemed souls. At one time it is a Holy Roman Empire, at another the Christian nation of the Broad Churchman's imagination, at another the baptismal regeneration of the High Churchman, at another some philanthropic panacea, like popular education or the housing of the poor. *But the distinctively Christian achievement is the power of summoning the soul out of its bondage to the flesh and the world.*"

The italicising in the above is our own. The words of Dr. Stalker are timely in reference to our work in China. China needs education, and there is no one so capable at present as the missionary to give it. She needs help along various lines that are not distinctively religious. But it should never be lost sight of for a moment that the root of all trouble is sin, and that China is suffering more from this than from all else, and that what rulers and people all need is salvation from the curse and power thereof.

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## Missionary News.

We regret that the following communication did not reach us in time for our March issue, thus insuring its being to time to reach all the missionaries, or nearly all, before the beginning of the Week of Prayer designated.—EDITOR RECORDER.

Will you kindly insert in your next issue the following notice:—

### WEEK OF PRAYER FOR MISSIONS.

The Tenth Annual Conference of Foreign Missions Boards in the United States and Canada, which met in the Bible House, New York, January 14-15, decided to invite the Christian people in the two countries to unite in a week of special prayer for the evangelization of the world. The time select-



ed is April 5-12, inclusive. This period, which ends with Easter Sunday, is felt to be a peculiarly appropriate time for simultaneous prayer on behalf of missions.

The Committee appointed by the Conference expects to distribute through the various Mission Boards a leaflet containing suggestions which will be helpful to individuals and Christian congregations observing the week in this way. Any one desiring to share in these observances can apply to the Foreign Mission Board of their own denomination, or to the Committee on Simultaneous Prayer, Room 25, Bible House, Astor Place, New York.

The Conference of Foreign Missions Boards in the United States and Canada issuing this call is composed of the officers and representatives annually appointed, of some thirty to thirty-five missionary Boards. It includes Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Moravians, Presbyterians, Reformed, United Brethren, Christians and Disciples. The members of the Committee appointed to represent the Conference are: Rev. Wm. I. Haven, D.D., Chairman; Rev. H. K. Carroll, LL.D.; Rev. A. W. Halsey, D.D.; Mr. Robert E. Speer; Rev. Henry N. Cobb, D.D.; Mr. J. W. Conklin; Rev. Arthur S. Lloyd, D.D.; Mr. J. W. Wood; Mr. James Wood; Mr. W. Henry Grant, Secretary.

It is hoped that to thus direct the thought and prayer to this subject of the Christian people of America and Canada with their Christian converts on the foreign field, will result in more constant prayer for missions throughout the year.

Sincerely yours,

W. HENRY GRANT,

*Secretary.*

In connection with the appointment of General Secretary for the United Society of Christian Endeavor for China we are glad to publish the two letters following, which may serve as an introduction for Mr. Hinnan:—

RESOLUTIONS IN REGARD TO THE  
GENERAL SECRETARY OF THE  
U. S. C. E. FOR CHINA.

*Resolved,* Whereas friends of Christian Endeavor under the leadership of Samuel B. Capen, LL.D., President of the American Board; Francis E. Clark, D.D., President of the International United Society of Christian Endeavor, and others, desiring to forward the advancement of the kingdom of God in China as in all the world, have contributed a sum of money to assist in starting the work of a General Secretary in the United Society of Christian Endeavor for China,

We, the undersigned, officers and members of the Executive Committee of said Society, empowered to act in such matters for the Society, do hereby express our grateful thanks to these friends for their interest in this work and the very material aid furnished.

And whereas, the American Board, through its Prudential Committee and officers and its Foochow Mission, is willing to release Rev. George W. Hinman for at least two years to engage in the work of General Secretary of the United Society of Christian Endeavor for China;

And whereas, Rev. George W. Hinman is willing to undertake this work,

We, the undersigned, do hereby vote to elect him to this office, believing that he has the ability and desire to assist in the work of Christian Endeavor in every possible way, that he will enter his work "FOR CHRIST AND THE CHURCH" with all earnestness, go-

ing as can best be arranged to all parts of China to confer with the missionaries and workers of the various societies represented in China about the forwarding of this work, to strengthen and more fully organize it, if possible, where Christian Endeavor work is already established, and to assist in the opening of new work wherever he can do so.

With profound gratitude to our God and Savior, who has thus opened the way in response to the prayers and work of His children, in approval of what is written above,

We subscribe our names.

GEORGE H. HUBBARD,

*President U. S. C. E. for China.*

JOHN MARTIN,

*Translation Committee.*

陳開政 KENNETH C. DING,

*President Fuhkien C. E. U.*

陳敏望 M U. DING,

*Secretary Fuhkien C. E. U.*

劉謙光 LAU K. GUONG,

*Treasurer Fuhkien C. E. U.*

何學誠 HO HOK SING,

*Vice-President Fuhkien C. E. U.*

EMILY P. KINGSMILL,

*Treasurer U. S. C. E. for China.*

EMILY S. HARTWELL,

*Editorial Secretary U. S. C. E.  
for China.*

G. F. FITCH,

*Vice-President U. S. C. E.*

January 16th, 1903.

To all Christian Friends in China.

Rev. George W. Hinman, of Foochow, having been appointed by the United Society of Christian Endeavor of China as the General Field Secretary of the Society

throughout China, the officers of the World's Union of Christian Endeavor wish to express their gratification and to assure the China Union of their sympathy and support. The World's Union will show its sympathy in a practical way by guaranteeing for two years a certain sum not exceeding twenty-five hundred dollars a year, and in these years we hope that the Society may make great progress in China and demonstrate throughout all the great empire its importance as an agency in training and nurturing young converts as it has already done in some sections of China, as well as in all other parts of the world. We rejoice that a man so consecrated, earnest and intelligent as Mr. Hinman, has been secured for this work, and we feel that no better choice could have been made in filling this important office. We believe that everywhere that Mr. Hinman goes his Christian character, energy and zeal will secure him a welcome, and a welcome as well for the cause which he represents. We also believe that Mrs. Hinman will do much to aid him, especially in promoting Junior societies for the training of the children, and we shall constantly pray for God's richest blessing upon these faithful and honored workers and their work.

Faithfully yours,

JOHN WILLIS BAER,

*Secretary World's C. E. Union.*

WM. SHAW,

*Treasurer.*

FRANCIS E. CLARK,

*President of the World's Christian Endeavor Union.*

## Diary of Events in the Far East.

February, 1903.

14th.—A special telegram to the *N.-O. Daily News* says:—"The Corean imbroglio is at an end. Japan has not asked for compensation, but has contended: first, for the withdrawal of the veto on the bank notes; secondly, for an apology from Corea and a promise that the circulation of the notes shall not be obstructed in the future; thirdly, for the carrying out of last year's agreement concerning the non-levy of illegal duties on the Nakdong traffic and the appointment of a Minister Plenipotentiary at the Japanese Court."

21st.—Mrs. Conger, wife of the U. S. Minister, entertains at luncheon to-day in the U. S. Legation the eldest Princess Imperial, and the wives of certain Princes and Dukes.

March, 1903.

4th.—The General Elections in Japan have passed off calmly. The

returns hitherto show 183 Seiyukai members, 92 Progressists, 14 Imperialists, and 74 Independents, whereby the Opposition already numbers 275 in a total House of 369. The course of the Cabinet in these circumstances is exciting much speculation inasmuch as recent endeavours to effect a compromise have again been unsuccessful. The House of Peers constitutes the difficult factor, being strongly opposed to party Cabinets.

10th.—The Mandarin Institute at Wuchang was formally opened yesterday in the presence of the Acting Viceroy and other high officials. A hundred and twenty students were introduced to Dr. Martin as enrolled for the study of International Law. Clad in gala costume and with caps adorned with buttons of every hue, from gold to red, they made a fine appearance. Dr. Martin begins his course of lectures to-day.

## Missionary Journal.

### BIRTHS.

At Kit-yang, March 1st, the wife of Rev JACOB SPEICHER, A.B., M.A., of a son (Joseph Lewis).

At Hsü-chow-fu, Kiangsu, March 3rd, the wife of Rev. MARK B. GRIER, S. P. M., of a son.

At Kiukiang, March 14th, the wife of A. ORR-EWING, C. I. M., of a son.

At Yung-ching, March 15th, the wife of Rev. ROLAND ALLEN, C. M. S., of a daughter.

At Ningpo, March 19th, the wife of Rev. A. J. WALKER, C. M. S., of a son.

### MARRIAGES.

At Mien-cheo, Sz-chuen, February 19th, by Rev. A. A. Phillips, ROSE FLORENCE MURRAY and ARTHUR LAWRENCE, both of C. M. S.

At Shanghai, March 10th, H. PFANNE-MÜLLER and Miss I. HALBACH, both of C. I. M.

### DEATH.

At Chefoo, March 24th, Mrs. G. P. BOSTICK, G. M., of pneumonia.

### ARRIVALS.

At SHANGHAI:—

March 9th, Mr. and Mrs. EMSLIE and 2 children, (returning), and Miss F. E. FUSSEER from England; F. K. SCHOPPE and F. K. HEINRICHSON, from Germany; Misses E. K. ANDERSON, A. M. SWAHN, and A. GUSTAFSON from Sweden, all for C. I. M.; Rev. T. E. LOWER, for E. B. M., Shansi;

Mrs. F. BROWN and four children, M. E. M., Tientsin (returning).

March 10th, E. J. COOPER, C. I. M., from England via America; Rev. T. BRYSON, L. M. S., Tientsin (returning).

March 15th, O. E. and Mrs. OBERG, from Sweden, via America.

March 23rd, Misses E. E. V. TROJAHN and J. ARNDTZ, and Messrs. F. MÖNCH and E. MAAG, from Germany, all for C. I. M.; Miss SHEKELTON (returning) and Miss EDITH J. BISS, for E. B. M., for Tsing-chow-fu.

March 28th, Dr. EMMA O. CLEAVER, for W. U. M., Shanghai.

### DEPARTURES.

FROM SHANGHAI:—

February 28th, J. F. BROMPTON, C. I. M., for England, via America.

March 3rd, Dr. R. T. BRYAN, S. B. C., Shanghai; Miss J. SAUNDERS, M. E. S. M., Hu-chow, for U. S. A.

March 14th, Dr. LUCY A. GAYNOR, A. F. M.; Dr. J. R. WILKINSON, wife and six children, and Rev. L. L. LITTLE, and wife, S. P. M.; F. A. STEVEN, wife and six children, C. I. M., all for U. S. A.; Mr. W. H. BULL, Kien-chang, for England.

March 18th, Rev. W. H. MOULE, wife, and child, C. M. S., Shanghai, for England.

March 21st, Miss P. A. PARKINSON, M. E. M., Foochow, for U. S. A.

March 28th, Dr. J. D. TRAWICK, wife, and son, M. E. S. M., for U. S. A.





Rev. S. I. Woodbridge.

Dr. Rankin.



THE LATE REV. D. C. RANKIN, D.D.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 5.

MAY, 1903.

{ \$3.50 per annum, post  
paid. (Gold \$1.75.)

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### *Two Visions.*

#### *A Revelation and a Dream.*

BY REV. A. FOSTER, HANKOW.

IT sometimes occurs to one to ask whether English-speaking Christians throughout the world have been more impressed and more influenced by the Revelation of John the Apostle or by the Dream of John Bunyan the Puritan. It is not too much to say that the average English Christian is far more familiar with the latter than with the former, and that he could give a much better outline of the contents of Pilgrim's Progress than he could give of the contents of the Apocalypse. I think one may go farther and say that, on the whole, the dream of the prisoner in Bedford gaol has done more to form modern popular theology than the Revelation given to St. John in his exile in Patmos. By 'modern popular theology' I do not mean the theology of the last quarter of the 19th century, but the popular theology of Christians living in the last two centuries, as contrasted with the theology of the Christian church in apostolic days. In as far as this is true, the loss to the church in our own time must be unspeakable, and none would lament it more than the great English seer if he were still amongst us. It is no disparagement of him to say that he was a man of the age in which he lived and one who shared the religious outlook of that age and of the people by whom he was surrounded. We must always think of Bunyan as of every other great teacher of later days, as writing under limitations which were not shared by the beloved disciple and companion of the Lord. The writer expressed in striking language thoughts and ideals that were current among some of the best and most godly Christians of his day, and in thus expressing them he perpetuated them and handed them on to subsequent generations to mould their thinking and their interpreta-

tion of Scripture on the same lines as those on which his own thinking had been moulded. The blessing that has rested upon the work of the great Puritan is God's own seal upon His servant's ministry, and so long as the English language, or any other language into which the book has been translated, stands, it will carry a message of salvation to men such as those for whom John Bunyan wrote. It will always appeal specially to people who have been brought up under similar circumstances to those in which he himself lived and moved. The book, however, is a work of imagination; it is not a revelation. It adds nothing to the sum of our knowledge of God or to the highest ideals of the Christian life and of the kingdom of God. In this respect it differs widely from the Revelation of St. John, which gives us thoughts of God, of His purposes and of His methods of working which we get nowhere else. To those who see, however partially, what St. John saw, the heavens are indeed opened and the whole idea of Christ's work and of its final issue is transfigured and glorified.

But it may be said that there is no reason why we should compare together such widely different books as the Apocalypse and Pilgrim's Progress. There is a sense, however, in which they invite a comparison, or if not that, in which they at least suggest a wonderful contrast. and to follow out this comparison, or this contrast, is to set before ourselves clearly two distinct ideals of Christianity, both helpful, but in very different ways. On the one hand, we see the ideal of primitive Christianity, i.e., the ideal of a *Kingdom of God*, its destinies in the hands of Him who is the Alpha and the Omega, who was, who is, and who cometh, who became dead, and who, rising again, is seen in His glorious majesty going forth conquering and to conquer, bringing to glory through pain, rejection and death, like that which He Himself has gone through, a suffering people whose existence and ultimate triumph and reign is inseparable from His own. On the other hand, we have presented to us an ideal of Christianity, true as far as it goes, but coloured by the experiences of a later age and with all its proportions changed. The Pilgrim's Progress belongs to a transitional state of Christian thought and feeling. The seer is living in an age when, after a period of deep decay in religion, followed by another period of upheaval and of miserable strife between professing Christians themselves, the church of God is beginning to wake up to realize anew the great verities and deep experiences of the life of the individual soul, and every man is seen, as he ought to be, as one standing between time and eternity, a sinner in a sinful world, face to face with a Holy God. We do St. John a wrong when we regard him as less than a divinely inspired prophet of the new

and final dispensation, related to, indeed, and influenced by the age and country in which he lived, and yet at the same time lifted up *above* all merely local or temporary influences as he gazes, in the vision of God, on the unseen, the universal and the eternal. On the other hand, we do John Bunyan a wrong when we think of him as anything more than one to whom it was given to utter in the language of his age the testimony of a saved soul to his Redeemer, of a man brought out of darkness into light, out of death into life, out of bondage to the present, into a hope of eternal life. The gospel, as it presents itself to him, is the gospel of salvation for each individual sinner.

The sum of John Bunyan's witness is, 'Come, and hear, all ye that fear God, and I will declare what He hath done for my soul'. The standpoint of the Apostle John is altogether larger and more inclusive. It is that of the old Hebrew prophets, illuminated by the *sight* of that which they only desired to see and saw not, the glory of the Lord revealed, the Word made flesh. The apostle takes up the language of Isaiah as he spoke of his vision in the Temple (Is. vi.), of Ezekiel as he told of the heavens opened to him by the river of Chebar (Ezekiel i, x., xlvii., etc., etc.), of Daniel at the courts of Nebuchadnezzar and Belshazzar (Daniel iii. 28-45; vii., etc., etc.) and the language of other prophets of the earlier dispensation, and he infuses into it all new meaning, new life, for in between the days in which the old prophets lived and suffered as witnesses for the Truth, the Truth Himself, Faithful witness, the Glory of the Lord had appeared, and John had seen Him, and that light had transfigured everything in heaven, and on earth, and under the earth, in time and in eternity. Nothing could well be more striking than the contrast between the words with which on the one hand the apostle opens and closes his book, and the words with which on the other hand, 'the immortal Bunyan' opens and closes his. The apostle writes with all the marvellous consciousness of having been intrusted with a prophetic message to the church, "The revelation of Jesus Christ which God gave unto him." But the message is not for himself; it is "to show unto His servants." It is not his by a flight of prophetic aspiration. It is "sent and signified. . . by an angel." When Jeremiah entering on his prophetic ministry wrote, "The Lord put forth His hand and touched my mouth, and the Lord said unto me, I have put my words into thy mouth," he expressed as forcibly as human metaphor allowed, the consciousness he had of having been commissioned to utter the very word of God. Not less conscious of a divine origin and authority for his message was the great Christian prophet as he penned his apocalyptic vision. This vision was before all else a vision to his spirit, and it



can only be apprehended by us as the eyes of our spiritual understanding are opened to gaze upon it. But it is expressed in terms of the seen and of the concrete, in language that must ever be grotesque to the mere artist, but that is full of the profoundest meaning to those for whom all things in the visible world are an expression of the thought of God. The apostle as he writes, realizes that his message is for all time till the end, a message full of consolation to all who will seek its inner meaning, a message which the church of the future could never disregard without infinite loss to its highest hopes and its highest ideals. "Blessed is he that readeth and they that hear the words of the prophecy and keep the things which are written therein." Thus he introduces his vision, and with like words he closes it. "I Jesus have sent mine angel to testify unto you these things for the churches." "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book."? With these words contrast the following from Bunyan's 'Apology,' which stands as a preface to his vision:—

When at the first I took my pen in hand  
Thus for to write, I did not understand  
That I at all should make a little book  
In such a mode; nay I had undertook  
To make another; which when almost done,  
Before I was aware I this begun.

I only thought to make  
I knew not what: nor did I undertake  
Thereby to please my neighbour: no, not I;  
I did it my own self to gratify,  
Neither did I but vacant seasons spend  
In this my scribble: nor did I intend  
But to divert myself in doing this,  
From worser thoughts which make me do amiss.

Well, when I had thus put mine ends together  
I show'd them others, that I might see whether  
They would condemn them, or them justify:  
And some said, Let them live; some, Let them die  
Some said, John print it; others said, Not so;  
Some said, It might do good; others said No.

Now was I in a strait, and did not see  
Which was the best thing to be done by me:  
At last I thought, Since ye are thus divided,  
I print it will; and so the case decided.

This is a very modest account of the origin of his book. Bunyan had his misgivings as to publishing it. It is well that they did not stand in the way of its publication. But not in such a frame of mind did the apostle commit his vision to publication. The Pilgrim's Progress is followed by a conclusion in rhyme:—

Now, reader, I have told my dream to thee,  
See if thou canst interpret it to me.

Put by the curtains, look within my vail,  
Turn up my metaphors, and do not fail,  
There, if thou seest them, such things to find  
As will be helpful to an honest mind.  
What of my dross than finest there, be bold  
To throw away, but yet preserve the good.

The words seem almost an exact antithesis of the words in which the Apostle lays upon his readers the duty of accepting all he has written as it stands, and speaks as if the highest life of the church depended on its acceptance.

But the great difference between the two books lies, as I have already pointed out, in the standpoints of the writers, and it is here that the interest of the comparison to which I am now inviting attention lies for the missionary. What is the standpoint of the apostle? What is his vision? The central figure is that of the risen and glorified Lord. He sees Him whom he has known on earth in the weakness of His earthly manifestation, now exalted to be 'the first born from the dead and the ruler of the Kings of the earth.' The vision of the Redeemer's earthly weakness is gone for ever, the vision of His present glory is everything and colours everything. How shall he describe it? You cannot carve the glory of a sunset sky in stone, and there are glories of the eternal world that cannot be expressed in the ordinary language of earth. The apostle speaks in figure and metaphor partly borrowed from the earlier prophets (Cp., e.g., Dan. vii. 9, 13; x. 5, 6; Ezek. xliii. 2) and partly based on the memorable vision on the Mount of Transfiguration (Cp. St. Matt. xvii. 2, 6, 7). What he sees he writes, as best he may, by the Lord's command to 'the seven churches' of Asia—mystical type of the church universal, the church one and undivided. To each church some distinct watchword and reminder of the glory of the Redeemer is spoken; the last message concluding with the promise 'to him that overcometh' that he shall share Christ's throne. Then follows vision upon vision in words which cannot be summarized. At the outset the seer beholds (Ch. IV. 1) "a door opened in heaven."

The vision is of the things that *are*, as distinguished from the things on earth, that only *seem to be*. In the material heavens

above us the thing that is—so far as our solar system is concerned—is a sun that, for us, is motionless. From the earth standpoint, the thing that *seems to be*, is a sun over our head, always moving, an earth under our feet, that age after age never moves. The scientific eye looks in the material world, beyond the apparent, to the actual, and the truth having been once discerned, no appearances, no false train of reasoning, no testimony of numbers who ask for a ‘common sense’ view of patent ‘*facts*,’ can ever reverse the process. The astronomer ‘sees’ a sun at rest and a world in motion. The spiritual eyes in like manner looks in the spiritual world beyond the apparent to the real, and sees through the opened door of heaven the things that *are*—a church victorious and at rest, seated (in its representatives) on thrones around *the* throne and surrounded by a living creation, all redeemed and all rendering praise and glory to its Creator and Redeemer. The eye that has once looked on that scene and has beheld the Lamb standing in the midst of the elders, ‘as though it had been slain,’ and all the other attendant glories of the vision, can come back to earth and view with absolute calm the slaughter of saints, the upheaval of kingdoms, the occurrence of judgments in earthquakes and pestilences and famine and death. He has been initiated into the secret of Him who sees the end from the beginning. Astronomy treasures the names of Pythagoras, Copernicus, Galileo and Newton, the men who first opened the eyes of their fellow-men to see the facts of astronomy. To Hebrew prophets, seers and apostles and not least of all to the Apostle John, was intrusted the work of first enabling their fellow-believers to behold the glories of the risen Lord, and all the consequences of confidence and consolation, in the midst of our present earthly life, that flow therefrom.

Step by step we are led on through scenes sometimes laid on earth, sometimes in heaven, to the grand finale—the vision in Chapters XXI. and XXII. of the holy city, the new Jerusalem *coming down out of heaven* from God to the new earth, the church one, undivided, complete, perfect, as a bride adorned for her husband. The figure is that of a perfected human race, redeemed, renewed, sanctified in Christ, dwelling in the corporate life of a city. It is drawn in deliberate though unexpressed contrast with the frail weak figure of the first father of the human family dwelling alone in his beautiful garden of Eden as described in Genesis. Primal innocence has been exchanged for final and eternal redemption. A man made in the image of God passes into *man*, as a race transformed into the fellowship of His perfection. In figurative language of unsurpassed beauty the apostle depicts the city that is not only lighted with the glory of God and of Lamb, but is made *luminous* with glory the light

shining *through* everything; the precious stones with their diverse colors are all translucent; the gold of the streets is not the dull opaque metal known by that name on earth; it is "pure gold as it were transparent glass" and even the waters of the river are 'bright as crystal.'

The saints "reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the spirit." No language of earth can picture the scene, but the seer enables us to *see*, each for himself, more than we can communicate, at least more than we can communicate directly to others. Much of the Revelation is necessarily, for the present, shrouded in mystery, but much more shines with dazzling splendour and spiritual enlightenment for all who seek with patience, earnestness and simplicity of heart the blessing promised at the outset to those who read or hear and keep the things which are written therein.

St John begins his vision *in heaven* with the risen Lord. He closes it *on earth* with the redeemed church made fit to be the Bride and Companion of Christ and to share His reign in the new Jerusalem come down from heaven. Such was the hope of the early church.

John Bunyan, on the other hand, begins his vision with earth, pictured as a "city of destruction" (Cp. Is. xix. 18). In the foreground he sees an isolated sinner awakened to a sense of immeasurable danger and crying after deliverance from the wrath to come. He closes it in a *heaven beyond death*, where this same sinner is brought safe home at last, forgiven, sanctified and fitted to enjoy the companionship and blessedness of the celestial city.

St John starts from forgiveness and from a forgiven church: "Unto Him that loved us and washed us from our sins by His blood and made us a kingdom, to be priests unto His God and Father." He takes us at once up to the high level of what we are called to. He 'reckons' us to be 'dead unto sin and alive unto God in Christ Jesus.' Christian in Pilgrim's Progress, as first introduced to us, has no assurance of forgiveness or of any standing in Christ. Intensely earnest in seeking salvation for himself, he is anxious also for his wife and children and will take them with him in quest of it if they will come; he will show the way of life step by step, as it dawns upon him, to others also if they will only listen, but the whole figure moves on the plane of the actual, not on the plane of the ideal. St. John's vision is all on the line of the ideal, and with that he confronts the seven churches who as yet are only living in the *actual*.

The age that produced the Apocalypse produced also a living church bent on the salvation of mankind and deeply impressed with



the sovereignty of Christ and with the establishment of His kingdom on earth. To suffer with the Christ, to testify to Christ, to reign with Christ, to be priests unto God, to build up a living and undivided church fit dwelling for the Holy Ghost, and fit representative before the world of the heavenly bridegroom,—this is the ideal ever before us in the New Testament.

The age that produced John Bunyan had well-nigh lost the missionary ideal, and the church in Western lands is only now beginning to get it back. By calling attention anew to the value of the individual soul, to the importance of personal religion, and to the way of salvation by faith apart from works of law,—in these and other ways which need not now be enumerated, John Bunyan was paving the way, all unconsciously, for a great revival of religion, through which alone both the missionary ideal, and the true ideal of the church, could come back to an age that had lost both. As John the Baptist, the forerunner of Christ had, through his preaching of repentance, prepared the way for the gospel for all nations, thereby putting himself in line with earlier prophets who had held that ideal perhaps even more clearly than the Baptist himself did, so John Bunyan in his *Pilgrim's Progress* paved the way for a progress of another kind, the progress of a church realizing its position as seated with the Christ in the heavenly places and as reigning with Him, going forth in the power of His might to present Him and His glory before the world, even as He had presented before the world the glory of His Father.

To few Christians at present, i e., to few, comparatively speaking, is the thought of the *kingdom* of heaven, the *city* of God and all nations and tribes gathered into it, the great vision of the future. To far more, the absorbing question of religion, if religion has any absorbing thought for them at all, is the future salvation of self and of such individuals—parents, children, husband, wife, brothers, sisters—as they may be personally interested in. ‘The whole wide world for Jesus’ is a thought that hardly moves them at all. The thought of a glorious church free from all factions and rivalry and unloveliness, shining on earth with the light of Christ and “not having spot or wrinkle or any such thing” moves them still less. The “door in heaven” has not yet opened to their vision. No Lamb triumphant in the midst of the throne surrounded by four living creatures symbolizing a redeemed universe, no four and twenty elders symbolizing the general assembly and church of the first born, the whole church, pre-Messianic and post-Messianic together, reigning with Christ, meets their view. Consequently there is little in their faith to enable them with strong, calm confidence to look on all the confusion and pain and suffering and apparent failure

through which the church actually is passing to her eternal glory, and the thought of the new Jerusalem come down out of heaven from God and become the spiritual centre of the new earth, means almost nothing to them. Yet it is here that the ideal of Christ shall be realized in the church which is His body, now come to the measure of the stature of the fulness of the Christ—the fulness of Him that filleth all in all. A church with the Apocalypse neglected, will always be a church indifferent alike to missions in the world, and to divisions in itself. The church with the Apocalypse before it as its ideal, will be one answering to our Lord's prayer in St. John xvii. and to St. Paul's vision in the Epistle to Ephesians.

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### *The Biography of a Chinaman.*

BY LEE CHEW.

[Mr. Lee Chew is a representative Chinese business man who expresses with much force views that are generally held by his countrymen throughout America. The interview that follows is strictly as he gave it, except as to detail of arrangement and mere verbiage. Mr. Lee was assisted by the well-known Chinese interpreter, Mr. Joseph M. Singleton, of 24 Pell Street.—EDITOR.]

THE village where I was born is situated in the province of Canton, on one of the banks of the Si-kiang River. It is called a village, although it is really as big as a city, for there are about 5,000 men in it over eighteen years of age—women and children and even youths are not counted in our villages.

All in the village belonged to the tribe of Lee. They did not intermarry with one another, but the men went to other villages for their wives and brought them home to their fathers' houses, and men from other villages—Wus and Wings and Sings and Fongs, etc.,—chose wives from among our girls.

When I was a baby I was kept in our house all the time with my mother, but when I was a boy of seven I had to sleep at nights with other boys of the village—about thirty of them in one house. The girls are separated the same way—thirty or forty of them sleeping together in one house away from their parents—and the widows have houses where they work and sleep, though they go to their fathers' houses to eat.

My father's house is built of fine blue brick, better than the brick in the houses here in the United States. It is only one story high, roofed with red tiles and surrounded by a stone wall which also incloses the yard. There are four rooms in the house, one large living room which serves for a parlor, and three private rooms, one occupied by my grandfather, who is very old and very honorable, another by my father and mother, and the third by my oldest

brother and his wife and two little children. There are no windows but the door is left open all day.

All the men of the village have farms, but they don't live on them as the farmers do here; they live in the village, but go out during the day time and work their farms, coming home before dark. My father has a farm of about ten acres, on which he grows a great abundance of things—sweet potatoes, rice, beans, peas, yams, sugar cane, pineapples, bananas, lychee nuts and palms. The palm leaves are useful and can be sold. Men make fans of the lower part of each leaf near the stem, and water proof coats and hats, and awnings for boats, of the parts that are left when the fans are cut out.

So many different things can be grown on one small farm, because we bring plenty of water in a canal from the mountains thirty miles away, and every farmer takes as much as he wants for his fields by means of drains. He can give each crop the right amount of water.

Our people, all working together make these things; the mandarin has nothing to do with it, and we pay no taxes, except a small one on the land. We have our own government, consisting of the elders of our tribe—the honorable men. When a man gets to be sixty years of age he begins to have honor and to become a leader, and then the older he grows the more he is honored. We had some men who were nearly one hundred years, but very few of them.

In spite of the fact that any man may correct them for a fault, Chinese boys have good times and plenty of play. We played games like tag, and other games like shinny, and a sort of football called yin.

We had dogs to play with—plenty of dogs and good dogs—that understand Chinese as well as American dogs understand American language. We hunted with them, and we also went fishing and had as good a time as American boys, perhaps better, as we were almost always together in our house, which was a sort of boys' club house, so we had many playmates. Whatever we did we did all together, and our rivals were the boys of other club houses, with whom we sometimes competed in the games. But all our play outdoors was in the daylight, because there were many graveyards about and after dark, so it was said, black ghosts with flaming mouths and eyes and long claws and teeth would come from these and tear to pieces and devour any one whom they might meet.

It was not all play for us boys, however. We had to go to school, where we learned to read and write and to recite the precepts of Kong-foo-tsze and the other sages, and stories about

the great Emperors of China, who ruled with the wisdom of gods and gave to the whole world the light of high civilization and the culture of our literature, which is the admiration of all nations.

I went to my parents' house for meals, approaching my grandfather with awe, my father and mother with veneration and my elder brother with respect. I never spoke unless spoken to, but I listened and heard much concerning the red-haired, green-eyed foreign devils with the hairy faces, who had lately come out of the sea and clustered on our shores. They were wild and fierce and wicked, and paid no regard to the moral precepts of Kong-foo-tsze and the sages; neither did they worship their ancestors, but pretended to be wiser than their fathers and grandfathers. They loved to beat people and to rob and murder. In the streets of Hongkong many of them could be seen reeling drunk. Their speech was a savage roar, like the voice of the tiger or the buffalo, and they wanted to take the land away from the Chinese. Their men and women lived together like animals, without any marriage or faithfulness, and even were shameless enough to walk the streets arm in arm in daylight. So the old men said.

All this was very shocking and disgusting, as our women seldom were on the street, except in the evenings, when they went with the water jars to the three wells that supplied all the people. Then if they met a man they stood still, with their faces turned to the wall, while he looked the other way when he passed them. A man who spoke to a woman on the street in a Chinese village would be beaten, perhaps killed.

My grandfather told how the English foreign devils had made wicked war on the Emperor, and by means of their enchantments and spells had defeated his armies and forced him to admit their opium, so that the Chinese might smoke and become weakened and the foreign devils might rob them of their land.

My grandfather said that it was well known that the Chinese were always the greatest and wisest among men. They had invented and discovered everything that was good. Therefore the things which the foreign devils had and the Chinese had not must be evil. Some of these things were very wonderful, enabling the red-haired savages to talk with one another, though they might be thousands of miles apart. They had suns that made darkness like day; their ships carried earthquakes and volcanoes to fight for them, and thousands of demons that lived in iron and steel houses, spun their cotton and silk, pushed their boats, pulled their cars, printed their newspapers and did other work for them. They were constantly showing disrespect for their ancestors by getting new things to take the place of the old.



I heard about the American foreign devils, that they were false, having made a treaty by which it was agreed that they could freely come to China and the Chinese as freely go to their country. After this treaty was made China opened its doors to them and then they broke the treaty that they had asked for by shutting the Chinese out of their country.

When I was ten years of age I worked on my father's farm, digging, hoeing, manuring, gathering and carrying the crop. We had no horses, as nobody under the rank of an official is allowed to have a horse in China, and horses do not work on farms there, which is the reason why the roads there are so bad. The people cannot use roads as they are used here, and so they do not make them.

I worked on my father's farm till I was about sixteen years of age, when a man of our tribe came back from America and took ground as large as four city blocks and made a paradise of it. He put a large stone wall around and led some streams through and built a palace and summer house and about twenty other structures, with beautiful bridges over the streams and walks and roads. Trees and flowers, singing birds, water fowl and curious animals were within the walls.

The man had gone away from our village a poor boy. Now he returned with unlimited wealth, which he had obtained in the country of the American wizards. After many amazing adventures he had become a merchant in a city called Mott Street, so it was said.

When his palace and grounds were completed he gave a dinner to all the people who assembled to be his guests. One hundred pigs roasted whole were served on the tables, with chickens, ducks, geese and such an abundance of dainties that our villagers even now lick their fingers when they think of it. He had the best actors from Hongkong performing, and every musician for miles around was playing and singing. At night the blaze of the lanterns could be seen for many miles.

Having made his wealth among the barbarians this man had faithfully returned to pour it out among his tribesmen, and he is living in our village now very happy, and a pillar of strength to the poor.

The wealth of this man filled my mind with the idea that I, too, would like to go to the country of the wizards and gain some of their wealth, and after a long time my father consented and gave me his blessing, and my mother took leave of me with tears, while my grandfather laid his hand upon my head and told me to remember and live up to the admonitions of the sages, to avoid gambling, bad women and men of evil minds, and so to govern my conduct

that when I died my ancestors might rejoice to welcome me as a guest on high.

My father gave me \$100, and I went to Hongkong with five other boys from our place and we got steerage passage on a steamer, paying \$50 each. Everything was new to me. All my life I had been used to sleeping on a board bed with a wooden pillow, and I found the steamer's bunk very uncomfortable, because it was so soft. The food was different from that which I had been used to, and I did not like it at all. I was afraid of the stews, for the thought of what they might be made of by the wicked wizards of the ship made me ill. Of the great power of these people I saw many signs. The engines that moved the wonderful ship were monsters, strong enough to lift mountains. When I got to San Francisco, which was before the passage of the Exclusion Act, I was half starved, because I was afraid to eat the provisions of the barbarians, but a few days' living in the Chinese quarter made me happy again. A man got me work as a house servant in an American family, and my start was the same as that of almost all the Chinese in this country.

The Chinese laundryman does not learn his trade in China; there are no laundries in China. The women there do the washing in tubs and have no washboards or flat irons. All the Chinese laundrymen here were taught in the first place by American women just as I was taught.

When I went to work for that American family I could not speak a word of English, and I did not know anything about housework. The family consisted of husband, wife and two children. They were very good to me and paid me \$3.50 a week, of which I could save \$3.

I did not know how to do anything, and I did not understand what the lady said to me, but she showed me how to cook, wash, iron, sweep, dust, make beds, wash dishes, clean windows, paint and brass, polish the knives and forks, etc., by doing the things herself and then overseeing my efforts to imitate her. She would take my hands and show them how to do things. She and her husband and children laughed at me a great deal, but it was all good natured. I was not confined to the house in the way servants are confined here, but when my work was done in the morning I was allowed to go out till lunch time. People in California are more generous than they are here.

In six months I had learned how to do the work of our house quite well, and I was getting \$5 a week and board, and putting away about \$4.25 a week. I had also learned some English, and by going to a Sunday school I learned more English and something

about Jesus, who was a great sage, and whose precepts are like those of Kong-foo-tsze.

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last \$35 a month. I sent money home to comfort my parents, but though I dressed well and lived well and had pleasure, going quite often to the Chinese theatre and to dinner parties in Chinatown, I saved \$50 in the first six months, \$90 in the second, \$120 in the third and \$150 in the fourth. So I had \$410 at the end of two years, and I was now ready to start in business.

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads. Our rent cost us \$10 a month and food nearly \$5 a week each, for all food was dear and we wanted the best of everything—we lived principally on rice, chickens, ducks and pork, and did our own cooking. The Chinese take naturally to cooking. It cost us about \$50 for our furniture and apparatus, and we made close upon \$60 a week, which we divided between us. We had to put up with many insults and some frauds, as men would come in and claim parcels that did not belong to them, saying they had lost their tickets, and would fight if they did not get what they asked for. Sometimes we were taken before Magistrates and fined for losing shirts that we had never seen. On the other hand, we were making money, and even after sending home \$3 a week I was able to save about \$15. When the railroad construction gang moved on we went with them. The men were rough and prejudiced against us, but not more so than in the big Eastern cities. It is only lately in New York that the Chinese have been able to discontinue putting wire screens in front of their windows, and at the present time the street boys are still breaking the windows of Chinese laundries all over the city, while the police seem to think it a joke.

We were three years with the railroad, and then went to the mines, where we made plenty of money in gold dust, but had a hard time, for many of the miners were wild men, who carried revolvers, and after drinking would come into our place to shoot and steal shirts, for which we had to pay. One of these men hit his head hard against a flat iron, and all the miners came and broke up our laundry, chasing us out of town. They were going to hang us. We lost all our property and \$365 in money, which members of the mob must have found.

Luckily most of our money was in the hands of Chinese bankers in San Francisco. I drew \$500 and went east to Chicago,

where I had a laundry for three years, during which I increased my capital to \$2,500. After that I was four years in Detroit. I went home to China in 1897, but returned in 1898, and began a laundry business in Buffalo. But Chinese laundry business now is not as good as it was ten years ago. American cheap labor in the steam laundries has hurt it. So I determined to become a general merchant, and with this idea I came to New York and opened a shop in the Chinese quarter, keeping silks, teas, porcelain, clothes, shoes, hats and Chinese provisions, which include shark's fins and nuts, lily bulbs and lily flowers, lychee nuts and other Chinese dainties, but do not include rats, because it would be too expensive to import them. The rat which is eaten by the Chinese is a field animal which lives on rice, grain and sugar cane. Its flesh is delicious. Many Americans who have tasted shark's fin and bird's nest soup and tiger lily flowers and bulbs are firm friends of Chinese cookery. If they could enjoy one of our fine rats they would go to China to live, so as to get some more.

American people eat ground hogs, which are very like these Chinese rats, and they also eat many sorts of food that our people would not touch. Those that have dined with us know that we understand how to live well.

The ordinary laundry shop is generally divided into three rooms. In front is the room where the customers are received, behind that a bedroom and in the back the work shop, which is also the dining room and kitchen. The stove and cooking utensils are the same as those of the Americans.

Work in a laundry begins early on Monday morning—about seven o'clock. There are generally two men, one of whom washes while the other does the ironing. The man who irons does not start in till Tuesday, as the clothes are not ready for him to begin till that time. So he has Sundays and Mondays as holidays. The man who does the washing finishes up on Friday night, and so he has Saturday and Sunday. Each works only five days a week, but those are long days—from seven o'clock in the morning till midnight.

During his holidays the Chinaman gets a good deal of fun out of life. There's a good deal of gambling and some opium smoking, but not so much as Americans imagine. Only a few of New York's Chinamen smoke opium. The habit is very general among rich men and officials in China, but not so much among poor men. I don't think it does as much harm as the liquor that the Americans drink. There's nothing so bad as a drunken man. Opium doesn't make people crazy.



Gambling is mostly fan tan, but there is a good deal of poker, which the Chinese have learned from Americans and can play very well. They also gamble with dominoes and dice.

The fights among the Chinese and the operations of the hatchet men are all due to gambling. Newspapers often say that they are feuds between the six companies, but that is a mistake. The six companies are purely benevolent societies, which look after the Chinaman when he first lands here. They represent the six southern provinces of China, where most of our people are from, and they are like the German, Swedish, English, Irish and Italian societies which assist emigrants. When the Chinese keep clear of gambling and opium they are not blackmailed, and they have no trouble with hatchet men or any others.

About 500 of New York's Chinese are Christians, the others are Buddhists, Taoists, etc., all mixed up. These haven't any Sunday of their own, but keep New Year's Day and the first and fifteenth days of each month, when they go to the temple in Mott Street.

In all New York there are only thirty-four Chinese women, and it is impossible to get a Chinese woman out here unless one goes to China and marries her there, and then he must collect affidavits to prove that she really is his wife. That is in case of a merchant. A laundryman can't bring his wife here under any circumstances, and even the women of the Chinese Ambassador's family had trouble getting in lately.

Is it any wonder, therefore, or any proof of the demoralization of our people if some of the white women in Chinatown are not of good character? What other set of men so isolated and so surrounded by alien and prejudiced people are more moral? Men, wherever they may be, need the society of women, and among the white women of Chinatown are many excellent and faithful wives and mothers.

Recently there has been organized among us the Oriental Club, composed of our most intelligent and influential men. We hope for a great improvement in social conditions by its means, as it will discuss matters that concern us, bring us in closer touch with Americans and speak for us in something like an official manner.

Some fault is found with us for sticking to our old customs here, especially in the matter of clothes, but the reason is that we find American clothes much inferior, so far as comfort and warmth go. The Chinaman's coat for the winter is very durable, very light and very warm. It is easy and not in the way. If he wants to work he slips out of it in a moment and can put it on again as quickly. Our shoes and hats also are better, we think, for our

purposes, than the American clothes. Most of us have tried the American clothes, and they make us feel as if we were in the stocks.

I have found out, during my residence in this country, that much of the Chinese prejudice against Americans is unfounded, and I no longer put faith in the wild tales that were told about them in our village, though some of the Chinese, who have been here twenty years and who are learned men, still believe that there is no marriage in this country, that the land is infested with demons and that all the people are given over to general wickedness.

I know better. Americans are not all bad, nor are they wicked wizards. Still, they have their faults, and their treatment of us is outrageous.

The reason why so many Chinese go into the laundry business in this country is because it requires little capital and is one of the few opportunities that are open. Men of other nationalities who are jealous of the Chinese, because he is a more faithful worker than one of their people, have raised such a great outcry about Chinese cheap labor that they have shut him out of working on farms or in factories or building railroads or making streets or digging sewers. He cannot practice any trade, and his opportunities to do business are limited to his own countrymen. So he opens a laundry when he quits domestic service.

The treatment of the Chinese in this country is all wrong and mean. It is persisted in merely because China is not a fighting nation. The Americans would not dare to treat Germans, English, Italians or even Japanese as they treat the Chinese, because if they did there would be a war.

There is no reason for the prejudice against the Chinese. The cheap labor cry was always a falsehood. Their labor was never cheap, and is not cheap now. It has always commanded the highest market price. But the trouble is that the Chinese are such excellent and faithful workers that bosses will have no others when they can get them. If you look at men working on the street you will find an overseer for every four or five of them. That watching is not necessary for Chinese. They work as well when left to themselves as they do when some one is looking at them.

It was the jealousy of laboring men of other nationalities—especially the Irish—that raised all the outcry against the Chinese. No one would hire an Irishman, German, Englishman or Italian when he could get a Chinese, because our countrymen are so much more honest, industrious, steady, sober and painstaking. Chinese were persecuted, not for their vices, but for their virtues. There never was any honesty in the pretended fear of leprosy or in the cheap labor scare, and the persecution continues still, because

Americans make a mere practice of loving justice. They are all for money making, and they want to be on the strongest side always. They treat you as a friend while you are prosperous, but if you have a misfortune they don't know you. There is nothing substantial in their friendship.

Wu Ting-fang talked very plainly to Americans about their ill treatment of our countrymen, but we don't see any good results. We hoped for good from Roosevelt, we thought him a brave and good man, but yet he has continued the exclusion of our countrymen, though all other nations are allowed to pour in here—Irish, Italians, Jews, Poles, Greeks, Hungarians, etc. It would not have been so if Mr. McKinley had lived.

Irish fill the almshouses and prisons and orphan asylums, Italians are among the most dangerous of men, Jews are unclean and ignorant. Yet they are all let in, while Chinese, who are sober, or duly law abiding, clean, educated and industrious, are shut out. There are few Chinamen in jails and none in the poor houses. There are no Chinese tramps or drunkards. Many Chinese here have become sincere Christians, in spite of the persecution which they have to endure from their heathen countrymen. More than half the Chinese in this country would become citizens if allowed to do so, and would be patriotic Americans. But how can they make this country their home as matters now are! They are not allowed to bring wives here from China, and if they marry American women there is a great outcry.

All Congressmen acknowledge the injustice of the treatment of my people, yet they continue it. They have no backbone.

Under the circumstances, how can I call this my home, and how can any one blame me if I take my money and go back to my village in China?—*New York Independent*.

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### *Foreign Instructors and Intolerance.*

BY REV. W. M. HAYES, D.D.

THAT the present condition of affairs in at least some of the Chinese government schools, *e. g.*, the Shantung Provincial College, is such that no one who believes in upholding the cause of justice can consistently hold a position in them, we believe will be evident to any one who will carefully and candidly consider the subject. In making this assertion we take our position on certain truths which cannot be well denied.

1. Freedom of conscience is an inalienable right of every man, and so long as his belief is not prejudicial to public morals or good

government, to deprive him of any of his rights as a citizen, because his conscience will not allow him to follow the national cult is unjust. This truth is now recognised in all enlightened lands, and it is only where some form or other of religious belief has been exalted into a tyranny that it is held in abeyance. Such being the case it is unjust for the Chinese authorities to refuse those Christian students who will not, in this matter, do violence to their consciences, admission to these schools. Now, when we consider that assisting in rendering an injustice effective makes *particeps criminis*—and assisting to make these schools successful undoubtedly enables the authorities to perfect this injustice—it follows that it should be extremely difficult for any one upholding the principles of justice to assist in these schools under requirements such as are now enforced in Shantung.

2. It is unjust for any government to use public funds to carry on institutions in which all subjects inherently have equal rights, and then introduce such conditions as will exclude law-abiding citizens of any faith from their benefits. This is precisely what the Chinese authorities in making the Confucian worship compulsory, are now doing. To make it obligatory on those who have no conscientious scruples on the subject is all that might be done. That these conditions are unnecessary adds to the injustice, and it is difficult to see how those who assist in rendering these schools successful are not assisting in one of the most unjust forms of taxation without representation.

3. Not only is the occupying of such positions wrong when viewed from the standpoint of justice, it is also indefensible when viewed from the standpoint of personal responsibility. Few, probably, will care to contest the fundamental truth that it is wrong to tempt a man to violate his conscience. But if efficient teachers, and especially mature Christians, are found apparently acquiescing in the *status quo*, it will be a strong temptation to the immature Christian to violate his conscience and go a step further. Even supposing that the present requirements did not contravene justice, and that personally there is nothing wrong in accepting such a position, yet we must remember that we are our brother's keeper, and that a matter, right in itself, if it causes a weak brother to offend, is morally indefensible. It is not to be supposed that any man worthy of such a position would seek to evade responsibility by saying: "I am not responsible for these Christian students coming; if they come and violate their consciences, the sin is on their own heads." We may note in passing that Chinese Christian scholars have a conscience on this subject, and their refusal to prostrate themselves before the tablet is not mere individual obstinacy. This is evident



first, from the conduct of the nine Christian native teachers in the former Peking University, who unanimously and emphatically refused to take part in this worship. Second, from the eight Christian scholars who last fall attended the Kū Yin (M.A.) examinations in Chi-nan. These men came from different parts of the province, but each had avoided the Confucian worship when taking his Hsiutsai (A.B) degree. Third, from the conduct of the native Christian teachers in the Chinan school. When over a year ago an attempt was made to induce one of them to join in this worship, they let it be known unmistakably that they would resign in case the rite was insisted on. The six Christian teachers resigned in a body at the end of the last term, declining to remain in a school which expelled a Christian student because he would not violate his conscience in this respect. So far as is known the native church is even more unanimous than the missionary body in condemning this worship.

4. The aim of the true educator is to make men, not mere scholars, and the conditions, such as at present obtain in Shantung, are adverse to his influence being effective. As far as China is concerned, it is apparent that while she needs men educated in Western science, much more does she need men of moral backbone. But what influence can any worthy man exert in a place where, apparently at least, he agrees with and assists in an injustice? His students cannot but know that in his heart he disapproves, and yet, for some reason, he is silent. Measuring others by their own standard they will conclude that he has become altogether as one of them, and is bought to silence by a good salary. This assumption is doubtless sometimes wrong; very possibly it may be frequently so; still his acquiescence in what he does not approve, and the interpretation that will be put upon it, cuts the ground from under his feet and will be fatal to his influence as a teacher. Good men, we admit, may engage in this work, hoping that their silent influence may exercise a power which makes for righteousness over these young men, but this influence for good, being neutralised by the interpretation put upon their quiet acquiescence in what is wrong, really in the end is an influence the wrong way. In addition, as the writer well knows, it furnishes the Chinese government a precedent for continuing its intolerant course. In this respect they have a powerful influence. As far as the students are concerned, the "silent influence" theory, under conditions similar to those in Chi-nan, has not, we believe, yielded such results in the past as would justify any sincere man again making the experiment and limiting his power for good to this indefinable influence which is manifested by neither words nor deeds.

The above reasons we take it are sufficient to show any one, who has closely thought over the various bearings of the subject, that there is no place for the earnest man, professing Christian or not, in such schools at present. For Christian men there is the additional reason that they should not assist in what is antagonistic to Christianity. It is evident to any one that the present rigid requirements with regard to the Confucian worship will not only prevent Christians from attending, but *will be a strong reason against accepting Christianity among all who wish their sons educated in these government schools.* How can any Christian man assist in retarding Christianity? To say that we accept such positions in order to keep out atheistical or profligate men is, we take it, tantamount to saying that it is right for me to do wrong, if by so doing I can keep others from doing worse. How much better it would be if every Christian man would take this position: "Let others assist in this business if they wish, let the Chinese government, if it must, learn wisdom by first wrecking its schools on this snag. I will not take the responsibility of retarding the work for which many noble men and women have already given their lives."

Were it a matter of conscience with the Chinese officials to insist on this worship, while not agreeing with their intolerant policy, the respect which is always shown to men of conviction would still be accorded them. The fact though that this worship was purely nominal in the old provincial colleges, which the present institutions are designed to supplant, shows that conscience has little to do with it, and indicates an ulterior motive for the present suddenly strict rules. *The only motive in sight is to hinder the spread of Christianity among these young men and the families from which they come.* We should not countenance, much less assist, any such enterprise. It should be clearly noted that the case would be different, would the authorities make any concession, even though the terms were somewhat onerous to the religious scruples of the Christians. This, though unjust to a certain extent, the Christians would for the present undoubtedly accept rather than forfeit all the benefits of this education. But every offer of compromise has been refused. To the suggestion that the plan adopted in Shansi be also applied in Shantung the reply was made that the cases were not parallel, as there was foreign (indemnity) money in that institution, and they could not entirely control the situation. A compromise still more onerous to the Christians was then offered and refused. The provincial government finally declared its unwillingness to make any change, and there is nothing to show that its action was not viewed favourably by the highest authorities in the empire; on the contrary, there is proof that its course was

approved. This goes to show that any compromise or concession in a purely government school which waives the cult is, we fear, not to be expected soon. Those schools where apparent toleration exists, probably only need the probe of a test case to reveal the true state of affairs. Even if under the influence of a liberal governor a concession be made, or the non-observance of the rite by Christians be winked at, it should be remembered that there is nothing to hinder a reactionary governor from reversing all that has been done. Unless made with the sanction of the Peking government all such arrangements are houses built on the sand. As an illustration directly to the point, we may adduce the fact that when the Rules and Regulations of the Shantung school were first drawn up, it was only on the promise of Governor Yuen's representative that the rights of the Christians should be respected, that the Chinese Christian teachers and myself decided to go on. The court at the time being in the hands of the reactionaries at Hsian-fu a verbal promise was all that could be expected. But shortly after Yuen Shi-k'ai's transfer to 'Chihli, and the advent of a weaker man as Governor, the Conservatives saw their opportunity, and the promise made was disregarded.

The only suggestion offered on the Conservative side was, that if the Christians would engage in this worship, a proclamation would be issued stating that the rite was only to be regarded as a mark of respect, etc. This was practically no compromise, as it demanded the very thing contested; and as to the edict, no Imperial proclamation can alter the fact that the rite is "revolting and degrading," nor can it relieve the Christian conscience as to the character of the worship. The nature of things does not depend on the dictum of any monarch, nor can any earthly prince assume the rôle of Lord of the Conscience. The question whether the rite is idolatrous or not is foreign to the discussion; the great principle for which we are contending is the inherent right of every man to liberty of conscience. Even if the Christian church, Roman Catholic and Protestant, is wrong in its position with regard to this worship, yet their liberty of conscience must be respected, just as we respect the conscience of the Jew or the Mahometan. When the conscience is wrong in its judgments, it may be enlightened, but to mystify it, or to compel its violation, is to take away the foundations of morality.

When the above suggestion was made, it was pointed out that this course would open up avenues of official position and much worldly good to the native Christians. In fact it savoured strongly of a more famous temptation, "and the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of this

world and the glory of them and saith unto him: All these will I give thee if thou wilt fall down and worship me." Even if we did not have grounds for believing these promises to be unreliable the only right answer is that given by the Lord Himself, and if the native church remains true to that position, we need not fear the result.

Others, of course, will judge of the validity of the above arguments for themselves; to me it seems impossible for any foreigner to occupy such a position without countenancing and assisting in that which is unjust, and morally indefensible; and which denies that liberty of conscience to others which the same foreign teachers will doubtless to a man demand for themselves. For a Christian to do so, brings the added responsibility of strengthening that which is directly opposed to the spread of Christianity.

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### *Church Troubles at Yu-chi-ho.*

BY REV. WM. DEANS.

YU-CHI-HO is a large market village in the magistracy of Tan-yang. It is sixty miles east of Ichang. A small navigable river connects it with Shasi, with which port most of the trade is done.

In 1897 the Church of Scotland opened work in the place. About the same time the Swedish Mission began work in Tan-yang, Ho-yung, and Yuan-an, all in the same neighbourhood.

When negotiations were going on for renting premises in Yu-chi-ho a village elder (紳士) of the name of Tsao (曹華國) sent the gong round the village threatening to have any house rented to the foreigner, pulled down, to beat the man who dared to rent and to kill any foreigner who came to the place.

Through the Consul this opposition was stopped. A house was rented and afterwards purchased. Mission work went on successfully till 1900, when serious trouble broke out.

In that year a Secret Society, the Hai Hu Hwui (海湖) started at Shasi. Being driven from there by the officials it established itself in the Yu-chi-ho district. The ringleader was a relative of the village elder Tsao and named Tsao Hsien-kwui (曹賢貴). The magistrate at Tan-yang was considered anti-foreign and in no way exerted himself to put down the Society nor quiet the district. The proposed aim of the Society was to destroy the church, and the cry was, "Exterminate the Foreign Doctrine." The church members were beaten, money was extorted



from them and the Mission premises were attacked and much damaged.

Through the Consul pressure was brought to bear on the officials, with the result that Tsao and two others were apprehended and lodged in prison at Tan-yang. Tael 250 were paid to the Mission to refund the church members and repair the premises.

In May, 1901, when we visited Yu-chi-ho after the troubles the village elders gave us a reception. They expressed great friendliness. The elder Tsao Hwa-kwoh begged that his relative be released from prison.

Wishing to show that we bore no spite and also to exhibit the leniency of the Gospel we made a request of the Consul for the three men's release. The request was granted and the men were set free. The next time we were at the place the elders were profuse in their thanks and promised that the former evil-doers would never more cause trouble to the church. The ringleader Tsao Hsien-kwui also came and apologised. We were looking forward to a good work in the future and many were coming forward as enquirers.

In December, 1902, the old trouble arose again. The ringleader in the persecution of the church was as before, Tsao Hsien-kwui. With him were joined many others of known evil character. One was a dismissed military official named Ran (阮). The Ichang General gave us his character after the trouble commenced.

This time the persecution of the church members was not confined to Yu-chi-ho, but spread all over the district. Wherever there was a Protestant chapel or church members persecution broke out. The work of the Swedish Mission at Ho-yang and of the Scotch Mission at Yu-chi-ho and in several smaller villages suffered. It was the old spite against the church and the same old cry, "Exterminate the Foreign Doctrine."

The pretext advanced for the persecution was that the Tael 250 received for the rioting in 1900 must now be refunded by the Christians. So the houses of the members were visited and money demanded from them. If they didn't pay they were beaten and driven from the market.

This time these leaders of the Hai Hu Hwui, knowing that in the present attitude of the officials to the foreigner they couldn't carry out their plans as ordinary citizens, formed the plan of using the Roman Catholic church as a protection. When men express a desire to enter the church we expect they have a desire also to learn Christian truth and become better men. But as will be seen later these Hai Hu Hwui men joined the Roman Catholic Church from no such good intentions.

They invited an office bearer in the Roman Catholic church to

come to Yu-chi-ho and other villages and by bribes had their names put down as members and their houses recognized as Roman Catholic premises. On such houses they pasted up the following characters: 奉旨天主堂. Up to March of this year no priest had visited the villages where these things were being done. We would have thought when the priest heard of such proceedings he would have refused such evil men admittance into the church and discountenanced the whole thing, but, on the contrary, he received them all and authorised their evil deeds by, as we will see, intimidating the officials and preventing them from dealing out justice.

At Ta-yen-teng-ki, a village half way between Yu-chi-ho and Kin-men-chou, our chapel was rioted, the Bibles were burned, the members were beaten and driven from their homes. At Yu-chi-ho and Ho-yung the same things were being done, but at first not to any great extent. On January 3rd, the British Consul was informed of these doings, and through him the Taotai was appealed to. As no decisive action was taken by the officials after the Consul's appeal, affairs got more serious.

The Consul left Ichang on January 5th for another Port. From that date to the present month we have been without a Consul. The Commissioner of Customs managed affairs, but being himself a Chinese official, he was unwilling to press our case. He very kindly sent all our complaints to the Taotai, but no prompt action was taken by the authorities.

The climax at Yu-chi-ho was reached on February 8th. The details are from two soldiers sent by the Ichang General to escort a native preacher from Ichang to Yu-chi-ho. They saw all the proceedings and reported accordingly. Because their report was damaging to the Roman Catholic members, they have been accused by the same of being in favour of the Protestants. The Christians have also told us this story:—

While the Christians were met for worship on Sunday, 8th February, the chapel was surrounded by a mob led by Tsao, Ran and others. As the members tried to escape they were seized and beaten. The evangelist was badly beaten and lay for days in the chapel unable to move about.

Seven men were bound with their hands behind them and made to walk the streets calling out, "All who enter the dog of a Protestant church are like me."

Four of these men were kept bound for several days in an inn kept by one of the ringleaders. They were at last released by the Tan-yang magistrate and taken by him to Tan-yang for safety.

Another man was hunted from house to house till he was found. When found he was bound like the others. He was beaten

on the head with a thorny stick till the blood flowed from his wounds and stained all his garments.

His tormentors took a mass of thorns and crushed it on his head saying, "The Christ you preached wore a crown of thorns; you will wear one too." The thorns pierced the poor man's flesh and left wounds which the magistrate acknowledged to have seen and examined.

This man was also driven through the streets with the blood streaming from his wounds.

A deed like this is done by members of a church which magnifies the cross and the Christ to such an extent. And the deed is, like all the others, condoned by the priest.

Meanwhile these evil doers knocked things about in the inn of Kung (龔) (also a ringleader in the disturbances) and accused the Protestant members of the deed. To escape being beaten several of our members paid out money in sums ranging from 2,000 to 40,000 cash. We went to Tan-yang to enquire fully into the trouble. Arriving there we found twenty-nine of our members taking refuge in the premises of the Swedish Mission. We also met one of the Swedish missionaries, who informed us that their chapel at Ho-yung had been rioted, their members beaten and driven from their homes. The Ho-yung trouble was also by Hai Hu Hwui men under cover of the Roman Catholic Church. At Ho-yung the Roman Catholic members carefully lifted down their sign board, knocked a few things about, and as usual blamed the Protestants. We had all the facts from the Swedish missionary.

Before we arrived at Tan-yang the Roman Catholic priest had come upon the scene. He had also been at Yu-chi-ho, where he was received by a procession of these evil-doers carrying guns and flags. He openly receives all these ringleaders into the church, thus recognising and approving their deeds of persecution.

He so terrifies the Tan-yang magistrate that he dare not move in settling the case. The magistrate confessed to us that he was afraid of the priest, and although he had received orders from the Taotai to attend to the business, said he really was incapable.

The report in Tan-yang was that the priest was enrolling members by the hundred at 200 cash each. The Swedish missionary tried several times to interview the priest, but no opportunity was given. At the same time the priest spreads abroad the news that the Protestant missionary was afraid to meet him, that when he knew he (the priest) was coming to call he ran out by the back door. We asked the magistrate what he had to charge the Protestant members with. He replied, "They have done no harm, but I have seen what they have suffered."

Wishing to go on to Yu-chi-ho with the refugees, the magistrate said he was unable to grant any protection and wished us not to proceed. However he sent a native evangelist and the members back with an escort.

Another attack was made on the premises at Ta-yen-teng-ki on February 16th. The house was utterly destroyed and members and enquirers beaten and abused. On February 21st the official from Kin-men went in person to the village, examined the damage done and arrested two men. The men declared they were not Roman Catholics. But a day or so after the priest appeared and demanded the release of the two men. The men were released.

We sent a native preacher to Kin-men with a letter to the official. He has returned and given us all these details as told him by the official. The official also states that he has informed his superior officer of the trouble and also requested that he be relieved from office owing to the constant obstruction of the priest in his dealing with cases.

Our members have now returned to Yu-chi-ho, and a village elder named Chang (張) has offered to see to their welfare.

The whole district round about Tan-yang is seething with trouble. The evil-doers have no gospel in their hearts, nor any love for the Roman Catholic church. They have only entered it for protection.

The priest in receiving such characters and protecting them from justice, is aiding and abetting lawlessness.

It is still in our minds what happened a few years ago at Shayang in the same district. Under the same priest trouble broke out between the Roman Catholic members and those of the American Episcopal Mission. At that time blood was shed and the strife was fierce.

If any of us Protestant missionaries dared to encourage or protect such rascals and law breakers we would be instantly reprimanded by our Consul and in all probability recalled by our Society. But seemingly a Roman Catholic priest can do as he pleases—harbour evil-doers and set the law at defiance.

The Bishop is either ignorant of the doings of his subordinate or unable (perhaps unwilling) to restrain him.

From what we have heard and seen in our trip of enquiry it is no wonder the officials hate the foreigner.

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*Remarks of Momo, a Native Christian, on the  
Preaching of Missionaries.*

TRANSLATED BY DR. MARTIN.

**I**F you are not acquainted with the moral relations of men how can you understand the nature of God?

To these words of Chang Hai-yong, of the T'ang dynasty, I would call the attention of our Christian missionaries of the present day. They come from Europe and America to enlighten the Chinese, taking love for the corner-stone of their teaching and the service of God for its shining spire.

The contents of the Old and New Testaments show the place to be given to moral duties, and on that point the Ten Commandments are as clear as the sun and moon. In applying Chang's question it is not my wish to attach an undeserved stigma, but to strengthen and support our faith.

I have observed among those who profess the faith some who refuse to kneel in the presence of magistrates, alleging that they go on their knees to God alone. Others cast off their parents and refuse to support them, alleging that God has given them the duty of caring for their own offspring. If they have to choose between parents and children they choose the latter. Some new converts are devout and decorous in the presence of a missionary, but when out of sight they give themselves up to all sorts of bad conduct.

Such cases are happily not frequent, yet I have in mind examples of both kinds for which I could give name and place. To throw off the duties of society under the cloak of religion is it not to rebel against the teaching of the Gospel? How do such persons deserve the name of Christian?

In a Japanese book that gives us a history of the reforms that have taken place in Japan within the last thirty or forty years, I find that the same questions and phases have come up there. The author says: "The weak point of Christianity is the omission of patriotism and filial piety." He adds in another place that "a great improvement has taken place in this respect in recent years."

Now, is there any reason to reproach missionaries in China or Japan with propagating a faith subversive of state or family? On the contrary, they bring religion to the aid of morality in both.

On their first arrival in China missionaries are liable to take a one-sided view. Seeing the people given to idolatry, they are impatient to have them recognize the true God, and expatiate solely

on religion, forgetting that most of their hearers are ignorant of the fundamentals of morality.

That people should accuse missionaries of plucking out hearts and eyes, is of small consequence, but that scholars should charge them with neglecting to teach patriotism and filial piety, is a more serious matter.

If the Church of Christ is to make head way in China its preachers must lay more stress on morals as the foundation of the structure. To teach reverence for the Supreme Ruler, let them begin by teaching loyalty to the Emperor. To teach the service of our heavenly Father, let them begin by insisting on the service of earthly parents. If they omit these points of moral order, they will hear again and again the question that we have taken for our text.

MOMO.

*Rev. David Cyrus Rankin, D.D.*

*Born, North Carolina, U. S. A., September 25th, 1847.*

*"Asleep," Pyeng-yang, Korea, December 27th, 1902.*

THE subject of this sketch was Editor of the missionary periodicals of the Presbyterian Church in the United States; and was sent by the Executive Committee of Foreign Missions at Nashville, Tennessee, to visit Japan, China and Korea with a view to study on the ground, the conditions, problems and methods of missionary work. In this way it was thought he could by personal contact and experience prepare himself the better for the high office of awakening, encouraging and directing an intelligent interest in Foreign Missions on the part of the Church at home.

For this work Dr. Rankin was abundantly qualified. From youth he had been interested in carrying the Gospel to the heathen and only bodily frailty had prevented him from going to the foreign field. He had been educated in the best institutions of learning and had equipped himself with an extensive and accurate scholarship. Cultured, refined and gifted, he was a nobleman by nature, and grace had rounded off his character and shaped his life into the image of the gentle Man of Galilee. He received the

Divine call to preach the Gospel and prepared himself most assiduously for the ministry, graduating from the Columbia Theological Seminary in 1875.

His labors, first as pastor and afterwards as professor, enriched his knowledge and added experience to his faith. In 1888, the General Assembly elected him Assistant Secretary of Foreign Missions and he was finally made editor of *The Missionary*. Under his management this periodical became a conspicuous success and thus greatly promoted the cause that was nearest his heart.

Dr. Rankin arrived in China early in September last and at once began the work of visiting the mission stations. This was no irksome task for him. It was a joyful love of labor, and labor of love. He was in his element, buoyant and hilarious as a boy. He astonished us all by his accurate knowledge not only of the work in general but of each particular mission in its minutest details. His eagerness to discover new facts, which seemed almost too persistent at times, was unbounded, and his zeal in gathering fresh material never flagged. He wished to see everything, and did see as much as was possible for any traveller in the same length of time. It was a pleasure to show him around, and his numerous friends vied with each other to obtain the privilege. For we knew that he would mould his facts into urgent and powerful appeals to God's people in the homeland to lend a hand to these poor, Godless, Christless people lying prone and helpless, blind and dying in the dark.

But God took him. Just before leaving China, while on his way to Hankow, he was attacked with cholera, and his life was barely saved by the timely assistance of the ship's captain. He recovered from this disease, and a few weeks after left Shanghai on a little Russian steamer bound for Chemulpo. "You can never know," he wrote from Port Arthur, just before his death, "how I heartily enjoyed my home-life with you all. Perhaps that is why I so fell in love with Shanghai and feel as if I'd like to live there, like William Patterson, *till I go to heaven*. My love to all at the Press—how I was drawn to those good brethren!"

Our brother was well only a few days in Korea, but during this time he preached most effectively to the native Christians; and, after he was taken ill with pneumonia, which ended his life, eight hundred Korean Christians in the Methodist Mission and twenty-three hundred or more in the Presbyterian Mission prostrated themselves in prayer to God for the recovery of the man who had encouraged and helped them by his loving words, spoken doubtless in the midst of suffering when his frame was weakened by illness and fatigue, although they knew it not. "Rankin Asleep" were the

words that flashed over the ocean wires to carry the message to his loved ones far away. From the land of "morning calm," hermit now no more, and tenderly cared for by beloved brethren in the Lord, he passed to his everlasting rest to obtain his inheritance with the saints in light.

But although he is gone from earth, Dr. Rankin still stands as the exponent of Foreign Missions. The whole church has been saddened by his death. But this points to the heathen land where the body of this servant of God awaits the resurrection. In the midst of our mingled grief and surprise that there should be so much apparent waste—so emphatically does God show us that His ways are not our ways—we can still believe that even equipped as he was far above the most of us, Dr. Rankin by his death has accomplished more to glorify God than he could possibly have done by his life. His demise has evoked the most loving condolence from the people of many denominations of Christians. Letters of sympathy have been pouring into the Foreign Mission Office. And this sympathy will not terminate on him; it will widen and broaden until it reaches the uttermost parts of the earth where the people whom Dr. Rankin loved, still sit in darkness. Had he known what a cloud of grief would have overshadowed the Church, to burst into tears of sorrow and pity for the heathen, he would have preferred to die in a strange land; even though he was far away from his self-sacrificing companion and wife who had temporarily, they thought, given him up to make this journey for Christ.

"The true quality of men's lives," writes Bishop O. P. Fitzgerald of the Methodist Church, "may not be known until they stand before the searcher of hearts at the final judgment; but I feel safe in saying that if ever I have known a man whose daily life would bear the most rigid scrutiny, Dr. Rankin was that man. He lost no opportunity to do good to all that came within his reach. Like his Master, he went about doing good; his gifts and his service being measured only by his ability.

"I am glad that God blessed my life with the friendship of such a man. I am thankful for the help he gave me in Christian living. I rejoice in the hope that through the unfailing mercy of God I shall meet him where we shall know even as we are known."

S. ISETT WOODBRIDGE.

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## Educational Department.

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REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### *Some Thoughts About Romanized Chinese.*

REV. GEO. M. HUBBARD, MISSIONARY OF THE AMERICAN  
BOARD, FOOCHOW.

I HAVE been greatly interested while on my furlough in the United States to read in the CHINESE RECORDER the articles that have been written about the use of Romanized forms for Chinese dialects, and it has been gratifying to note an increase of interest in this important matter.

As ease of communication with all parts of the world by steamer, train, and trolley tends toward the establishment of the brotherhood of man, and the demands of the age require speed, the emblem of which is the whirling wheel, so, in writing, the rounded forms must take the place of the square forms of the older languages.

The wheel on the level road means speed in the transportation of materials. The Roman letter on the horizontal line means speed in the communication of ideas. The square, cumbersome character of the Chinese language is the most interesting anachronism of the twentieth century. For those who can devote their whole life-time to learning to read, write, and interpret its meaning, it may be deemed sufficient; as a means of holding the scholars of the nation to the old forms, with little time for further exploration and discovery in the fields of thought, it certainly is most successful.

I have been making a study of things Chinese for the past nineteen years, and am thoroughly convinced that the old methods of transportation must give way more and more to new methods; that the wheel by sea and land, with steam and electricity for motive power, must do its work here as in other parts of the world; and that, as Roman letters and the gospel have performed a mighty work in the West, they must do the same in the East.

By some additions in the way of diacritical marks, the Roman letters have been found equal to the task of representing the sounds of all the principal languages and dialects of the world. Any one having a knowledge of these letters in any language or dialect, has

at least a year's start, other things being equal, over another man who only knows other forms of representing words, if they both attempt to learn another language written with Roman letters.

While it is possible to write Chinese in simplified forms, and Chinese themselves have devised phonetic symbols written in columns like their own characters—an advantage for interlinear work which Romanized writing does not give—still such newly devised methods of writing, however simple or good they may be, lack this, the kinship of feeling that comes from Romanized forms. A sign in Roman letters over a Japanese or Chinese shop makes the Westerner feel more at home when he sees it, and the newly imported missionary, who is given a Romanized hymn book to sing from, has a fuller share in the service of the hour than when he is given one in the character alone. In like manner, the Chinese who has learned a Romanized form of his dialect, does not as before regard a book written in English as a strange and uninteresting thing.

Eighteen years ago not more than one out of ten of the missionaries working from Foochow as a centre, had any hope for the use of Romanized among the Chinese, and as for the Chinese themselves they could not conceive of such a thing as the general use of a Romanized form of their language.

In my own study of the language during the first year, for the sake of variety and to test my ear, I gave a part of my time to the writing of the sounds as my teacher read from the gospels. When I was not quite sure of a sound or tone, a hunt in the dictionary was in order, and this helped me, not only to get the tones but also the meaning of words. By the end of the first year I had tapped out three gospels and the Acts on my typewriter and found I could read the New Testament in the character, only needing to "crib" here and there the Romanized form of a character, especially among the proper names.

In 1888, the Rev. Robert Stewart, of the Church Missionary Society, was obliged to return to England on account of trouble with his throat, and he was anxious to use his time at home in getting the New Testament printed in Romanized for the use of women and children speaking the Foochow dialect. He took the manuscript already prepared and secured the promise of the remainder of the New Testament from a few of the younger missionaries who were interested in this form of work.

Mr. E. C. Millard, who afterwards became an evangelist, at that time was in business in Foochow. He became interested in this work and helped raise a sum of money for the purchase of a press and type and the training of a schoolboy in the art of printing.

When Mr. Stewart left there was no one in his Mission who would look after this work. The Methodist Episcopal Press also refused to have anything to do with it, so the Romanized was without a home and persecuted, and although some of the older missionaries of my Mission advised to the contrary, I decided to house the press and look after the boy, for whom a place was found in the Foochow Printing Press, which did most of the printing for the foreign community.\* He proved to be apt at the trade, and still continues as the best compositor of Romanized in Foochow, taking the character as his text and saving us the work of writing it out in Romanized for copy.

In 1891, I had the pleasure of receiving the first complete copy of the New Testament in the Foochow Romanized colloquial with the inscription on the fly leaf:—

“The entrance of thy word giveth light,  
Light to them that are in darkness.”

R. W. S.”

This I keep as a most precious memorial of the martyr of Hua-sang, Ku-cheng, in 1895. Later his orphaned children, as they were returning to England with their aunt, Miss Smiley, wrote their names below his initials.

We have now a second edition of the New Testament with references, portions of the Old Testament, prayer book, hymn books, primers, Sunday School lessons, and a monthly paper, printed in Romanized.

Many of the leaders, in day-school work especially, are longing for the day when the colloquial studies shall all be in the Romanized and the character kept exclusively for the classical, for it is found that the use of character for the colloquial injures scholarship in the classical. Thoroughly equipped scholars must continue the study of the Classical in character for a long time to come, but to effectually open the gate of knowledge for the masses it is evident that Romanized is the key.

A careful study of this subject often results in a revision of ideas and many who have been opponents to the Romanized have become its advocates. Rev. S. F. Woodin was given this subject for a paper which was read at the Shanghai convention of 1890, and published in its Records. He wrote to various missions in China for his data, a study of which convinced him that the use of the Romanized was worth while; up to that time he had advised me to leave it alone.

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\*The opposition to the Romanized at this time was partly due to the adoption of a new and simpler method of writing the Romanized than that which had been previously used by the missionaries at Foochow.

### *Meeting of Executive Committee.*

THE Executive Committee of the Educational Association met April 10th. at 5 p.m., at McTyiere Home. Present: Dr. A. P. Parker, Chairman, Dr. Gilbert Reid, Rev. Ernest Box, Miss Richardson and Mr. Silsby. The meeting was opened with prayer and minutes of last meeting read and approved. The name of Rev. C. G. Sparham, of Hankow, was proposed for membership and approved.

Mr. Silsby reported that circulars had been sent out to obtain information for an Educational Directory and many answers had been received.

Dr. Parker reported that the following books had been ordered:—

Illustrations for Hand-books	...	...	...	12,000
Hand-books on Birds, Astronomy, Mammals, and				
Botany, each	...	...	...	1,000
Hayes' Astronomy	...	...	...	1,000
Parker's Trigonometry	...	...	...	1,000

Dr. Parker reported that the sales at the American Presbyterian Mission Press for six months ending December, 1902, were \$3,445.64. The Committee agreed to print 2,000 copies of Judson's Astronomy at a cost of \$178.98, and 2,000 copies of a Chinese edition of the Association's catalogue.

The General Editor was requested to correspond with the publishers of Sanford's number cards and obtain prices when purchased in quantity, and the matter of printing a Chinese Introduction for their use was deferred.

The Committee adjourned to meet Tuesday, May 8th, 1903.

J. A. SILSBY, *Secretary.*

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### *How to become a Member of the Educational Association.*

THERE are no doubt many missionaries, and perhaps some others who are engaged in educational work in different parts of China, who would like to join the Educational Association, and who would do so if this matter were brought to their attention. For the information of such persons we will give a few quotations from the Association's Constitution and By-laws:—



"The object of this Association shall be the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching.

"All members of Protestant Christian churches who are or have been engaged in educational work, or in making and editing school and text books, shall be eligible to membership in this Association.

"The entrance fee shall be \$2 and the annual membership fee \$1, payable on or before May 15th."

Any one who desires to join should send either to the Treasurer, Rev. W. N. Bitton, or to the Secretary of the Executive Committee, Rev. J. A. Silsby, \$3 Mexican for entrance fee and first annual membership fee. The name will then be brought before the Executive Committee at one of its monthly meetings, and after acceptance by this Committee the applicant will be enrolled as a member of the Association. Those who once become members continue to be members, even though they cease to be engaged in direct educational work, and continue to have all the rights and privileges of members as long as they pay their annual fees. The payment of \$20 (at one time) entitles to life membership without the payment of the annual fee.

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### Notes.

REV. Geo. H. Hubbard, in his article on Romanized Chinese, speaks of a growing desire among Foochow missionaries to substitute the Romanized for the Chinese character in colloquial work, using the character only for classical studies. There are some, also, of the missionaries at Shanghai who feel that this would be a move in the right direction. A good many books have been printed in Shanghai colloquial character, but with the exception of the Bible and hymn books and catechisms and books used in mission schools, there is little demand for them. As literature, character colloquial is not a success, the literati do not care for the colloquial character, and the poorly educated find it too much of a task to read it. It interferes with the acquisition of a good Wên-li style and requires many years of study and practice to read it with ease, while few acquire the ability to write it well. We are becoming convinced that the cause of education would be greatly advanced by the substitution of the Romanized for the character in vernacular books.

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Why should I join the Educational Association? What benefit is to be derived from membership? Well, most of us join, not so much for the personal benefit to be derived from it, but to help on a good cause. The teacher who does not become a member can

get the benefit of nearly all that is done by the Association without paying membership fees. Our books are for sale to all who wish to buy, and our triennial meetings are open to all who wish to attend. Our officers serve without salary and pay their own travelling expenses, and are glad to help those who are not members, as well as members, when applied to for information on educational matters. We do not join the Association with the idea of getting a *quid pro quo*, but most of us feel that we are well repaid for the small expense of membership.

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There is a call for musical exercises suitable for use in Chinese schools. Will our friends who have printed anything in that line kindly send us samples with price and place of sale?

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Many of our teachers have had experiences, the relation of which would be helpful to others, and if they would only give us the result of their experiences and observations they might greatly assist those who are new in the work.

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A correspondent asks for our opinion as to the best books for use in theological instruction in China. What are the best books for teaching Old and New Testament Introduction, Old Testament History, Church History, Theology and Homiletics? We should be pleased to receive suggestions from those who have made a specialty of this kind of work.

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Dr. Parker reports that the Educational Association's book sales at the American Presbyterian Mission Press for the last two years were as follows:—

Six months ended June 30th, 1901	...	...	\$1,027.50
" " " December 31st, 1901	...	...	2,316.71
" " " June 30th, 1902	...	...	6,590.11
" " " December 31st, 1902	...	...	3,445.64

The total for 1901 was \$3,444.21, for 1902 they were \$10,035.75, or a little more than three times as great as the year before, and greater by \$2,693.79 than for the whole triennium ending December, 1901. Our sales at the Press during that period amounted to \$7,341.96.

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Answers to the circulars asking for statistics and other information to be used in preparing an Educational Directory have been coming in so well that we hope soon to have this work ready for the

printer. Quite a number of books have been received for our Educational Association's library, and we hope soon to be able to prepare some notice of them for the information of those interested. We hope that those who have not returned the blanks will do so at once, and that teachers and other educationists who have not yet joined our Association will send in their names for membership and enrolment. The fee is \$2.00 for enrolment and \$1.00 for first year's annual payment.

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## Correspondence.

### RELIGIOUS TERMINOLOGY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest in the March number of the RECORDER a letter on the subject of religious and moral terminology from your correspondent "Omega."

He touches a difficulty that for very many years tortured me, with which I have long struggled and still struggle. I sympathise deeply with the need he expresses and with all who are being baffled or handicapped by the lack of suitable expression for subtle or beautiful ideas.

And must it not have occurred to everyone who has thought on it that thousands and myriads of some of the best thoughts of the missionary body and some of the most telling presentations of Christian truth have never reached those they should have reached just for lack of the proper verbal clothing they should have got in order to be effective?

I heartily endorse what Omega suggests, that you should do something to secure more light on this question in the pages of the RECORDER.

I myself, in the course of my "struggle," and as the outcome of the "torture," have accumulated

some thousands of sentences and expressions designed to give special aid in theological and philosophical expression, aid not provided by the ordinary books on Chinese; and it is my hope, in the course of a few years, to correct and classify them for publication in a form, and after some method, that the expression desiderated could easily be found.

As they stand at present, I fear they would be of little use to any one for lack of accurate classification.

I am quite convinced also that there are men of far wider teaching experience than myself—ready writers, too, who could give immediate aid of some kind through the RECORDER and perhaps answer special questions.

I fear my present engagements would prevent my offering to do this, on anything like an effective scale, or I should offer to do so at once.

I have often wished to meet or hear of some missionary who had felt the difficulty as I had, who had the necessary leisure, ability, and knowledge of Chinese to aid me by criticising my renderings, etc., etc., and I hope that, may be, the stirring of this question may tend to the satisfaction of my desire and need.

He would be a bold man who would face this matter absolutely alone.

Trusting you will excuse the extent to which I have trespassed on your space in a way so largely personal.

I am, very faithfully yours,

ALFRED G. JONES.

Ching-chou-fu,

Tsing-tau, Shantung.

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THE "BLACK-HAIRED" PEOPLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers have noticed accounts of the recent discovery of the code of 280 laws made by Hammurabi of the early Semitic dynasty of Babylonia. According to the New York *Independent* of January 8th, the code is in the form of a cuneiform inscription on a stone stele discovered at Susa (the ancient Shusan of the Bible) in Persia by M. de Morgan. Originally set up by Hammurabi himself at Sippara, it was carried to Susa by some Elamite invader.

Its interest to Bible students lies in the fact that in it we have a written code of laws extant a thousand years before the time of Moses.

Hammurabi is thought by Prof. Hommel and others to be the "Amraphel, king of Shinar," mentioned in the fourteenth chapter of Genesis.

The *Independent* in its issues of January 8th, January 15th, and January 23rd, gives to its readers the full text of this "most ancient civil code" after the German translation of Dr. Hugo Winckler. The 280 laws are seen to show several more or less close parallels to corresponding Mosaic laws, although not to an extent indicating dependence, certainly not direct dependence.

But my purpose in writing these lines is not so much to call

attention to an interesting discovery already generally known, as to point out a verbal coincidence which is at least curious. In the lengthy preface to the code, consisting of an enumeration of the titles and achievements of Hammurabi, "King of Righteousness," as he loves to call himself, he designates his Babylonian subjects as "the black-headed people." The passage in which the phrase occurs is as follows: "Anu and Bel (God of Earth) called by name me, Hammurabi, the Exalted Prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers, so that the strong should not harm the weak, so that I should rule over the black-headed people, like Shamash (the Sun-god) and enlighten the land to further the well-being of mankind."

The student of Chinese will not fail to think of the term "black-haired people" (黎民), "li min," one of the ancient names of the Chinese race. The term is used, e.g., in "Upper" Mencius, Bk. V, Chap. IV, being a quotation by Mencius from the Book of Odes: "Of the black-haired people of the remnant of Chou there is not half a one left."

It may be that this is a mere coincidence, but one remembers that there have been plausible attempts made to show that the Chinese came originally from the old Akkadian stock and are hence closely akin to the Babylonians. I recall a conversation held several years ago with the learned Dr. Edkins, in which, if my memory serve me, he expressed a tentative belief in the Akkadian origin of the Chinese race, pointing out, among other evidences, the Assyrian characteristics exhibited by the pictures upon an ancient tablet discovered about that time at Chi-ning-chou, Shantung. Dr. Ed-



kins thought that the conventional figure of a tree shown in the rubbings from that tablet bore a significant resemblance to the traditional "Tree of Life" of the Assyrians.

The coincidence which I have pointed out may possibly be taken as a finger pointing in the same direction. Surely the origin of the great race of Han will not abide

forever in utter obscurity, though it must be confessed that the absence of really ancient monuments in China makes the task of tracing origins a very difficult one.

I am,

Yours sincerely,

WM. P. CHALFANT.

Los Angeles, Cal., U. S. A.

## Our Book Table.

A friend is anxious to procure a copy of "The Chinese and their Rebellions," by Thomas Taylor Meadows. If any of our readers are willing to sell their copy, we will esteem it a favor if they would kindly drop a note to the "Recorder Book Table," 18 Peking Road, mentioning the price.

Eighth Annual Report of the Korea Agency of the British and Foreign Bible Society, for 1902. H. O. T. Burkwall, Acting Agent.

This gives a very encouraging account of Bible work in Korea for the past year with promise of still greater things in time to come. We note especially one feature of the work there which might perhaps be copied with profit in China. It is the observance of what is called Bible Society Sunday.

Bible Society Sunday is "Red Letter Day" in Bible work in Korea. Everywhere, in all churches and chapels the day, May 4th, was observed. From Song Ch'ia in the extreme north-east, Syen Chyen in the north-west and Fusan in the extreme south, and from intermediary points, came the cheering response, "We shall have pleasure in arranging for Bible Society Sunday on the 4th of May." From some places they wrote saying, "The work is so new, the Christians so few, we cannot well call for contributions, but we will observe the day as Bible Society Sunday." By

the help of "printer's ink" we were able to give some details as to Bible Society work, and some interesting facts gleaned from the Annual Report for 1901, for the use of leaders and teachers in the various groups of Christian converts, and such as could not be attended by the resident missionary. The result was that the "new" work, the "few" Christians, kept pace with those in older places, and the only complaint was, "It was impossible to make twenty Bible Society Sunday circulars do for fifty groups of churches."

It was the privilege of the acting agent to address two Korean services and the service in the Union church in behalf of the Bible Societies. The sub-agent addressed the Methodist church in Wonsan on the same day.

At the Union Church service, Seoul, the Rev. J. S. Gale preached the sermon and the late Rev. H. G. Appenzeller called for the collection, which amounted to *yen* 114.

Total contributions received on Bible Society Sunday were *yen* 276.24. The expenditure on stationery, postage, etc., etc., was *yen* 11.52, leaving a balance of *yen* 264.27 to be added to the funds of the Societies.

These Thirty Years, by Dr. Harry Guinness, S. W. Partridge & Co., 9 Paternoster Row, E.C. Regions Beyond Missionary Union, Harley House, Bow, E. Price one shilling.

An account of the work of the Regions Beyond Missionary Union by its Hon. Acting Director, H. Grattan Guinness, M.D. The book-

let briefly describes the various institutions connected with Harley House, Bow, London, E., all of which have sprung out of the East London Institute for the training of missionaries, established thirty years ago by the Rev. H. Grattan Guinness, D.D., and his wife.

The author has had exceptional opportunities to fit him for his task. In 1891, he personally investigated the sphere of the Congo Balolo Mission, for which the Union is responsible, and in spite of "black-water fever" and an attack by cannibals, returned safely to England with a story that has since awakened the interest of many in the heroic efforts now being made to evangelize the degraded but intelligent peoples that live upon the banks of the horse-shoe bend of the Congo. Dr. Harry Guinness has also travelled through South America on behalf of the foreign missionary cause and helped to establish work in Peru and Argentina, which is now being successfully carried on by a band of R. B. M. U. missionaries. Another group of "Harley Men" are engaged in evangelizing Behar, "the neediest district in the whole of India."

In addition to these aggressive efforts on behalf of the "regions beyond" over eleven hundred men and women have now been trained at Harley College and Doric Lodge for foreign service, and have entered the ranks of forty missionary societies. The home operations also include the carrying on of a large mission centre in the dreary district of Bromley, E., where students and deaconesses receive practical training in evangelistic and medical mission work.

The Rev. H. Grattan Guinness, D.D., and the Rev. F. B. Meyer, B.A., are associated with Dr. Harry Guinness in the control of these varied operations, with the assistance of advisory councils. The basis of the work is evangelical and in-

terdenominational, and its present yearly income is about £25,000.

Many of the illustrations given in "These Thirty Years," including the frontispiece, are from photographs taken by the author.

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缺一不可, ESSENTIALS OF A NATIONAL RELIGION. *The four positive elements in the Decalogue*, by Rev. W. Arthur Cornaby. Published by the S. D. K., 47 leaves, easy Wên-li, price 12 cents.

This, I venture to say, is one of the best books ever published by a missionary in the Chinese language. It is admirable from the beginning to the end. An enormous amount of material, thoroughly digested and adapted to the understanding of the Chinese, is presented in these forty-seven leaves. The attractive preface stimulates the appetite for reading the book by giving the following argument: The human body needs certain elements for its nourishment, and if one of these indispensable elements, say phosphorus, be lacking, the flesh may be plump, but the bones will be weak. The obvious method of the Western doctor will be to supply medicines of phosphate and also to advise the use of food-stuffs containing it. Now, the philosopher Hsün Tzē says truly that a nation exists or falls according to its having *Tao* or not. And as with the human body, so there are certain indispensable elements which a *nation* must possess. If any of these elements are lacking, the nation will be weak and the lacking element must be supplied.

Chapter I. Legislation alone, however good, is inadequate. Both Confucius and Herbert Spencer witness to this. The latter argues that the virtue or vice of a nation will be exactly the sum total of the virtue or vice of the *individuals* composing that nation. This is enlarged upon, and the value of popular conviction in comparison to mere legislation, is illustrated by

the treatment and preventive measures against cholera in China, Egypt, and European countries. Personal renovation is essential to the success of any legislation. This is exemplified by the fact that in some Welsh counties there were no law cases for months and even years. Then follows a most interesting discourse on *Shangti*, the true God in the Classics, and the question is asked, "Did Shangti ever die?" No, he still exists, and therefore he ought to be worshipped. The truth about God in the Classics is combined with a lucid exposition of the divine revelation given to Abraham and Moses, and the leading ideas of the Decalogue are explained. The limited space at our disposal forbids us to review the work further in detail. We will only state the following outline: The *second* chapter exhibits the *four* essential elements, as taken from the Decalogue, namely: (1), God; (2), Worship 昭事; (3), Filial Duties; (4), Work (diligent labour). These essential elements of national prosperity are then treated seriatim in the following four chapters. Numerous quotations from Chinese authorities make the book fascinating for Chinese scholars. The whole is pervaded by such a sympathetic and generous spirit that all readers, even proud Confucianists, I think, must learn to love the author and the cause which he advocates in the true interest of China as a nation. I would like to call special attention to page 21, where the suggestion is brought forward that *Kuan-yin* is really only another form of the virgin *Mary*, transplanted to China through the channel of Nestorian influences. These influences have also been pointed out by Dr. Eitel in his "Three Lectures on Buddhism," p. 30, 46. Especially noteworthy in Mr. Cornaby's book is his genuine appreciation of the merits of Confucius and Mencius, and yet

he states correctly that neither they nor the ancestors should be worshipped (p. 11, b; 16, b; 35, b). Immediately after the preface a helpful table of dates is given in Western reckoning concerning important Chinese Emperors and sages mentioned in the book. Jesus and Buddha are also inserted in their proper place.

This little book will form an excellent present for Mandarins and for all Chinese scholars, and many thousand of copies should be circulated. May the gifted author, who by the way wrote the final manuscript with his own hand, enrich the Christian literature of China by more such books. They are, as Faber's books, different from mere translations, but involve, of course, an immense amount of personal work.

P. KRANZ.

### Contents of Rev. Dr. E. Faber's Review of the Classics.

#### PART I. A CRITIC OF THE Text OF THE CLASSICS.

*Vol. I.* 1. Chinese Characters. (a) Origin. (b) Shuoh Wen. (c) Modern Dictionaries. 2. The Materials used for making Books. 3. The Eight Catastrophies or Destructions of Books. 4. The Formation of the Canon. 5. The Modern Text different from the Original. 6. The Text cut in Stone. 7. Authorities for the Modern Text of each Classic. 8. Wrong Characters in the Classics. 9. Words and Passages lost. 10. Classics and Enlargements. 11. Classics and Apocryphical Writings. 12. Schools of Interpretation.

*Vol II.* 1. The Yi-king. 2. The Shoo-king. 3. The Shih-king. 4. The Spring-Autumn Classic and the Three Enlargements. 5. The Three Rituals. 6. The Rh-ya. 7. The Canon of Filial Piety. 8. The

Analects. 9. The Great Learning and the Due Mean. 10. Mencius. 11. The Best Editions of the Classics.

**PART II. A COMPARATIVE EXAMINATION OF THE LEADING IDEAS OF THE THIRTEEN CLASSICS.**

**Vol. I. On "Heaven" or Spiritual Things. (Religion.)**

1. The Fountains of Truth. 2. Uprooting of Errors. 3. Superstitions. 4. Divine Enlightenment. 5. Belief in God the Father. 6. Belief in the Saviour. 7. Belief in the Holy Ghost. 8. Sacrifice. 9. Prayer. 10. Faith, Love, Hope.

**Vol. II. On "Earth" or Material Things. (Culture.)**

1. The World of Things. 2. Education. 3. Astronomy and Geography. 4. The Imperial Almanac. 5. Agriculture. 6. Industries. 7. Commerce. 8. Military Affairs. 9. Literature. 10. Systematic Digests.

**Vols. III. and IV. On "Man" or Human Relations. (Morals.)**

(A) Considered *generally* (Vol. III.) 1. Perfecting One's Self. 2. Perfecting Others. 3. The Ancient Patterns. 4. Benevolence and Righteousness. 5. Good Works. 6. Exhortatory Literature. (B) Considered *socially*. 7. Human Relations not confined to Five. 8. Husband and Wife. 9. Female Rulers of China. 10. The Harem and its Evils. 11. Father and Son. 12. Consequences of changing the Heir. (Vol. IV.) 13. Ancestral Worship and Graves. 14. Sovereign and Minister. 15. Ministers executed. 16. Rulers murdered. 17. Rebellions. 18. Eunuchs. 19. Presents a Cause of Corruption. 20. Memorial Arches and Temples. 21. Brothers. 22. Brother against Brother. 23. Friends. 24. All Relations originate in One.

**Supplementary Volume containing Parts III and IV.\***

**PART III. CRITICAL REMARKS ON THE HISTORY OF CHINA.**

*I. In general.*

1. The Growth of China. 2. The Government of the Chou Dynasty was Progressive in comparison to that of the Hsia and of the Shang Dynasty. 3. On the Defects of the Chinese Calendar. 4. The Chinese Method of naming the Year not Ancient. 5. Difficulty of Fixing Years. 6. The Various Styles of History. 7. Books on History in China. 8. Number of Years of the Different Dynasties. 9. The Changes of Dynasties.

*II. Ancient and Modern Evils.*

1. On breaking the Oath, as Confucius did. 2. The Abolition of Feudalism. 3. The Defects of Chinese Laws. 4. Beheading only in Autumn. 5. The Error of fixing Different Styles of Music to the Different Months. 6. Likin. 7. Opium. 8. Foot-binding.

*III. Calamities.*

1. Inundations. 2. Famines. 3. Locusts. 4. Epidemics. 5. Earthquakes. 6. Punishments.

**PART IV. THE LITERATURE OF CHINA IN ITS RELATION TO THE CONFUCIAN CLASSICS.**

*Section I. Ancient Literature parallel to the Classics.*

1. Collections of Books known in History. 2. Ancient Works lost. 3. Confucius rejecting Ancient

\* Dr. Faber left a considerable number of Chinese manuscripts intended for this work on the Classics. I have arranged the greater part of them which seemed to me worthy of publication, according to a sketch-plan of his work found amongst his paper (84 chapters.) This supplementary volume is now for sale at the Presbyterian Mission Press; price 50 cents. P. KRANZ.



Literature. 4. The Bamboo Annals. 5. The Hill and Sea Classic (on Geographical Charts of Emperor Yü). 6. The Lost Books of Chou. 7. Narrative of the States (the "Warring" States). 8. Speeches of the States (Kuo-yü). 9. Ritual of the Elder Tai (85 Sections of the Liki). 10. Narratives of the School (Family Sayings) of Confucius. 11. Collected Sayings of Confucius. 12. The Shih-ki on Antiquity. 13. The Han-shu (books of the Han dynasty) on Antiquity. (Compare on all these books quoted in Part IV, Faber's remarks in his "Systematical Digest of the Doctrines of Confucius," a second edition of which has just been published at the Presbyterian Mission Press.)

*Section II. Ancient Literature in opposition to the Classics.* 1. The Philosophers in General. 2. Kuan-tse (Kuan I-wu or Kuan Chung, B. C. 645). 3. Yen-tse (Yen Ying died B. C. 493, older contemporary of Confucius). 4. Lao-tse (born B. C. 604). 5. Mieh-tse (Micius, 5th century B. C.). 6. Lie-tse (Licius, born about B. C. 450). 7. Chuang-tse (about B. C. 360). 8. Sun-tse (on War, 6th century B. C.). 9. Ho-kuan-tse (a Taoist of the Ch'u State). 10. Kwei-ku-tse (4th century B. C.). 11. Shang-chün-tse (Wei Yang, died B. C. 338, cf. Giles' Biographical Dictionary, 2296; Faber's Chronological History, Appendix C). 12. So-wen Ling-shu (on Medicine, cf. Wylie's Notes, p. 78; new edition, p. 97). 13. The History of Lü-pu-wei (B. C. 235, cf. Wylie's Notes, p. 126; new edition, p. 157). 14. Han-fei-tse (died B. C. 233). 15. Huai Nan-tse (Liu An, died B. C. 122). 16. Ch'u-tz'ü (elegies of Ch'u, cf. Ch'ü Yüan, B. C. 332-295; Wylie, p. 181; new edition, p. 225 below). 17. T'ai-hsüan-king (by Yang Hsiung, B. C. 53, A.D. 18).

### *Section III. Confucianism in its Development.*

1. Preconfucian Methods of Government. 2. Confucius (B. C. 551-479) and Mencius (B. C. 372-289) as Statesmen. 3. The Disciples of Confucius. 4. Hsün-tse (Hsün K'uang, or Hsün Ch'ing, Minister Hsün) B. C. 300-230, cf. Giles' Biographical Dictionary, 807; Legge, Mencius, Prolegomena, p. 82; Faber, *Chinese Recorder*, 1879, p. 247; Dr. Edkins, *Journal Royal Asiatic Society*, xxxiii, p. 46. 5. K'ung Ts'ung-tse (a Collection of Memoirs about Confucius, by K'ung Fu, who preserved the chief Classics during the burning of books and died B. C. 210). 6. Kia-i (2nd century B. C., author of the *Sin-shu*, Essays on Confucianism). 7. Tung Chung-shu, author of the *Ch'un-ts'iu fan lu*, "Broad Exposition of the Ch'un-ts'iu" (cf. Giles' Biographical Dictionary, 2092; De Groot, iv., p. 29 and 35). \* 8. K'ung An-kuo (2nd century B. C., deciphered the recovered Shooking). 9. Siao Mao-kung (Mao Ch'ang, 2nd century B. C., Commentator on the *Shih-king*). 10. Liu Hsiang (B. C. 80-9, writer of the Han Catalogue.) 11. Wang Ch'ung (A. D. 27-98, materialist, author of the *Lun-hêng*, cf. Dr. A. Forke's Essay, *Journal Royal Asiatic Society*, xxxi, 40-60; De Groot, iv, p. 30, 40, 80, 111, 161, 362, 369, 412, 416, 437). 12. Cheng Hsüan (Cheng K'ang-ch'eng, A. D. 127-200, of Kaomi). 13. The Northern and Southern Schools. 14. Wen Chung-tse (Wang T'ung, A. D. 583-616). 15. Luh Tê-ming (Lu Yüan-lang, A. D. 550-625). 16. Han Wen-kung (Han Yü, A.

\* His great influence on the Reformers is shown by K'ang Yu-wei's books *新學偽考* and *春秋董氏學*, cf. Dr. O. Franke's valuable Paper on the Literature produced by the Reformers, in the *Ostasiatische Lloyd*, 20th February 1903.

D. 768-824). 17. Chu Wen-kung (Chu Hsi, A. D. 1130-1200). 18. Difference between Chu and Lu Chiu-yüan (or Liu Hsiang-shan, A. D. 1140-1192, Giles' Biographical Dictionary, 1407). 19. The Han and Sung School. 20. Hsioh-ngan siao-yen, Brief Outline of a History of the Leading Confucian Schools of Thought. 21. The Confucian Temple.

*Section IV. Confucianism in Relation to other Religions in*

China. 1. The Insufficiency of the Religions of China. 2. Taoism. 3. Difference between Taoism and Confucianism. 4. Emperor following Taoism. 5. Buddhism. 6. Difference between Buddhism and Confucianism. 7. Emperors following Buddhism. 8. Mixture of the three Religions. 9. Mohammedanism. 10. Outline of the Historical Growth of Christianity. 11. The Main Points in the Christian Doctrine.

P. KRANZ.

### *In Preparation.*

*Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.*

*(Correspondence invited).*

Milner's Egypt ... S. D. K.  
 Life of Akbar ... S. D. K.  
 Twentieth Century  
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 Story of Geographical  
 Discovery ... Rev. W. G. Walshe,  
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A School Geography,  
 by Herbertson ... S. D. K.  
 Sun, Moon and Stars,  
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 Life of George Müller, Rev. F. W. Bal-  
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 Matheson's Spiritual De-  
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 Seeley's Expansion of  
 England ... Rev. James Sad-  
 ler.  
 Indian Criminal Code. Do.  
 Training of Teachers. Do.  
 Manual of Nursing ... Hankow.  
 Fundamental Ideas of  
 Sin and Salvation ... E. Morgan.  
 Prayer and the Prayer S. D. K.  
 History of Ancient Peo-  
 ples ... S. D. K.  
 Morfill's Russian His-  
 tory ... S. D. K.  
 The Realm of Nature by  
 Mill ... Sheppard.  
 Noble Lives ... S. D. K.  
 Meyer's Present Tenses  
 of the Blessed Life. C. W. Pruitt.

## LIST OF BOOKS FOR TRANSLATION, SUGGESTED BY S. D. K.

1903.

Author.	Title.	Author.	Title.
Bryce's	Holy Roman Empire. History of England. History of Japan. History of South Africa. History of the Heart of Asia.	Wilhelm Burdt's	Ethics. XIXth Century Series.
Lord Bacon's	Essays Leaders of Modern Industry. The British Constitution. Development of Japanese School System.	Kaufmann's	Markets of the World. Eutopias
		Morley's	Ideal Commonwealths.
		Veritas'	Germany The World's Epoch Makers Series.
			Twelve English Statesmen Series.
			Rulers of India Series.

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## Editorial Comment.

So far as we can gain, from the best sources of information to hand, matters in Kansuh, under Tung Fuh-siang and Prince Tuan, are not so alarming as have sometimes been represented. So far as gathered they seem to be settling down to a quiet life, and whatever may be their hatred of foreigners, there seems little likelihood of their making any serious attempt to stir up strife or make war. In the Diary of Events we have given some particulars, mainly from native sources, of the rebellion in Kuangsi. Not having received information from any foreign source we are unable to say what importance should be attached to these rumors.

\* \* \*

In our Diary of Events will be found the announcement of the death of Yung Lu, Grand Secretary and Councillor. At the death of Li Hung-chang we felt it easy to overlook defects and speak appreciatively of that statesman's courage, acuteness, energy and power. When a little more

than six months ago Liu Kun-y died we were able almost enthusiastically to speak of him as a wise statesman, a strong ruler, a man of honor, and a true patriot. Both these men served their country well, but we fear the same cannot be said of Yung Lu. The Empress-Dowager and her immediate *protégés* will mourn his loss, but the Emperor can hardly be expected to feel grieved, and practically China has lost little.

\* \* \*

BUT whilst the death of Yung Lu does not involve much loss, it removes a prominent figure from the stage of the Chinese drama. Though more than suspected of complicity with the Boxer outrage, he was too powerful, too much in favor with the Empress Dowager, to permit of his punishment being demanded by the Allies. Since his restoration to power, after the return of the Court, he has exercised almost dictatorial power, and there was no one who dared oppose his will or attempt to thwart his purposes.

His grasping cupidity seems to have known no bounds, and he is said to have amassed several millions of taels since 1900. The very fact that such has been possible, speaks volumes as to the corruption of the Chinese government.

\* \* \*

HIS removal may clarify, and it may complicate, matters. That one so powerful yet so unprincipled should be removed from power might seem to be an unmixed good. But in China it does not unnecessarily follow. Just what were his relations to Tung Fuh-siang and Prince Tuan, it is impossible to say with certainty, but there is abundant room for surmise. He doubtless realized, however, the futility of pitting China against the world, which he once doubtless thought possible and plausible. His demise gives new opportunity for scheming, as not a few are covetous of the positions of power which he occupied, and though Prince Ching occupies the office made vacant by the death of Yung Lu, he is a comparative weakling.

\* \* \*

MEANWHILE the progress of Chang Chih-tung to Peking will be watched with keenest interest. His long experience, his high ideals, his reputation for incorruptibility and his desire for the welfare of the people, all combine to make us hope for great things from this great man, at a time when there is a great dearth of good men in the Imperial Council at Peking.

\* \* \*

DR. HAYES has given a good *exposé* of the reasons which caused him to resign his position

as President of the Chinan college. As a Christian missionary it would have been impossible for him to do otherwise than as he did, and his example should be a stimulus to others who may be similarly situated. We believe that missionaries will gain more for the cause, in the long run, by a wise independence and a firm attitude, such as Dr. Hayes has assumed, towards all compromise. In all cases the missionary should be *sought after*, and under no circumstances seem to desire such situations. His true worth and real indispensableness will eventually be acknowledged and his influence for good will be vastly greater.

\* \* \*

WE are glad to learn that the Executive Committee of the China Missionary Alliance is on the eve of sending to all the provincial branches forms of statistics. Suggestions are requested, so as to aid the Committee in finally settling on the most satisfactory form of tables. The intention is to secure the figures to the end of the present year. Along with these blanks, it is proposed to send other blanks similar to those sent out by the Correspondence Committee in 1900 and referred to by a correspondent in the MARCH RECORDER, p. 156. The design of these is to ascertain the geographical distribution of missionaries and the most needy fields.

\* \* \*

THE Committee on Mandarin Romanization wish to state, in answer to many inquiries, that they expect to publish in the early summer tentative editions of a Primer, with a carefully pre-



pared introduction explaining the proposed *standard system*, and also an edition of the Gospel of Mark in the proposed *standard system*. This will enable interested parties to know what

is being done, and the Committee hope to secure their comments and criticisms before the time of their final meeting, which will likely be held in July or August of this year.

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## Missionary News.

### *Dr. Franson's Visit to Wenchow.*

From March 4th to 8th we had a visit from Mr. F. Franson, founder and director of the Scandinavian China Alliance Mission. He had been travelling from station to station in Kwangtung, Kiangsi, and Chehkiang, holding meetings for Chinese and Europeans. Each evening from the 4th to the 7th services were held in the city chapel of the C. I. M., when Mr. Franson spoke both to the converted and unconverted, Mr. Soothill, of the Free Methodist Mission, interpreting on the first two occasions and Mr. Upward, of the C. I. M., afterwards. The chapel was well filled, despite the wet weather, and Mr. Franson's simple but powerful addresses were listened to with great attention. After each address, except one, those who were anxious to be saved, were asked to stand up and then to come to the front for an after-meeting; later almost all these professed to find forgiveness, and many gave thanks publicly for salvation received. In the day time smaller gatherings were held for the boys and girls of the C. I. M. schools and for women; and on Sunday morning and afternoon Mr. Franson preached to the ordinary C. I. M. congregation and to the afternoon women's meeting. Some twenty of the school girls, fifteen of the boys, and over 100 men and women from both missions have professed conversion. We are looking for an extension of the

revival to all the country stations, where, as in the city, numbers know the gospel and attend the services, but have never come to decision. Praise with us and pray.

EDWARD HUNT.

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### *Japan's Christian Endeavor.*

Japan's Christian Endeavor, as indicated to a visitor by the meetings of the Eleventh Annual Convention of Christian Endeavor for Japan at Kobe, by the union evangelistic campaign in connection with the Osaka Exhibition, and by personal interviews with many of the native Christian leaders, is certainly an intelligent and an energetic one. Japan as a whole has not adopted Christianity in the sense in which it has absolutely and unreservedly adopted Western education and customs. In fact there is apparent a decided effort to obtain all the fruits of Christian civilization without acknowledging or receiving their prime cause. But those who have received Christianity, as well as Western learning, are manifestly planning to show Japan's achievements in Christian culture and development quite as noteworthy as her progress in education and in industrial pursuits. It is not, by the way, in order now to talk of "Western learning" in Japan. The new education, both literary and technical, is no longer an imported article; it has become indigenous to the soil. One cannot

but be impressed also that the Japanese Christians have most of them well outgrown the notion that Christianity is a "Western religion," and are really making it their own—to be lived, to be extended, and to be developed by Japanese for Japanese. One could not help noticing the sense of responsibility which the Japanese Christians seem to have for the maintenance of their Christian work along whatever line, and more than that, the way in which they have fitted, and are fitting, themselves to be adequate to that responsibility. The value of giving the very highest training to those who are to be leaders in the native church, a value not yet practically recognized in much of the mission work in China, is there plainly shown in the case of such men as the Rev. T. Harada, president of the United Society of Christian Endeavor for Japan; Rev. N. Tamura, "the Moody of Japan," a powerful evangelist; and Rev. T. Osada, the accomplished and affable President of the Congregational Home Missionary Society for Japan. On the program and in the audience of the Endeavor Convention there were many of the preachers, scholars, statesmen, and successful men of business of new Japan. The president of the Kobe Local Union, Mr. Muramatsu, a wealthy business man, was the leader of the Welcome Meeting. Mr. Ebara, a member of the Japanese Parliament, gave an address at the second evening session, and another member, Mr. Tataishi, was a prominent figure at all the meetings. It was noticeable that in Japan, as in England and America Christian Endeavor, though originally a young people's society, is not thought unworthy of the best efforts of mature and cultured men.

As to the Convention itself it was fairly large and very representative. This latter fact was notice-

able and pleasing because, on account of the difficulties of intercommunication, it has been so difficult in China to secure any more than local representation and local enthusiasm for Christian Endeavor. But of the one hundred and eleven societies of Japan, representing eleven different denominations in all parts of the three islands and in Formosa, seventy societies had sent one or more delegates to the Convention. There were present, besides the Formosa delegate, others from outside of Japan as follows: two missionaries from India, one teacher from the Philippines, one from Shanghai, two foreigners and two Chinese from Foochow, one missionary from Ku-cheng returning to America, and two coming back from furlough to their work in China. This made the meeting of Thursday morning, under the lead of Dr. Pettee, an "East Asia Rally" in deed as well as in name, and the feeling of common sympathy in Christian Endeavor work, which was manifested between the workers in the great empires of India, China and Japan, gives promise of much mutual help in future in the Christian work of each of them.

The language of the Convention was, of course, largely Japanese, and it was not possible for the visitors to get much of the thought expressed in the addresses and discussions, but it was easy to appreciate the warmth of the welcome, the hearty enthusiasm of the members of the Convention, the spirit and energy of the societies represented by the many beautiful banners on the platform, the eager consecration of the 144 Endeavorers who climbed the hill back of Kobe for a sunrise prayer-meeting, and the definite thought and purpose which characterized the closing consecration meeting. The Juniors had their special service, and the part they took in the exercises

showed that many of them were in training to become strong workers for Christ and the church. The social features of the Convention, the Japanese lunch in the great play room of Miss Howe's kindergarten, and the musical entertainment after the awarding of the prize banner, added to the charm of the impression which the whole Convention left, and for the same reason, because they were planned by the Japanese themselves and were distinctly Japanese in character. The Convention arrangements as a whole were in the hands of the Japanese; most of the principal addresses were given by them, and, in fact, there was only one session—the East Asia Rally—in which foreigners generally took part at all. The entire success of the Convention seemed to be largely the outcome of Japanese initiative and Japanese executive ability.

The day after the Convention a little Christian Endeavor service in the Gospel Hall opposite the entrance of the Osaka Exhibition, gave us a view of one Christian endeavor in Japan which has immense possibilities and is already yielding remarkable results. For the five months of the Exhibition services are to be held in this hall by the different missions working in Japan. Each mission, with its missionaries and corps of native

workers, takes its turn for two weeks, and during that time conducts an all-day and every-day series of meetings. As soon as the crowds are sent away from one meeting where they have heard a strong, clear presentation of the Gospel, the doors are opened to a new throng, who soon fill the room for another service. The audience is not dismissed, however, until each one is given an opportunity to leave name and address upon a card, expressing a desire to know more about the Gospel. These cards are to be placed in the hands of those missionaries living nearest to the address given, and will form an introduction to the homes of the people, and an opening for an amount of personal Christian work which it is difficult to realize. In a recent two weeks' period the results of one mission's series of meetings was a list of 1,376 persons who wished to know more of the truth and a total attendance at services of 21,140. Visitors find the Osaka Industrial Exhibition a very remarkable indication of material progress, but the exhibition of progress in Christian work and of the development of a strong, self-reliant, capable native church was even more worth seeing and more encouraging for the future of Japan.

GEO. W. HINMAN.

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## Diary of Events in the Far East.

The Rebellion in Kuangsi.

March, 1903.

The *N.-C. Daily News*, correspondent says that "H. E. Wang Chih-ch'un, Governor of Kuangsi, has sent a secret telegram to H. E. Yung Lu, Grand Secretary, stating that the irrepressibility of the rebels in his province is due to the ungovernable conduct of the Im-

perial troops commanded by Marshal Su. Whenever the Imperial and rebel forces meet, it is impossible to distinguish which is which, as they not only communicate their military secrets to each other, but openly exchange their arms and ammunition (and probably their uniforms too). He therefore asks that Marshal Su may be cashiered, and if

this is done, he undertakes to suppress the rebellion in two months."

Another Peking despatch states that Governor Wang Chih-ch'un, of Kuangsi, has been recently denounced to the Throne for the second time in three months. This second denunciation is signed by some thirty censors and officials of the Six Boards, who call Kuangsi their native province and strongly charge Governor Wang with incapability, arrogance and an inordinate love of boastful language. Another serious charge is that the discipline of the troops raised by himself is so loose that their ravages on the inhabitants have been worse and more ruthless than the most depraved bandits of the country. In consequence of this the ranks of malcontents are being daily increased and the enmity against the Imperial forces embittered beyond words.

*April, 1903.*

News has been received from Canton by the local mandarins to the effect that the sympathisers of the Kuangsi rebels in Kuangtung province, who muster very strong in Lien-chou, Hui-chou, and Ch'ing-chou, have secured a number of successes against the Imperial troops, especially in the last-named prefecture. The Imperialists are now cooped up in their fortified camps and dare not venture out of them for fear of being cut off by roving bands of rebels, and it also stated that the inferiority of the arms held by the troops has been responsible in a great measure for their defeats.

The southern native Press says that news has been received to the effect that the rebels have divided themselves into three principal divisions with the object of converging upon Kuei-lin, the provincial capital of Kuangsi, from as many points. In the meantime the rebels have almost completely cut off that city's communications with the rest of the world whilst all routes leading to Kuei-lin, through which food and other supplies could be obtained, are now in the hands of the rebels. The position of Kuei-lin may therefore be considered as critical.

#### Japanese and the Evacuation of Manchuria.

9th.—A telegram to the *N.-C. Daily News* says: "The excitement is growing among a section of the Japanese public because of the illusory character of the Russian evacuation of Manchuria. Two non-political Parties met at Tokio on the 8th instant and passed a resolution praying the British and Japanese governments to urge China to insist on the restoration of the reality of the executive power in Manchuria and open the three provinces to foreign trade."

The delay of Russia in handing over the port of Newchwang has exercised a disturbing effect; many well-to-do people in Newchwang and vicinity sending away their families.

The excitement has affected the Chinese merchants in Shanghai; telegrams having been received from Newchwang and Moukden advising them to stop all shipments to those ports, "as there is no doubt that the Russians are strenuously preparing for a speedy war with Japan."

*April, 1903.*

A Khan of Mongolia has arrived in Japan incognito on a visit to the Osaka Exhibition. His suite includes two sons of Prince Su and a son of H. E. Natung.

The Emperor of China has sent two hundred Orders of the Dragon for distribution among Japanese officers of the force that occupied Peking after the Boxer troubles, in recognition of their services in guarding the Imperial Palace.

10th.—The Emperor of Japan reviewed sixty-nine men-of-war here to-day. The British men-of-war *Glory* and *Blenheim*, the Russian *Askold*, the Italian *Calabria*, the German *Hansa*, and the French *Pascal* were in the foreign line.

At night the fleet was brilliantly illuminated.

The Emperor, in his message, praised the obvious progress of his fleet, and declared that the condition of the nations at present depends on the development of their navies. He urged his officers



and men to renew their exertions to consummate his wishes.

11th.—H. E. Yung Lu died at 7.30 a.m. to-day from alleged paralysis of the heart's functions. He had been ill for nearly three months of rheumatic fever and asthma.

22nd.—Decree appointing Prince Ching and Chü Hung-chi, President of the Ministry of Foreign Affairs, to act in conjunction with the Board of Revenue with reference to the establishment of a chief mint in Peking, where can be struck a uniform coinage for the empire to take the place of the numerous mints in the provinces, where each has a separate standard of weight, fineness, etc. As soon as the Peking mint has been started

and a sufficient quantity of coins has been struck, they will be distributed to the various provinces of the empire for circulation and may be used by the people to pay their taxes, Customs' duties, likin, etc.' After this no coins other than those struck at the Peking mint will be permitted in the empire, and the severest punishments administered to those who disobey. The said Prince and Minister in conjunction with the Board of Revenue are commanded to lose no time in drawing up a report in regard to the above and await the Imperial instructions thereanent; they are not to be influenced by interested people but do their proper duty for the sake of the welfare of the empire.

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## Missionary Journal.

### MARRIAGE.

At Mien-chow, Szechuen, March 12th,  
ERNEST A. HAMILTON, and Miss IDA  
MITCHELL, both of C. M. S.

### BIRTH.

At Mien-chuh, Szechuen, March 24th,  
the wife of W. SQUIBBS, M.D., C. M. S.,  
of a son, Robert Gowan Gillmor,

### ARRIVALS.

AT SHANGHAI:—

April 3rd, Mrs. W. E. SHEARER,  
C. I. M. (returning), from England.

April 4th, Rev. F. J. BRADSHAW and  
wife, A. B. M., West China (returning);  
Rev. I. KUYKENDELL, C. and M. A.

April 13th, Rev. G. N. HUBBARD,  
wife, and three children, A. B. C. F. M.,  
Foochow (returning).

April 14th, Dr. D. CHRISTIE, wife and  
four children, U. F. C. S., Moukden  
(returning).

April 19th, Miss E. WARTMANN, C. I.  
M., from Germany.

April 23rd, Rev. ALEX. KENNEDY,  
wife and child, unconnected, Dong-si  
(returning).

### DEPARTURES.

FROM SHANGHAI:—

March 28th, Miss I. W. RAMSEY and  
Mrs. C. T. FISHE, C. I. M., for England.

April 12th, Miss LEFFINGWELL, C. I.  
M., for America.

April 20th, Miss A. E. POMEROY, W.  
M. S., for England; J. B. and Mrs.  
BARNETT, J. C. and Mrs. PLATT and two  
children, C. I. M., for Australia.

April 25th, G. DOMAY, C. I. M., for  
Germany.

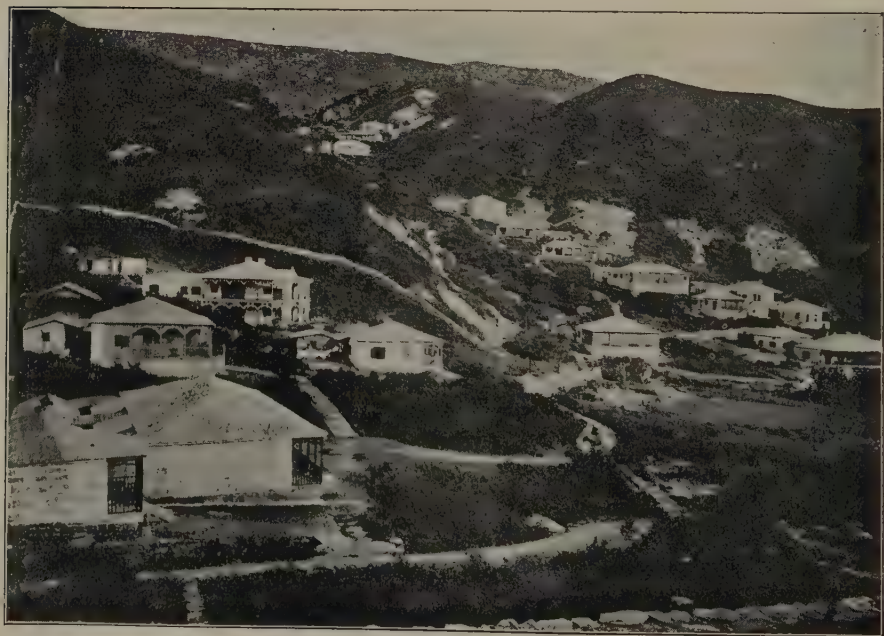
April 26th, Mrs. Dr. COUSLAND, E. P.  
M., Swatow, and three children, for U. S.

April 27th, Rev. W. E. and Mrs.  
SMITH, and three children, C. M. M.,  
West China, for America.





"EPWORTH HEIGHTS," KULING.



"THE HANKOW GORGE," KULING.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 6.

JUNE, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### *Christian Literature in India.*

BY DR. TIMOTHY RICHARD.



CHRISTIAN Literature Committee of nineteen missionaries was appointed to draw up recommendations for the Decennial Missionaries' Conference held in Madras, December, 1902.

We extract the following from their Report :—

#### THE PRODUCTION OF LITERATURE.

(1). The production and distribution of Christian literature is an essential part of mission work, and while men of gifts and experience are required to produce literature, the whole missionary body should take part in its circulation.

(2). To meet the great and growing need for Christian literature, men should be set apart to organise the preparation of suitable books, tracts, and leaflets, and to increase their circulation. In every large language-area one or more persons should be set apart for this purpose, and in the smaller language-areas a missionary with literary aptitude should be relieved of other cares as much as possible, that he may give the larger portion of his time to literary work in that vernacular. This will require men of special gifts and wide culture, who should not only be able to write effectively themselves but also to stimulate and guide others in this direction.

(3). These men must for the present be provided and supported by the Missionary Societies, as the various Literature Societies have not funds for this purpose.

(4). The literature published should be especially prepared for the people of the land. Much discussion has taken place regarding the use of translations, and it is generally agreed that, except the Bible, very few English or other books will repay the labour of a close translation into an Eastern tongue. The translator must be free to



add, alter, adapt and reject as he proceeds. The preparation of an original work should be, ordinarily, in the vernacular itself; but in some cases, in which the book is likely to be useful in more than one language, English may be used by those who are familiar with the religious and secular thought of the people and then translations made into different vernaculars. The writers must be prepared to recognise everything helpful and true in the religion, customs, and practices of the people; and in all their preparation they must have ever in view the persons among whom the publication is to circulate.

(5). The literature must be idiomatic in style, abounding in illustration and imagery, and thoroughly intelligible to the people.

(6). The publications should be clearly printed, and, where possible, suitable pictorial illustrations should be inserted. It need not be said that the picture should illustrate the letter-press and not the letter-press the picture. Cheapness, however, is essential.

#### THE PRESENT SITUATION AND THE WORK TO BE DONE.

Mission work has vastly developed during the last decade. Every department has been strengthened and extended. The many schools and colleges scattered over the country are yearly sending forth thousands of boys and girls, young men and women, who must have suitable literature provided for them, or their education will have been largely in vain. Hence the cry for literature comes from every quarter and from nearly every class of the community. The Christian congregations need books to enable them to understand the Bible and to stimulate their spiritual life. Christian preachers and teachers especially require books to help them in developing the church. The Hindus educated in English have, it is true, the whole field of English literature to roam in, but much of this cannot be understood by them, and it is absolutely necessary that special literature in English should be prepared for this large class of readers. The youth of both sexes that leave the vernacular schools have a very inadequate supply of useful literature apart from that supplied through the agency of missions. These must have books, tracts, newspapers of a healthy tone provided for them. The Mahomedans require a special literature, and much that has been written for them is now more or less out of date. For every class of the community, for both sexes, old and young, the need for sound literature is clamant. Every one recognises the necessity for action.

Literature is a field where missionaries of all Societies can readily combine without raising prejudices. Denominational literature, as such, will necessarily and always be provided by the denominations themselves. But outside such literature there is ample scope for combined missionary enterprises.

Your Committee fully recognises the invaluable work by the various Tract and Literature Societies. Organisation on a larger scale is the need of the hour; but this does not involve the setting aside of that which already exists. The purpose of the following Resolutions is to strengthen the existing agencies and to extend their influence by enlisting the help and sympathy of a larger number of persons who are interested in the production and circulation of Christian literature. The time has come for a united forward movement in Christian literature. To help in fostering this movement, your Committee is convinced that a wider and more detailed organisation of the missionary forces is imperative. It therefore recommends the Conference to pass the following resolutions.

Among the Resolutions passed are the following:—

*Resolution VI.*

To the Committees as above appointed the Conference relegates the following subjects, which it commends to them as especially important:—

(1). The establishment or encouragement of newspapers conducted on Christian principles for the benefit of non-Christians, or the general public.

(2). The establishment of periodicals for Christians, where they do not exist.

(3). The establishment or encouragement of periodicals and the publication of books for women.

(4). The preparation of suitable school books and the careful oversight of educational publications.

(5). The consideration of anti-Christian publications and attacks on Christianity, in newspapers and periodicals, and the preparation of suitable replies, where necessary.

(6). The preparation of a review catalogue of the works published each year in the vernacular area.

(7). The improvement of Christian hymnody, both for children and adults.

(8). The preparation in metre of small booklets, and especially selections from Scripture.

(9). The encouragement of literature for Sunday Schools.

*Resolution VIII.*

The Conference relegates the following subjects to the General Committee for disposal:—

(1). The production of a series of small books, in which there shall be little or no polemic against non-Christian faiths as such,

setting forth in a sympathetic spirit the chief points of the Christian faith and practice and appealing to the spiritual nature of the reader.

(2). A series of Manuals for enquirers, stating briefly the elements of Christian truth.

(3). Books on Christian Evidences best suited for the class instruction of non-Christians. (The Resolution passed in the joint session of the Educational and Literature Committees more fully describes the nature of the books required.)

(4). Separate handbooks of Indian non-Christian religions for theological students.

(5). Books to aid missionaries and evangelists.

(6). Devotional literature for Christians.

(7). Literature for the home (including story books).

(8). The Scripture Instruction Scheme formulated by the Committee appointed by the South Indian Missionary Conference.

(9). Books suited to help in the study of the Bible and adapted to the need of Indian readers.

(10). Books and tracts especially adapted to meet current phases of thought among educated men of different religious faiths.

(11). The translation into English of publications on the Hindu, Jain, Buddhist, or Mahommedan controversy, which would be useful for translation into other languages.

(12). Temperance and purity literature for schools and general circulation.

(13). Homiletic hints.

(14). The publication of a magazine suitable for women and general circulation.

(15). The re-publication of cheap editions of English books suitable for Indian readers, with annotation where necessary.

(16). The interchange of pictorial blocks.

(17). Missionary literature for Christian natives.

#### THE CIRCULATION OF LITERATURE.

The foregoing Resolutions deal chiefly with the production of literature. It is very possible to provide a large stock of publications, which will remain on the shelves of the depôts to be discoloured by damp and devoured by white ants. The demand for literature is great, but not so large as it ought to be. This rises partly from the poverty of the people, who have little money to spare for things not absolutely necessary, and partly from the general apathy and indifference that prevails in the East. The people need books, but when these are provided, they must be taken to the people. Missionaries and Christian workers of all kinds must perform this necessary duty.

The Committees that have been appointed will be able to stimulate the circulation of the literature produced. They will suggest methods suited to their particular localities. There are, however, plans that can be readily adopted by all. These are briefly enumerated.

(1). A stock of books, tracts, and leaflets should be kept, in every station, and where possible a book-shop opened.

(2). The missionary should see that each evangelist takes with him a supply of suitable literature for sale or free distribution.

(3). After every preaching service, books should be offered for sale.

(4). A person should be appointed to sell in every local market; for then the people have money and are more likely to buy. In some places it will be possible to visit the railway station for a similar purpose.

(5). While travelling by train, many a leaflet or tract will be gratefully accepted and read by the travellers. Much literature can also be disposed of to workmen during the hour allowed for food.

(6). School teachers, Zenana visitors, Bible-women, and workers in hospitals should be encouraged to sell publications.

(7). Colporteurs should be appointed where a proper number of books can be sold, and men of the right stamp found.

In view of the pressing importance of an increased circulation of Christian literature, your Committee recommends the Conference to pass the following resolutions.

Among the Resolutions passed are the following:—

#### *Resolution X.*

The Conference is profoundly impressed with the importance of disseminating everywhere and by all means pure wholesome literature in order to counteract the pernicious effects of the unhealthy literature so largely circulated, and also to place before the people the way of salvation through Jesus Christ.

#### *Resolution XI.*

The Conference urges on all members of the missionary body the great need and fruitfulness of increasing the circulation of vernacular and English literature by (1) the establishment and efficient maintenance of reading-rooms, branch depositories, and colporteurs (when suitable men are available); (2) by making the circulation of literature an integral part of the duty of each mission worker; (3) by utilising our schools and colleges as a means of bringing Christian books and Scriptures to the notice of the pupils and students, and thus promoting their sale; and (4) by using every



available opportunity such as those afforded by preaching services, markets, hospitals, railway travelling, the dinner hour of workshops, and the like.

### *Resolution XII.*

With reference to the subject of colportage, this Conference urges that, while every mission worker should take part in the circulation of Christian literature the work of a colporteur should be entrusted only to those whose gifts and training fit them to commend that literature intelligently to purchasers and to act as efficient salesmen.

### *Resolution XIII.*

The Conference is further thoroughly convinced that the circulation of literature would be greatly increased if each missionary would cause to be kept in a simple tabular form the number of books, tracts, and leaflets circulated monthly by himself and his fellow-workers. The expenditure of time involved would be but slight, while the gain in accuracy and definiteness would be considerable.

The following table is recommended for general adoption by missionaries for the above purposes:—

*Number of Bibles, Books, etc., excluding School Books,  
circulated by*\_\_\_\_\_

Month,	Bibles,	Testaments,	Portions,	Total.	Books,	Tracts,	Leaflets.	Total.	Total Proceeds.
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A book is a publication priced at one anna (or three cents) or above. All publications below an anna in price are called tracts. Leaflets are two or four-paged tracts for free distribution.

### *Resolution XVI.*

The Conference in considering the necessity of securing for all publications a careful reading, wishes to emphasise its conviction that this aim will, as a rule, be best secured by the sale rather than by the free distribution of literature, except in the case of leaflets and very small tracts.

The circulation by sales in India and Ceylon during the decade 1891-1900 was rupees 1,956,619; average rupees 195,661 per annum, or, reckoning rupee as fifty cents Mexican, equals \$97,500 per annum.

*Receiving Contributions from the Heathen.*

BY REV. HUGH W. WHITE.

IN establishing the church on new ground some brethren think that what they conceive to be an error on the part of the existing church should be corrected by declining to receive aid, at least pecuniary aid, from unbelievers. While appreciating the conscientiousness that would be willing to make the missionaries and the church appear to Chinese friends ungrateful for proffered kindness, I yet fail to see the necessity for declining such help, and on the contrary believe that it is to be desired on the ground of the principles involved, of the examples given in the Word, and of the practical advantage to the giver and to the receiver.

Three principles are involved. 1st. Are such offerings a hypocritical mockery, a pretence of offering to God, a gift as obnoxious to the Holy Spirit as the offering of Ananias and Sapphira? If so, we should accept the negation as proved. But such gifts may be, and, I believe, as a rule are made from inferior, yet not impious motives. If the Chinese of Soochow appreciate the secondary advantages of a Christian university to their community, or if the Chesapeake and Ohio Railroad Company understand that the work of the Y. M. C. A. tends to make their employees sober and faithful, there is nothing hypocritical or impious in either case in their giving to the furtherance of these institutions. The secondary advantages of the Gospel should be neither overestimated nor despised as an auxiliary agency in the Christian propaganda. 2nd. Is the receiving of such funds liable to the objection that Paul made to the marriage of believers with unbelievers, "what agreement hath the temple of God with idols?" (2 Corinthians vi. 16). That is to say, does it violate the principle of separation between God's people and the world? *Per contra*, not to receive them would savor of the ascetic exclusiveness that could not understand why Jesus should eat with sinners. 3rd. It may be supposed that God is not honoured with the rewards of iniquity. While God does specially love the cheerful giver, yet he gets honour in all his works. Not only may the offerings prompted by inferior motives be, in His wisdom, used to good advantage, but even "the wrath of man shall praise thee." He is honoured in Moses and in Pharaoh, in Hezekiah and in Sennecharib, in James, the son of Zebedee, and in Herod, *nolens volens*; men must honour God. "Some preach Christ even of envy and strife, and some also of goodwill . . . notwithstanding, every way, whether in pretence or

in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." God's honour is not dependent on the motive that may prevail in man's mind; in his crucible all that is foul or tainted disappears.

Let it be noted further that while the discussion regards only pecuniary contributions, the principles involved are of wider application. A contributor may put a dollar in the plate, hand a check to the deacon, take a bag of potatoes to the pastor, give his money's worth in professional services, or give passes on railroad or turnpike. Indeed local and general governments contribute remission from taxes and other privileges, if not salaried benefices. Money is but a token; the essence of value is not twenty-five and eight-tenths grains of gold stamped by the United States government, nor a coin with King Edward's stamp. The range of the question includes everything given to the church as a church, whether by government or by individuals. The ramifications of the subject, if pursued to their legitimate conclusion, would be far reaching.

It has been said that the apostles did not receive money from the heathen. This while not directly contrary to Scripture, is yet a sheer presumption. Furthermore, since there is no record of Christ or the apostles declining contributions from any one on the ground that he was an unbeliever, the more natural inference is either that no contributions were offered or that they were received. Indeed, so far as we know the ordinary expenses of the Lord were his food and clothes, and he frequently received the former from unbelievers, even from Pharisees. And when, e.g., the barbarous people of Melita, impressed by Paul's miracles, loaded him up on his departure with all that he needed, it requires no little stretch of the imagination to infer that if an old heathen woman, whose son had just been healed, brought Paul a chicken, he refused it; or that if some fisherman, whose wife had been healed, brought a mess of fish, Paul declined it on the ground that the man himself had not been baptized, nor would the principle be different if we suppose that the governor of the island may have furnished him a few coins.

It is difficult to see how one with the Old Testament open before him could hesitate to receive aid from unbelievers. God told His people not only to receive, but to demand of the Egyptians, not merely contributions of surplus funds, but their very jewels and raiment, which offerings were used for personal expenses and for the tabernacle when it was afterwards built. When Solomon needed assistance in building the temple, he called on his father's old friend, Hiram, and that heathen, appreciating the importance of being on good terms with such a powerful neighbour, especially as

'his country was nourished by the king's country,' gladly countenanced his plan, sold him materials, hired workmen to him, made a league with him, and worked hand in glove with him in the building and in later projects. Again the heathen Cyrus, recognizing that his success was due to the God of the Hebrews, who had prophesied it long before, and wishing to obtain a continuance of that favor, orders the Hebrews to rebuild their temple, furnishing funds "out of the king's house" (Ezra vi. 4); the edict is reissued by a heathen successor and the vexatious heathen enemies of the Jews are ordered to aid in executing the decree.

A pastor that won the hearts of all that knew him, Rev. A. R. Cocke, D.D., of Virginia, used to say that if you would make a man love you, get him to do something for you. What pastor does not know that a man hears the Word more readily when he has lent the preacher a horse, when he has given the church a stove, or has shoved a saw on the church timbers? What woman will not hear the pastor for whom she has cooked a meal or spread a bed? The principle enunciated by the Lord in another connection is true here also, that "where your treasure is, there will your heart be also." So the Chinaman's heart will the more easily follow his silver into the church.

The *seeking* of contributions from the heathen is another question, and it goes without the saying that no contribution should be received whereby the church would be compromised or the dignity of the cause lowered. God asks no favors of heathen at home or abroad. We need scarcely expect an imperial edict requiring our enemies to help us build, but we should be grateful that now some are beginning to appreciate even the secondary benefits of Christianity, and if we are wise we will encourage this interest.

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### *Memorial from Chinese Christians to the American Board.*

**W**E, the chosen servants of our common Lord in Pao-ting-fu, to our brethren of the Congregational Church in America, Greetings.

May the exalted Lord who shines like the sun protect like a shield, bestowing the spirit and strength of faith, full and overflowing, in the hearts of our believing brethren and sisters.

We often think of the abounding love of our Christian friends in America, and our hearts are filled with gladness, because in the former years our forebears were in the bondage of sin and entangled in the net of evil; then all unexpectedly the church in America,



gladly giving of their money, sent warm-hearted brethren to cross wide seas and suffer perils, coming in the strength of the spirit and doctrine of our Savior to rescue our beloved ones from the bondage of Satan. This grace came to them like a re-creation—a new birth.

And now there are younger generations coming up who have been born into and nourished in the church and in the schools which it has established until this day. The church too is growing, even if it has had trials, and although we have seen the eruption of the Boxers by whom our church was scattered for a time and forty of our number were killed by them, still the number of those who were drawn toward the church and glad to listen to the blessed doctrine is greater than ever before; the power of truth to win hearts is irresistible.

Some years ago we read in one of our church papers a translation of an essay on self-support, in which the church of China was exhorted to try to advance in this direction. As we read this article and began to comprehend its meaning, we realized that there should come a time of weaning for the child; it could not for a life-time be carried in the bosom and waited upon.

Rather would we be like the vine branch, whose tip is buried beneath the ground, absorbing the juices of the earth and growing into an independent member of the family.

So after reading that essay we started in our Pao-ting-fu Congregational Church a society, the members of which pledged themselves every day to lay aside from the money which the Lord gave them that day for their food at least a cash or two, which should go into the fund for this purpose.

This was something like an ancient custom in our country, in which those who wish to purchase merit for the next world would take from the pan of grain, before it is cooked for a meal, a handful and drop it into some vessel there to accumulate in this way until they can use it for some benevolent purpose. This is called in our common phrase "The grain stolen from the pan," by which every one knows what is meant. Our little stealings from our daily meat have thus accumulated to the sum of \$422.32 (silver).

After the destruction caused by the Boxers we had no chapel to meet in, and our services were held all the first winter in an open court-yard. Afterward we repaired an old stable enough to make it usable as a chapel. In this we meet to this day, but it is far too small for our needs, and many have to sit outside the door, so that it is not easy to proclaim the truth, so that it even reaches ears, to say nothing of hearts. But now a new idea has been given to us.

The martyrs of the fateful year of 1900 are buried in a long row of graves on the most sightly part of the enlarged mission compound. We have hoped some time to erect a suitable monument to them, but it has been suggested that we build there a memorial church which shall at once commemorate their sacrifice in a most appropriate way and give room for the increased number of worshippers. This happy thought was at once accepted by our church members and neighbors, who gladly united in opening a subscription list, and we had already gathered a sum from Christians and outsiders of \$300.34.

When yesterday after our morning service the list with pledges was first formally presented in church 256 persons subscribed \$235.28. These three sums amount in all to \$965.34 (silver) for our memorial church. Still this is a great work, and we felt that the amount we had been able to raise was but a small part of what should be for a worthy memorial. We therefore prepared 1,000 blanks for pledges to be circulated among the relatives and friends of our church members. We are, however, still like children; our abilities and strength are small. We therefore thought to present the case to the friends across the sea, who have loved to help us in the past, thinking that perhaps for the sake of those who have given their lives here, and for the sake of the living bereaved ones who still need the nourishing grace, they may be pleased to "empty their cash bags" and unite with us in this testimonial to the memory of the dead and grace to the living.

We your friends thus standing on tip-toe and stretching our gaze to your far off shores look hopefully for your response.

Remaining in the grace of our Lord, your brethren and sisters of the Congregational Church of Pao-ting-fu. May his blessing be ever with you.

*Pao-ting-fu.*

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### *A Christian College in China.*

BY OLIN D. WANNAMAKER, MACAO.



GREAT work this surely is. This part of China seems to be just ready to profit largely by the founding of institutions where young men can be educated in the modern manner. These young men have good minds and learn readily, and they are eager for the opportunity to study in such schools. Among the millions of Chinese in these two provinces, there are still scarcely any schools where even an attempt is made to teach anything save the Chinese language, literature, and history. The young men

must be educated. They need to be thoroughly informed and to have their minds trained by the study of language, history, and science, and their characters refined and deepened by the influences of college life. This for the individual. As for the great empire, if it can hold together—that is, if the foreign nations will stand aloof—a little longer, then for it also, as for its citizens, Christian education is the one strong hope. The school here desires to make of those who come to it for instruction stalwart, pure, and devoted Chinese, able to lead in the steady, gradual moral reformation of their country. Its work for the empire is to be the making of citizens, the making of men. In political movements, however significant, it has no part to play. It plays its part in the intellectual and moral world. If this sort of reformation can once be got well under way in the country, it seems possible that it may forestall a great deal of bloodshed.

Great satisfaction has come to me from learning how sane and sound are the purpose and the methods of those who have had in their control the development of our college. The goal is a very distant one—nothing less than the making of a university for the Cantonese—but so simple and practical are the processes being employed that one may well hope for the realization of even such a dream. At present the institution is only a preparatory school. There are three classes now: the first, second, and third-year classes. Next semester there will be four, and during the session then beginning the students farthest advanced will complete their preparatory course. They are aware that their work up to that point will have been only introductory to the college. You will join me, I think, in praising those who have begun the history of the college in a manner thus frank and thorough.

It would be hard to convey over seas a just impression of the actual achievement up to this time. I give you some dry facts. Let your imaginations fill in the difficulties overcome, and foresee the future multiplying these few seeds, thus making real to your minds the full meaning of these slight results.

At the beginning of the present semester, September 17, 1902, there were forty-one paid applications for admission. Of these applicants, thirty-two were admitted. The next semester begins about January 15, but already seventeen new applications have come in, with the required fee. We have rented a handsome new building, and can probably admit these additional students and a few others. The great difficulty is that the present teaching force cannot accomplish the best results with so large a number. Personal contact is even more needed here than in the case of American boys.

These boys come to us with some years' preparation in Chinese, but with none, or almost none, in English. From the first lesson to the end of the year, all instruction in Western subjects is given through the English language. Chinese and Chinese literature and history are taught in the afternoon.

The first-year boys begin under Dr. Wisner their perilous journey through the wilderness of foreign sounds into the promised land of English pure and undefiled. They march very well. Before seven months are ended the class is not only learning the words from Dr. Wisner's "Beginning English," but is also reading daily a story of the Bible, simple stories of great men, an arithmetic, and Frye's first geography, and is learning something from each. They are taught to write—and some write an excellent hand after a few months—and they are given the first lessons in drawing.

The second-year men continue the Bible story, use a science reader, begin Frye's higher geography, go through Wentworth's grammar-school arithmetic, and continue their lessons in writing and drawing.

The third-year men have nearly completed Wentworth's school algebra and Reed and Kellogg's graded lessons in English, and are taking an elementary course in botany and zoology, which will introduce them to college courses in these branches. They study the Authorized Version of the Bible, and continue the writing exercises and the lessons in drawing.

The course outlined for the fourth preparatory year includes, among other subjects, history, political economy, elementary physics, higher arithmetic, and the beginning of geometry.

The success with which our students learn the subjects now being taught is really gratifying. As a rule, they are eager to learn and willing to study, as well as to be instructed. The faculty has made it a principle not to give what can be won by mental effort; and this principle, in greater or less degree, is daily observed. In a little farce which a few of the boys played on Christmas night, one boy asked another: "What is a telephone?" "O, look in the dictionary," was the answer. The students are getting used to this way of learning, and some of them labor manfully over the hard places before they call for help. They are full of intelligent curiosity, and not infrequently press one into a corner with their questions. Indeed, in matters of pure mental operation these boys will compare favorably with American students. It is in sentiment, emotion, imagination, and spiritual insight that they fall behind. The result of a purely scientific education, apart from moral and spiritual influences of a very strong sort, would not prove a satisfying achievement. They need culture. And by culture I certainly do not mean



only surface refining and polish; I mean that discipline of the nature which is like a great plow of God, going deep and crumbling the hard crust of the soul's field. Education is no less than this, and China is in great need of education. We long to see these young men brought to their best, and all that a college can be in this life-nurture we desire the school here to become. We call for men of sane head and large heart to help labor for God's kingdom in man's life.

Sometimes a few words from another's own lips open to view his inner self, and they are then worth more than whole printed books and discussions about him. Hear our boys speak for themselves. Every Sunday an evening meeting is held in which each boy is required to say a few words about something that interests him. No constraint is brought to bear upon any one in the selection of a subject; the boys speak of anything they care to. Here are, in substance, a few of these little speeches as I took notes from them. I have not reproduced their faulty English, but have given, I think, the content and the spirit of each speech.

Mok Ting-wa (first year): "I dreamt a voice said to me, 'Reform you China! Reform you China!' And I asked the voice: 'If you say this, tell me the best way!' And the voice said: 'If you pour out your blood over your country, you will reform it.' So the voice did not deceive me."

Wong Ka-luen (second year): "The people do love China. There are three ways to save China—blood, newspapers, and mouths of men. Martini saved Italy. China belongs, not to the Emperor, but to the people. We must first educate ourselves before we can reform our China. We must not be bystanders. If a man sees a house catching fire, and then goes to bed," etc.

Lau Yow-sun (second year): "Reform is the most important thing in China. Two ways—blood and the building of schools. If we try quick reform, the old men and the young men will not agree, and the young reformers will kill many of the weaker old men. But this is bad. To build schools will reform China. If we build schools, the country will be reformed, because we reform ourselves."

The desire for reform in their country is felt by nearly all the boys, but they differ, seemingly, very much as to the method of reform. With some of them reform means little more than overthrowing the Manchus, holding back the Europeans, and learning material science. The whole meaning involved in the reform of a great nation of people, and the long and arduous labor demanded for such a process of uplift will dawn upon them only with deeper education. A fine, promising young fellow, formerly a student

in this school, gave his life last year to the ideal of reform, and he accomplished little by the sacrifice. He plotted to blow up a Yamên in Canton; dug the mine, set off the powder, partially wrecked the building, but injured no one. He was arrested and tortured, his own family informed on him, and his head fell under the ax. We must help these young men to labor wisely and achieve real results toward the reform of China.

Here is reform clothed in satire by a thoughtful boy who probably desires as deeply as any the good of his country:

Tong Po-yuk (second year): "When our enemies came to Kwangtung, the soldiers wore two knives, a short knife and a long knife. Then they asked everybody: 'Do you want a long life or a long knife?' If the man said, 'I want a long life,' then they said, 'You must try the short knife,' and they shaved his head. If he said, 'I want a long knife,' then they said, 'You must try the long knife,' and the man's head fell to the ground. But most of the people were afraid, and had their heads shaved, and so they wear their cues to this day."

Many of the boys, it seems, would like to get rid of these cues.

Often the speech is in the form of a story. I give you one of these, told by a boy of about sixteen years:

Ue Chung-kay (first year): "Once there was a crazy man. He and his wife were very poor. They had nothing to eat. Then his wife said to the crazy man: 'You take a firecracker and go out on the street. When you see a man, go near to him and shoot the firecracker, and he will give you money.' So the man went out. Then there was a funeral walking [sic] on the street. He went near and shot the firecracker, and the men hit him. So he went home and told his wife: 'I went out and fired the firecracker, and they hit me.' His wife said: 'That was a funeral. Now take a piece of white cloth and go out, and when you see a funeral you go near and tie the white cloth around your hat and cry, and they will give you money.' So the crazy man went out. Then there was a marriage walking [sic] on the street. So he went near and tied the white cloth on his hat and cried, and the men hit him. He went home and told his wife, and she said: 'You cannot get any money. I must sew and make money. Now, you watch; and if you see a fly or a mosquito, you drive it away.' Then the crazy man watched, and soon a fly lit on his wife's nose. So he went out and got a piece of wood and came in and hit the fly on his wife's nose, and killed his wife. So when his wife was dead he had nothing to eat, and he soon died."

I defy any modern writer to get his characters off the stage more effectively.

The Chinese are a humorous people. One Sunday evening a Christian boy said something about the fear of death. Evidently he impressed one boy as not quite sincere, since the next Sunday evening the following was the speech of this boy:

Ng Ha-loy (first year), with quiet humor: "Mr. Lewes said he wanted to die. Now, I think that when a man wants a thing he can find a way to get it. We want to learn English, and we come to this school. Now, I think there are three very danger [sic] things in the world. If a man wishes to die, he can do one of these things. One is to jump from the high mountain into the valley; the second is to jump from the high cliff into the sea; the third is to get sick and not call the doctor. If a man wishes to die, I think he can do one of these things."

I close these selections with the substance of a little talk by one of the most intelligent of our students:

Kwan Yun-chaw (third year): "A blacksmith once made an interesting experiment which teaches us a lesson. A piece of rough iron worth about five dollars, if made into horseshoes, is worth about ten dollars; made into needles, it is worth about thirty or forty dollars; made into watch springs, it is worth about seventy dollars. I do not know whether these figures are correct, but there is no doubt that rough iron is capable of being increased in value. This teaches us a lesson. The iron must go through many processes and suffer many things. The greater its value, the more it has suffered. So, if we would do anything, we must suffer. There are many great men in the world. They can do things the common people can't do; but they have suffered much that the common people have not suffered. We must study hard and suffer much if we would do anything. I have learned a proverb from an English poet that I think is very good:

We can reach our best  
Only through pain and cost.

We ought all to learn this by heart."

One cannot be in China long without feeling how greatly to be prized is that spirit we call the Christian spirit, and how much to be longed for is that day when the Spirit, who is God, shall sway the minds of men in all the world. The revelation of life that Jesus made gets a deeper hold on one by the very grip of contrast with the vanity, the barrenness, and the stale unprofitableness of the world out here. Contrast these two products of human thought: A very dull Chinese youth in the Sunday school class: "Have the God a wife up in heaven?" Teacher: "Why, no!" Boy: "Then, why do people always say that God is our father?"

Contrast the mind behind that with the mind behind this, however this may have come into human consciousness:

“Holy, holy, holy! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see;  
Only Thou art holy; there is none beside Thee,  
Perfect in power, in love, and purity.”

Phillips Brooks says: “There is where we rest the claim that Jesus Christ is the master of the world, that he opens the great richness and the infinite distances of human life, that he shows us what it is to be men.”

This divine thing Christ will do for this people of the East as he is year by year doing it for the people of the West. Those who find the secret of life and are glad—these shall sing over the whole earth:

“Out of my bondage, sorrow, and night,  
Jesus, I come, Jesus, I come;  
Into thy freedom, gladness, and light,  
Jesus, I come to thee.”

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### *A Plea for Larger Views of our Work.\**

**B**RETHREN, I am now a senior missionary, not by choice but by compulsion. The poet says that every man at thirty-five suspects himself to be a fool, knows it at forty and reforms his plans. I am forty. But at least when one sees the folly and mistakes of one's own life one can give the best advice to others, and, as Thackeray says, it is notorious that such advice is always taken; so here goes.

There is a motto which many people favour, “Do the next thing;” and as it is usually in Black letter and in early spelling, no doubt the word next means the nearest, and the sentiment is similar that that bids us ‘do the duty that lies nearest to our hand;’ and this reminds us of the hymn, ‘I’ll do the little I can do, And leave the rest to Thee.’ Now these sayings have their true and useful teaching, yet they may become very pernicious in practice. They are only good if they are regarded as a small fragment of duty and not by any means the whole. Some such mottoes remind one of a man sticking up a pledge or exhortation never to let a day go by without washing his face. It is good, but it is not the whole duty of man, and if too much stress is laid on it, it may become positively injurious. A conscientious determination to do the

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\* This paper was prepared to read at a small gathering of missionaries, some three years ago, as will be evident from the allusions. It was never delivered, but is now printed in the hope it may be helpful to new-comers.



little we can do, may often cause us to narrow down our vision to what we are doing; and narrowness of view must tend to limiting our sympathies; and we shall often be blind to larger, higher duties that we could do if we were not so intent on doing the nearest thing. It is evident to us all that if men saw more widely they would see more that they could do. Has not this thought stirred everyone of us with regard to ministers at home? We have felt that many of them if they could only know and see the extent and blackness of heathenism, if they realised the greatness of the harvest and the fewness of the labourers, they would by that very knowledge be thrust out. If they are contented with their small pastorates and easier life at home, it is because they do not know they do not see what we see. It is not carelessness, it is not selfishness, it is often only narrowness of view that keeps men from higher nobler service than they are doing.

Now these thoughts apply very directly to each one of us on the mission field. Consider our temptations to narrowness of outlook. When we land in China we have for two years or so a double goal always before our eyes; and how a mark like this restricts one's outlook; how anything that is eagerly expected absorbs the attention to the exclusion of things that are not connected therewith is a common experience in life. The bachelor has marriage, the probationer his examination always looming ahead as a goal to be reached. One of these ends at least is necessary and profitable to the missionary. The language at least he cannot do without, and we all know the absorbingness of Chinese, the wearying and deadening effect of long application to this strange language. Baller, Mateer and Stent bound a man's horizon on perhaps three sides of him and keep him company even in his dreams—a narrow outlook surely. Then, before language is well acquired, there is some mission work given into the man's hands, a work that will certainly need all the attention of a prentice hand, and that must be absorbing if it is to be done well. No man learning to ride a bicycle can pay much attention to the surrounding scenery or delight in distant prospects; he is wholly engaged in keeping on; and the man who is learning to be a missionary, is only too likely to give his exclusive attention to the work in hand; and he is very likely to run henceforth in a more or less narrow rut of his own.

It is of course necessary that a man should know his own work well, whatever it may be; that is the great advantage of division of labour. But it is not necessary that he should at the same time be ignorant of his colleague's work; nor need he confine himself to his own Mission or district, but he should have a sympathetic knowl-

edge of all mission work in the whole field. Yet how easy it is *not* to withdraw to any lonely mount of meditation whence we can view the work as a whole in all its parts, its past and its future. It is true that if we gazed across the whole field-thought of its history and saw the glory that is to be, we should have to descend from the mount to teach arithmetic or *Ch'ing hsien shêng lai*, but our work would be the healthier and our service the fuller for such wider views. A man in Kitchener's campaign might have nothing to do but drive rivets for a year or two on the railway; but ought he not to know and often say to himself that every rivet he put in was helping to smash the Mahdi and destroy a cruel tyranny? Ought he not gladly to count himself not as a rivetter but as one of that army which was restoring the whole Soudan to civilisation?

Now having mentioned Kitchener and Khartoum allow me to use the illustration still further. The Soudan had to be conquered just as we have to conquer China. How was it to be done? Suppose it had been left at first to anyone and everyone to fight as he liked, any black regiment taking its chance of a smack at the enemy whenever it could get it in any part of the Soudan. The Mahdi might have been somewhat harassed, but the net result to us would have been nothing, beyond the wasting of our strength. A larger view, however, would soon have brought all regiments into a relation with one another with a common plan of campaign. We all know that the work was done at last by a plan which co-ordinated every part by the preparation of an army for many years, by the slow piling of stores and the steady building of a railway, till all was ready, the final blow was struck and every platelayer might feel he had his share in the great victory. It may be objected that this is not enforcing larger views of work so much as the value of co-operation. But tell me, how can co-operation exist anywhere, whether in the mission field or in a game of whist if every man looks at his own hand only, if every man does not consider the whole problem and his work not *per se* but in its relation to the whole? There can be no sincere and efficient co-operation that is not founded on a wide and intelligent view of the whole work.

It is not necessary that we should all expect to be great leaders and formulate great plans; it may be quite enough if we can intelligently and sympathetically carry out the plans of others; yet even so it should not be forgotten that Kitchener was not sent out from England ready-made; he was grown on the spot; he carefully studied the whole question on the spot, in all its bearings, and gradually proved himself to be the one man fit to do the work. Hence I think that after we have done laughing at Thompson's demand that the committee should send out men fit to be Admirals,

Generals and Statesmen, we may recognise the sound sense that underlies the demand. We all come out here as officers, as leaders, to begin with. We have under God to supply the energy, the intelligence, the leadership that our troops lack. If we are wise, though but an ensign and with small hope of a colonelcy, we shall begin by taking a wide view of the whole work, get to know all about it, first in its general outlines, its history, its trend, and then the relation of our portion to the rest of the work. This does not mean criticism of all the methods in use; an ensign newly arrived criticising Kitchener's management of the campaign is not much more absurd than the readiness with which we perhaps as new comers would set right the men who had formed their plans on a solid acquaintance with fact while we perhaps were still learning geography in school. But, instead of criticising, it is for us to learn how much there is for us to learn; and if instead of doing so we are content to do the thing that lies nearest and comfort ourselves with the thought that we do the little we can do, that little will inevitably be less intelligently done; it will be less effective and helpful and it will also be really less than we might have done.

If anyone thinks the conquest of China for God is a smaller task than the reconquest of the Soudan, then it may be true that we want no extraordinary men to do the work; but then I ask why has it not been accomplished already or at least why has not greater progress been made? If any say that such workers are not needed because God is pleased to use the foolishness of preaching, then it is but one step further to say that we are none of us *needed* at all, for the Chinese can preach foolishness as foolishly as we. No, the conversion of China is comparable with the conversion of the Roman Empire, and abounds with kindred problems. In such a work is there no scope for the intelligence of generals and statesmen? Must we in such a work all of us and always be content to be drill-sergeants, not by divine command but through laziness? to do the little we can do with no effort to fit ourselves for and no attempt to achieve higher service? Take Paul and remember the view that Ramsay gives of the Apostle's later years. That fiery heart that said 'woe is unto me if I preach not the Gospel,' and 'I determined not to know anything among you save Jesus Christ and Him crucified' yet did not consider that in literal truth he must confine himself to street or chapel preaching. We find him leaving his churches that must have so needed his presence, travelling to Rome not as a poor tentmaker but as a prisoner of some distinction and at great expense, living two years in Rome in chains with very limited opportunity of preaching the Word, when he might have been set at liberty and have spent the time in another great

missionary journey if he had not appealed unto Cæsar. What was the motive of so great a change in the Apostle's life? He saw, it would appear, that by taking his stand at Cæsar's bar, if he was discharged as he expected to be, he would thus have a greater effect on the preaching of the Gospel throughout the empire than by anything else he could do; his acquittal would be like an Imperial Edict allowing the new doctrine to be preached everywhere. This was a far-reaching view of work; it was, if I may so speak, a political move; and though we cannot do things such as Paul did, we may back him up as Mark and Luke did, and at least in our small sphere we can imitate him in taking wider views of the work to which we are called.

To be quite practical, then, I would say that the missionary must regard his work as a life-work. Of course the Lord may move us when or where He will, but meanwhile we must act on the assumption that we are doing our one work of our one life. The man who opens a shop or hotel may open it in Shanghai or in Zanzibar; a man who teaches a Sunday school, or who regards mission work as a similar work, may do it anywhere. But anyone who takes an adequate view of the work to be done—its difficulties, its scope—must see that it is a life-work; it does not permit easily of experiment or change. It may be less so in other fields among savage races, but we in China must remember that the material on which we have to work is different from others. A man may serve a short apprenticeship if he works in wood or clay, but he who aspires to work on the marble or in bronze must be prepared by slow and tedious training, by long and painful work, and he must expect to leave behind him at the last results not large to the eye. Indeed, after all is said, we do but aim to produce the beginnings of things and trust that others coming after will continue our work and build on the foundations that we lay. As the old poet says:—

So shorte the lyfe, so longe the taske to lerne,  
So sharpe th' assaye, so hard the conquerynge—

That none can hope to do much in mission work who regard it as an episode in life, or who can with equanimity contemplate the possibility of other work for him than this.

Approaching the work in this spirit what will a man or woman do? What should he do but contemplate the whole as a whole, the parts in their various relations and his own part as a part of a whole? He will realise that learning the Chinese language is only *part* of the preparation for work in China; and that though vitally important it is only one means to a great end; and that that end is not that we may conduct a school or even that we may



preach the Gospel; it is that we may take our part with the rest in destroying the kingdom of darkness and establishing the kingdom of God throughout this great empire.

If this is so let us descend to practical details. We may know all the provinces of dead Rome because we had to learn them for an examination; could any missionary in China taking a right view of his life-work fail to know the eighteen provinces of China? If we know the kings of Rome, are we to work in China and know little or nothing of the history of this immense and ancient empire? In Europe we speak of the Reformation, of the Thirty Years' War, of the Punic Wars, or the Renaissance, and we understand where we are at once, and thereby amongst English people we rank as intelligent and educated; is it not plain that when these people talk of the Sung or the Han dynasty, if we have no idea when that was, we take our rank in relation to the Chinese as uneducated and stupid. And can we afford to be considered stupid?

This leads me to an illustration that is a great favourite of mine. It is founded on the important saying, "Put yourself in his place." We should get a clearer idea of our position here if we used our imagination more and pictured a Chinese in England in circumstances similar to our own here. Such a Chinese might add to the unavoidable singularity of his appearance by wearing his own garb in town or country; or he might to singularity add incongruity by wearing a frock-coat *and* a pigtail; but, what is far more important, suppose that while he taught Confucian philosophy in broken English (most of us speak in more or less broken Chinese), suppose he continually let it be known to his hearers that of English matters he knew little or nothing; if he said simply, "And who *is* Lord Salisbury"—"William the Conqueror; now, who was he?" "Is Wales inhabited?" "Are there any Protestants in Scotland?" "Is the Old Testament disused now there is a new one?" "And is the Prince of Wales related to the Queen?"—how much should we be drawn to listen to his Chinese doctrines? But, you say, is this a fair comparison? Indeed I assure you it is quite fair; you may often hear similar remarks, similar exposures of ignorance in Chinese matters from those who are teachers of the Chinese; and how much our influence is nullified by such careless ignorance God alone can know.

The elements of Chinese History and Geography are, however, an easy matter; they might perhaps be put into the probationer's curriculum with advantage, but any missionary taking a proper view of his life work would study these subjects of his own accord as being only less necessary than the language itself. Barry Pain represents the good beetle apologising thus, "I know I'm not very

clever, and I'm very young, and I've never had any education to speak of, because I've always been going about in my humble way trying to teach others." But this caricature will not be true of those who take larger views of the work they are to do; they will prepare themselves accordingly.

To touch, however, on greater matters; is there *anything* about the material worked on that it is not better for the worker to know, that it is not necessary for him to know something of, before he can work to the greatest advantage? What about the social condition of the people, the economics of the country, its laws and philosophy,—have they no connexion with the work we do?—its religions, have they no relation to the Gospel we preach? Consider again for a moment what an effect is to be produced; recall the Roman Empire and the change that Christianity brought about, not only in the abolition of idol worship but in the entire political and social framework of the empire; is this great change to be wrought quite independently of antecedent conditions? And if not, should not those conditions be carefully studied by those who would make the change? There is but one Gospel to preach, but is that Gospel to be preached in the same terms to rich and poor, to learned and ignorant, to the Athenian and to the barbarian? This nation began to philosophise when the Greeks did, and have been at it ever since; are we to burst in upon them as on Congo savages without any regard to their age-long conception?

I do not say we are to preach Chinese philosophy or display too great a regard for it, but we cannot give the proper force to our message unless we understand the prepossessions of our hearers. Let me labour for a moment this most important point. To all we say, to all we do, there is the subjective aspect and the objective; there is the meaning or impression we intended, and there is the meaning or impression actually received by the hearer or spectator which may be quite different. I have heard of a good man soon after arriving in China who, having learned that heaven was *t'ien* went on the streets, pointed upward and said to the people '*t'ien*.' Now his meaning and intention were perfectly clear to himself; he was pointing the people to heaven. But as regards the people who received the message he was more likely pointing out the sky which they had seen before; or they might receive a dozen wrong impressions instead of the one right one which was clear in his mind but not in theirs. Just so too a learner may utter what seems to him to be pure Chinese; most melodious, most correct, he may understand it all and be charmed, but it is more important to think not what he is saying but what they are hearing. So in the things we *do* also; I once urged a man to kill a wolf, and offered to buy the skin; my

intention was a good one; but I did not know he was firmly convinced that the killing of a wolf on his poor half-acre of ground would curse the crops for years to come; the impression I meant to convey was that of benevolent help; the impression he received was that of desire to ruin. Now when we recall that this principle applies to all our intercourse with them, to all our action and to all our speech, how thoroughly we should study them, how deeply we should seek to understand them that we may so present our message to them as to affect them in the way we mean to affect them, and not in some other way unexpected by us and unknown.

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### In Memoriam.

MARY THORNTON BOSTICK.

BY ANNETTA T. MILLS.

Mary Thornton was born in the State of Alabama, U. S. A., 1862. Her father was killed in the war then being carried on between the north and the south, so that she never knew a father's care; but her mother, a brave, good, Christian woman, trained her well. All of her early years were lived under the clouded skies of "reconstruction days in the U. S.," the very hardness of which did much to develop a character of sterling worth.

She educated herself; and the force of these words will hardly be understood, but they mean that all the years of girlhood were years of hard work, strenuous self-denial and persistency of purpose, developing, among other traits of character, fine business qualities.

She early loved the Saviour and felt called to mission work from childhood. She taught school for many years, during which she found opportunity for much Christian work; and never thinking to spare herself, overworked and for several years was much broken in health. In the summer of 1890 she realized the wish of her heart and came to China as a missionary of the Southern Baptist Mission. The following year she was married to the Rev. George P. Bostick, and, with him, was one of the pioneers of the Gospel Mission.

In 1900 they, like so many others, were driven out of their station at Tai-an-fu, Shantung, and for two years Mrs. Bostick, with the five children, has had a home in Chefoo, while her husband, who was away at the time of her death, was opening up the new station at Peh-cheo, An-hwei, preparing a home for his family, hoping to move them all there in the autumn. He had been absent

from her twenty-four months out of the last thirty; but she bore alone, without a murmur, the heavy responsibility of the family, and used the waiting time in preparing herself for better work among the Chinese, by almost daily practice on the organ of familiar hymns for use later with the Christians, and often spending from five to six hours a day with the teacher.

To those who knew her best her life had a peculiar savour. To say that it was an unselfish life, but feebly expresses the complete "emptying of self" for others that characterized her daily life.

As a wife, she was a true helpmeet, completely in sympathy with her husband's aim and work; as a mother, she was most tender and consistent, ruling strictly yet lovingly, practicing in the home the most rigid economy "for the work's sake"; as a neighbour and friend, faithful and helpful, as many can testify; as a missionary, whole-hearted, eager to join her husband in the new station at Peh-cheo, counting it no hardship to bury herself in the interior of China "that some might know Christ;" as a Christian, bright and full of faith, even under trials. Heaven would be no strange place to her, for she loved to sing and read of it and meditate on the beauties of that bright home above. She knew that she was going, and though loth to break the sweet earthly ties, she committed, with perfect trust and love, her little ones and the absent husband to the One who "comforteth like a father" and went on "a little while before us," there to realize, in that perfect home above, all the ideals her longing soul had desired here.

Lives that touched hers were the better for it. China is the richer for her having lived in it. The missionary work which she has laid down for "higher service" waits for other hands. Could she speak to us now, I am sure it would be a call to her sisters in the homeland to come to preach the living Gospel of Christ to our Chinese sisters. Are there not some to answer such a call?

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### *Hukuang Missionary Association.*

The following Resolutions have been agreed upon by eighty-five missionaries belonging to different Societies and living in various parts of Hupeh and Hunan:—

In order to prevent the fraudulent use of the name of missions and missionaries to influence the local authorities, we, who are Protestant Missionaries of Central China, suggest that the Viceroy be asked by our respective Consuls to issue circular letters to the following effect:



1. The Protestant missionaries regard all Chinese Christians, though church members, as in every respect Chinese citizens and subject to the properly constituted Chinese authorities. We therefore earnestly request the Chinese authorities, when issuing proclamations, not to use the misleading phrase 教民, which is liable to be misunderstood and interpreted to mean that those who enter the Christian church are not Chinese citizens.

2. The Protestant church does not wish to interfere in law cases. All cases between Christians and non-Christians should be impartially tried and settled in the courts in the ordinary way.

3. Protestant missionaries instruct their converts not to use the characters 教民 in ordinary civil petitions.

4. The missionaries request that, if local officials suspect the genuineness of a card or communication purporting to come from one of their number, the official, before acting upon it, refer to the Consul or missionary concerned.

5. The officials, as a rule, know of all the chapels in their districts that are connected with the various missions, and are aware of the rights assured to such building by treaty. But inasmuch as in some cases evil-minded persons have, without the knowledge of the mission concerned, stolen the name or style of these missions, and have opened buildings purporting to be chapels for the purpose of making money and oppressing the people, the officials should, in every instance where they suspect this to be the case, report the existence of such chapels to the Consul or the missionary concerned and enquire whether the chapels really belong to the mission or not.

6. As missionaries' cards used in calling upon or writing to the Chinese authorities are frequently, after use, obtained from the Yamên and fraudulently used over again, the local authorities should devise some means whereby the card can be marked and the evil effectually stopped.

7. The treaties clearly set forth that the Chinese are free to enter the Christian church, and are not to be persecuted on account of their religion. This being so the officials should observe the treaties, making no distinction between Christians and non-Christians. They should also instruct the gentry in the vicinity of the chapels to treat all alike with strict impartiality. When Christians and non-Christians alike obtain fair treatment and strict justice at the hands of officials and gentry, it may be confidently expected that troubles will cease.

We recommend that the foregoing suggestions be not published in proclamations, but be simply issued as instructions for the guidance of local officials in dealing with church matters.

*Chinese of the above.*

寓湖廣等處英美瑞德挪威國福音教士楊格非任修本殷德生任大德等共八十五名業經商定數端擬由各領事官轉呈

督憲懇請札行府廳州縣免致有人冒充教會與教士之名滋生事端茲謹將所擬開列於左

計開

一按福音教士意見凡奉教之華人雖屬教會仍爲華民應歸地方官管轄爲此敬請華官於文告示諭等件不再用民教字樣恐人誤解其義疑奉教者不復爲華民也

二福音各教會均不願干預公事凡遇教內之人與教外之人涉訟均應由地方官照例秉公辦理

三福音教士切戒教內之人或有平常稟呈等件不得用教民字樣

四地方官接到教士信函名片等件若疑有偽託請於尚未舉辦之前先向該領事或該教士詢問緣由

五各府廳州縣所有教堂地方官諒必週知並悉教堂按照條約應蒙保護之利益惟聞偶有奸人欺瞞教會盜用名目私立教堂專圖詐財欺壓平民地方官遇有似此可疑者自應照會該領事或就近知會該教士查明其堂果屬該教會與否

六教士拜謁地方官或投信時所用名片常有人盜出再用以圖詐騙是以此等名片地方官似應作記以防弊竇

七條約載明華人奉教與否均聽自便並不得因奉教而虐待等情如此則地方官必當實力奉行無論在教與不在教一體看待不分畛域並切諭教堂附近紳董不可歧視奉教之人若在教者與不在教者均蒙地方官紳一視同仁則一切爭端諒必永息矣

以上七端非欲請出示曉諭惟請密諭府廳州縣辦理教務遵照施行以消患於無形尤爲妥善

### *Trusting Always.*

The puny arm, the feeble strength are nought without God's aid,  
But he who flees to Him for help shall never be dismayed.  
The sorrowing heart—the stricken soul—He gives His balm to heal,  
And in the hour of deepest need Himself He doth reveal.

He points away from transient scenes of human bliss and love,  
To those enduring realms of joy prepared for us above,  
Where God shall wipe away the tears which here so often flow,  
And fill our hearts with that deep peace His loved ones only know.

The dear ones taken from our side, the loved ones gone before,  
Are but His blessings in disguise to make us love Him more.  
The flowing tear, the aching heart, the longing sigh and groan;  
By such strange paths a God of love conducts us to our home.

We may not know the reason why—'tis sweet by faith to live,  
With thankful hearts accepting all our Father deigns to give.  
We would not murmur or repine—our Father knoweth best,  
And after life's brief day of toil will give the promised rest.

W. J. H.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *The International Institute.*

THERE was a very interesting meeting held in the Shanghai Municipal Council Chamber on Tuesday, the 29th of May, in the interest of the International Institute, Consul-General Goodnow presiding and making the opening address. There was a good attendance, and all present seemed to be in hearty sympathy with the Institute and its aims. There were addresses by Dr. Reid, H. E. Wu Ting-fang, H. E. Lü Hai-huan, Mr. A. E. Hippisley, Mr. R. W. Little, and Mr. John C. Ferguson, and there was a unanimous vote in favor of locating the Institute at Shanghai. The decision of the Committee to immediately inaugurate the Institute and place it on a working basis was heartily approved. The Advising Council includes the Consuls-General for Great Britain, the United States, Germany, France, Russia, Japan, the Netherlands, and Belgium,

three of the Chinese Imperial Commissioners on Commercial Treaties, and a list of some forty or fifty of the leading business and professional men of Shanghai. The prospectus of the Institute declares that "the prime aim of the International Institute in its organization and workings, is the welfare of China and the Chinese people. The second aim is to promote harmony between Chinese and foreigners, and between Christian and non-Christian Chinese. The third aim, in accordance with Chinese usage, is to seek the influence of the higher classes for the benefit of all. The fourth aim is to spread enlightenment, truth and righteousness."

Dr. Reid has labored on amid many discouragements, with much self-denial and with a steady persistence which has won the confidence and admiration of a large circle of friends and supporters. He evidently feels that this is a work which God has given him to do, and expects that the work of establishing this Institute will command his time and strength for the rest of his life. While this work is along a different line from that in which most of us feel led to engage, we doubt not that the Institute will be a very useful adjunct to the work of those educational institutions which are more directly evangelistic in their aims. Quite a sum of money was subscribed conditionally before the Boxer troubles, and it is hoped that most of this will be available under the changed conditions. A building fund of about Tls. 16,000 is in bank, and we trust that this year will see quite an advance in the way of procuring an adequate endowment for this work. The Executive for the ensuing year is as follows: The Senior Consul Goodnow (President), Messrs. C. Brodersen, Chu Pao-san, C. J. Dudgeon, J. C. Ferguson, J. Prentice and J. L. Scott.

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### *Executive Committee Meeting.*

THE Executive Committee of the Educational Association of China met Friday, May 8th, 1903, at 5 p.m., at McTyeire Home. The following business was transacted. A report from the Treasurer was received, showing a bank balance of \$2,259.94. Since last meeting £100. costing Tls. 899 30. had been forwarded to Messrs. W. and A. K. Johnston. The edition of the Mandarin Syllabary, authorized at last meeting, was raised from 300 to 1,000. The work is now in Press.

Dr. Parker reported the publication of a list of Chemical Terms which has been placed on sale at fifty cents. Dr. Mateer's list of Technical Terms is now in Press, also a Chinese Catalogue and Judson's Physiology (not "Astronomy" as in report of last meeting).



On account of the greatly increased cost of paper and printing, Dr. Parker was authorized to increase the price of the Association's publications by a general average of twenty per cent. The large wall charts are increased fifty cents each.

The Committee decided to request Rev. F. L. H. Pott, D.D. to act as our fraternal delegate to the Convention of the National Educational Association at Boston.

Rev. Gilbert Reid, D.D., was requested to act with Dr. Sites as a committee to confer with Mr. Carles, Commissioner of the Chinese government to the St. Louis Exhibition, regarding arrangements for participation in the Educational Exhibit.

The following names were presented and approved for membership in the Association:—

Rev. WILLIAM EDWIN HOY, Yo-chow, Hunan.

„ F. L. GUTHRIE, Hing-hua, Fuhkien.

„ G. A. BANBURY, Hongkong.

The next meeting of committee is on June 5th, 1903, at 5 p.m. at McTyeire Home, Shanghai.

J. A. SILSBY,

*Secretary Executive Committee.*

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### *Standard Course of Study.*

THE following Course of Study has been prepared by a special Committee of the Educational Association of China, covering Primary, Academic and Collegiate grades. It is hoped that it will prove to be of value by way of suggestion in the introduction of Western learning into schools in China. It is given to the public after repeated revisions in the Committee, and embodies the results of experience in teaching under different conditions in China, and for this reason we trust will prove more widely useful than it would if representing only the ideal of an individual teacher.

This Course will be revised and modified from time to time as the result of criticism and experience.

The figures in the right hand margin opposite to each study represent the number of weekly recitations on the basis of a half hour to a recitation.

Strictly Christian lines of study are given in a separate schedule, that schools not under Christian supervision may the more readily follow the suggestions of the Standard Course and secure the resulting benefits.

Following the Course of Study there is given a list of the best text-books thus far prepared to be used in teaching. This list

will be revised and enlarged as other useful books are given to the public.

A further partial list is given of needed text-books. Competent scholars have already been invited by the Committee of Publication to prepare books on most of the suggested subjects. This fact will be properly indicated in the list, that double work may be avoided by writers working on the same subjects in ignorance each of the work of the other.

It is believed that by wise coöperation the quality of text-books for use in schools in China will be greatly improved, and by reason of their excellence will find their place in both Christian and non-Christian schools.

### PRIMARY SCHOOLS.

#### Six Years Course of Study.

##### *First Year.*

1. Learn five or six hundred characters in easy sentences about common things ... ..	5
2. Daily exercise in reading these characters in sentences. Write simple characters with pencil and slate ... ..	5
3. Memorize native trimetrical classic ... ..	4
4. Exercise in counting and writing Arabic numbers ... ..	3
	<hr/>
	17

##### *Second Year.*

1. Memorize Hundred Family Names ... ..	3
2. Exercise in reading First and Second Readers,—one each term,—prepared in Kuan Hua or local dialect ... ..	5
3. Write selected characters from Readers with pencil and slate. Trace characters from copies with Chinese pen ...	4
4. Arithmetic—simple addition and subtraction, mental and written ... ..	3
5. Geography, oral, in use of globe and outline hemisphere maps	5
	<hr/>
	20

##### *Third Year.*

1. Memorize Lun Yü to Tzü Lu. Explain new characters ...	5
2. Exercise in reading. Third Reader ... ..	5
3. Write characters from Lun Yü with pen ... ..	3
4. Arithmetic—addition, subtraction, multiplication. Exercise in mental arithmetic ... ..	4
5. Primary Geography, with special reference to China... ..	5
	<hr/>
	22

*Fourth Year.*

1. Memorize remainder of Lun Yü with Ta Hsüeh and Chung Yung	5
2. Exercise in reading. Fourth Reader	4
3. Write characters from Classics already studied	3
4. Primary Geography	4
5. Arithmetic—division and through denominate numbers	5
6. Explain trimetrical classic and Lun Yü, first part	4
	—
	25

*Fifth Year.*

1. Memorize Mencius, first half	5
2. Explain Lun Yü, second half	5
3. Exercise in reading. First Reader	4
4. Advanced Geography, 4. Simple Hygiene, 2	6
5. Arithmetic—fractions, simple proportion, percentage	5
6. Exercise in writing simple essays in colloquial	3
	—
	28

*Sixth Year.*

1. Memorize Mencius, second half	4
2. Explain Ta Hsüeh and Mencius, first half	5
3. Outline of Chinese History	4
4. Geography—advanced, map-drawing	5
5. Arithmetic—compound proportion, square and cube root, simple mensuration. Review fractions	6
6. Exercise in writing colloquial essays and letter-writing	4
	—
	28

## ACADEMIES.

## Four Years Course of Study.

*First Year.*

1. Memorize Odes. Study ancient literature	4
2. Explain Mencius, second half	5
3. Ancient Chinese history to the Han dynasty	4
4. Algebra, through equations of second degree (Part 1)	5
5. Physical Geography	3
6. Composition in Wên-li. Rhetorical exercises	5
7. English. First and Second Books. Grammatical Primer.	
Geographical Primer	4
	—
	30

*Second Year.*

1. Memorize Book of History. Study ancient literature ...	4
2. Explain Chung Yung and Odes ... ..	5
3. Ancient Western history to end of Western Roman empire (A. D. 476) ... ..	4
4. Algebra, part second. Plane Geometry, half year ...	6
5. Nature Study. Animal and Vegetable Life (simple biology) ... ..	2
6. Composition in Wên-li. Rhetorical Exercises ...	4
7. English. Third and Fourth Readers, Grammar, Dictation, Composition, Geography ... ..	6
	<hr/> 31

*Third Year.*

1. Explain Odes. Study Ancient Literature ... ..	5
2. Chinese History from Han dynasty to A.D. 1800 ...	5
3. Plane Geometry (half year), Spherical Geometry ...	6
4. Botany ... ..	4
5. Composition in Wên-li. Rhetorical Exercises ...	4
6. English. Fifth Reader. Grammar and Composition. Fry's Geography. Translation. Composition into English and from English into Chinese... ..	6
	<hr/> 30

*Fourth Year.*

1. Explain Book of History. Study Ancient Literature ...	5
2. Western Mediæval and Modern History to French Revolution, studied in Chinese or English ... ..	5
3. Mathematical Review. Arithmetic, three months, Algebra three, Geometry three ... ..	6
4. Zoology. In Chinese or English ... ..	4
5. Composition in Wên-li. Rhetorical Exercises ...	4
6. English. Easy Selections from English Literature. Composition. Translation ... ..	6
	<hr/> 30

## COLLEGES.

## Four Years Course of Study.

*First Year.*

1. Advanced Exegesis of Four Books. Study Ancient Literature ... ..	6
2. Modern Eastern History—China, Japan, India. Studied in Chinese or English ... ..	5
3. Plane Trigonometry ... ..	5
4. Physics, as far as Light. Studied in Chinese or English ..	5
5. Composition in Wên-li. Rhetorical Exercises ...	4
6. English. English Literature. Composition. Translation...	6
	<hr/> 31



*Second Year.*

1. Explain Tso Chuan. Study Ancient Literature ... ..	4
2. Western History, French Revolution to present time. Studied in Chinese or English ... ..	4
3. Physics—Light, Magnetism, Electricity. Studied in Chinese or English ... ..	5
4. Chemistry. Studied in Chinese or English ... ..	5
5. Spherical Trigonometry. Surveying ... ..	4
6. Composition in Wên-li. Rhetorical Exercises ... ..	4
7. English. Selected reading in English. Literature, Composition ... ..	6
	<hr/> 32

*Third Year.*

1. Explain Li Chi. Study Ancient Literature ... ..	4
2. Political History of Modern Europe. In Chinese or English	4
3. Physiology and Hygiene. In Chinese or English ... ..	4
4. Political Economy. In Chinese or English ... ..	4
5. Quantitative and Qualitative Analysis. In Chinese or English	4
6. Composition in Wên-li. Rhetorical Exercises ... ..	4
7. English Literature. Composition ... ..	6
	<hr/> 30

*Fourth Year.*

1. Explain I Ching. Study Ancient Literature ... ..	4
2. International Law. In Chinese or English ... ..	4
3. Psychology. Ethics. In Chinese or English ... ..	4
4. Geology. Mineralogy. In Chinese or English ... ..	4
5. Astronomy. In Chinese or English ... ..	4
6. Composition in Wên-li. Rhetorical Exercises ... ..	4
7. English. Literature. Composition ... ..	6
	<hr/> 30

## ELECTIVE STUDIES IN COLLEGE COURSE. BY SUBSTITUTION.

1. Navigation.
2. Analytical Geometry. Differential and Integral Calculus.
3. Metaphysics. In English.
4. Logic. In English until proper text-book is prepared in Chinese.
5. Constitutional History of England.
6. History of Pedagogy.
7. Comparative Government.

## NOTES.

1. Where proper teachers can be secured introduce kindergarten exercises into first and second years of Primary Course. First year—1st, 2nd and 3rd gifts. Second year—4th, 5th and 6th gifts.

2. Chinese and Western History have been alternated in the above Course of Study. Some teachers may prefer to alternate each half year, and thus preserve greater continuity in study.

3. Require composition of five to eight hundred characters in Wên-li of each student in academy and college every two weeks. Give careful criticism.

4. Have public rhetorical exercises of two hours each week with entire school present. Essays, declamations, discussions, under supervision of teachers. Instruct in rules of deliberative bodies. Train in public speaking.

#### CHRISTIAN STUDIES.

##### PRIMARY COURSE.

(Requiring modification of the Course or lengthening at least one year.)

##### *First Year.*

1. Christian Trimetrical Classic, memorize.
2. Bible Stories, oral.

##### *Second Year.*

1. Memorize Christian Catechism.
2. Bible Stories, oral.

##### *Third Year.*

1. Memorize John, first half.
2. New Testament History.

##### *Fourth Year.*

1. Memorize John, second half.
2. Old Testament History.

##### *Fifth Year.*

1. Memorize selected Psalms or other Bible selections.
2. Old Testament Study, Genesis and Exodus.

##### *Sixth Year.*

1. Memorize selected Psalms or other Bible selections.
2. Study Life of Christ.

##### COLLEGE COURSE.

(Requiring modification of the Course or lengthening one year.)

##### *First Year.*

Natural Theology.

##### *Second Year.*

Outline History of Christian Church.

*Third Year.*

Comparative Religions—General Survey.

*Fourth Year.*

Philosophy of History.

*Note.*—Daily exercise under Christian teacher in sacred music.

SUITABLE TEXT-BOOKS FOR USE IN TEACHING THE ABOVE COURSE.

1. Mental Arithmetic. Hsin Swan Ch'u Chieh 心算初階.
2. Written Arithmetic. Dr. Mateer's, three vols.
3. Dr. Pott's Science Primer. Ch'i Wu Ch'u Ching.
4. Primary Geography. Pilcher's, Mrs. Parker's.
5. Physical Geography. Pilcher and Pott.
6. Advanced Geography. Chapin's.
7. General History. Sheffield's. Also MacGillivray's White's Nineteen Christian Centuries.
8. Algebra. Mateer's.
9. Geometry. Mateer's.
10. Trigonometry, Plane and Spherical, including Surveying. Parker's.
11. Analytical Geometry and Differential and Integral Calculus. Parker's.
12. Wentworth's Plane and Spherical Trigonometry. Translated by Liu Kuang Chao.
13. Astronomy. Hayes'.
14. Physics. Martin, Hayes, Parker.
15. Elementary Biology. Dr. Holbrook.\*
16. Chinese History. Mr. Chu Ke.\*
17. Physiology. Porter's.\*
18. Zoology. Mrs. Parker.
19. Map-drawing. Mrs. Parker.
20. Psychology. Martin's.
21. International Law. Bluntchli's. Others by Dr. Martin for reference.
22. Political Economy. Martin's. Yen Hwei Ching.
23. Geology: Owen's. Twentieth Century Geology; Translated by Sze Yeu Ming: Edited by Dr. Parker.
24. Twentieth Century Physics; Translated by Zia Hong Lei, Diffusion Society: Edited by Dr. Parker.
25. Chemistry: Under supervision of Dr. Parker.
26. The "Shih Yao," 史要, Important Facts of History. By Japanese.
27. Meng Hsueh K'e Pen 蒙學課本. Suitable Reader in Primary Schools.
28. Pedagogics. Pott's.\*
29. Natural Theology. Williamson's, Whittings.

\*Will soon be given to the public.

## TEXT-BOOKS IN PROCESS OF PREPARATION.

1. Logic.
2. Political History of Europe. Dr. Richard.
3. The Philosophy of History.
4. Comparative Government.
5. Geography and Mineralogy.
6. Modern Eastern History. China, Japan, India. By Dr. D. Z. Sheffield.
7. Constitutional History of Europe. By Dr. Gilbert Reid.
8. Political History of Modern Times.
9. Sociology. Dr. Sites.

## OTHER TOPICS AWAITING PROPER WRITERS.

1. Ethics.
2. Christian Ethics.
3. Comparative Religions.
4. Evidences of Christianity.
5. Natural Theology, specially adapted for use in teaching.
6. Comparative Philology.

The above Standard Course of Study is submitted to the consideration of the public in the hope that it may prove of use in schools already established and in the further organization of schools. The committee will be glad to receive suggestions that will assist to improve this Standard Course in further revisions.

Submitted in behalf of the Educational Association of China.

A. P. PARKER. D. Z. SHEFFILED. W. M. HAYES. L. P. PEET. F. L. H. POTT.	}	<i>Committee on Course of Study.</i>
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*Notes.*

THERE were issued in 1902, from the China Agency of the British and Foreign Bible Society, 1,083,977 Bibles and Bible portions. Of these 257,646 copies were Wên-li, 798,197 were Mandarin, 13,697 were in various Chinese colloquials, and 14,437 were foreign and miscellaneous. It will be seen that the number of volumes in Mandarin was more than three times as great as the number in Wên-li. Of Bibles there were issued 27,461 copies, and of these only 3,537 volumes were in Wên-li, while 19,828 volumes were in Mandarin and 3,014 in other colloquials. The demand for the Mandarin Bible was more than five times as great as the



demand for Wên-li, while the other colloquial versions of the Bible complete were not far behind the Wên-li. The report of the American Bible Society, which has not yet been procured, will doubtless be still more favorable to the Mandarin as compared with Wên-li.

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An edition of 10,000 of the Foochow Romanized Primer was printed last year.

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The friends of Romanization at Shanghai recently had a meeting and decided to push forward this work with renewed vigor. The Romanized paper has finished its first year and has an increasing circulation. The Romanized has been introduced into a number of Anglo-Chinese schools, and several hundred can now read it. The system in use was adopted over ten years ago and has been very useful in the preparation of books for foreigners. It has been used only to a limited extent in teaching Chinese, but is well adapted to use in teaching them. A few minor changes have been introduced, and now the work of teaching Chinese is being prosecuted with gratifying success.

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The Committee on Course of Study have their report in this issue. They deserve the thanks of educationists for their careful work. No doubt we shall all find more or less in the course that is not quite in harmony with our ideas, but it is well to have before us a course prepared by able and experienced men as a guide in our school work. The Course of Study has been prepared in Chinese and will be printed shortly.

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Miss Hartwell writes that last year the Chinese at a place where she has been working, invited the missionaries to open the "Lau-gie English School." This school was wholly a Chinese enterprise and maintained by Chinese funds. It was fairly started, and teachers were secured through the missionaries, Miss Hartwell assisting her father as superintendent and examiner. It would probably have continued on mission lines had not the new regulation of burning incense to Confucius been introduced into the government schools during the year. The superintendents and Christian teachers would not allow this ceremony in the school. The owner of the building was among those who withdrew their patronage, and as those who remained could not furnish the means for continuance, the school was closed.

Dr. Sheffield writes that the erection of new buildings for the North-China College at T'engchou is in progress, but all will not be completed during the present year. One structure is now in use which will finally be used mostly as dormitories, and which is now used also for recitation rooms. A large central hall is being built, which will be occupied with recitation rooms, and there is also to be built a chapel with rooms attached for the use of the Young Men's Christian Association. When completed there will be accommodation for 150 students. There are now sixty students in the two departments of the college, thirty of whom are in the college course.

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Miss Hartwell writes that the women's station classes form an interesting feature of the educational work connected with the Foochow station of the American Board Mission. They are preparatory to the woman's training school, and have been found very helpful as a department of the work for women in Fuhkien province. The women in these schools walk to the classes and study four hours each day. They are given twenty cents a week to help pay their expenses, deducting for every absence. In some other missions these classes take the form of boarding-schools of a few months' duration, but the classes which are held at chapels in country places reach far more women and build up the local churches. They are held for two or three years in one place, and furnish an opportunity for the women inquirers to learn to read their Bibles and become intelligent Christians.

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The British and Foreign Bible Society last year published 10,595 Bibles and portions in Romanized, of which 3,000 were Amoy and 1,995 were Ningpo Bibles. The American Bible Society published 15,000 Bible portions, of which 2,000 were Hing-hua New Testaments. This makes a total for both Societies of 25,595 Bibles and portions in Romanized. The large proportion of Bibles and Testaments in the Romanized would seem to indicate that these are sold mostly to Christians. The Foochow and Hing-hua Christians are to be congratulated upon the rapid progress which is being made toward furnishing the whole Bible in a form which can be read by those who have a very limited amount of education. The Hing-hua version includes the New Testament and Psalms, with the Old Testament through Esther, and the Foochow Romanized includes Genesis, Exodus, Isaiah, Psalms, and Proverbs, with the New Testament complete. We may look for a rapid advance in intelligence among the Christians of Fuhkien.

## Correspondence.

### MAGIC LANTERN EXHIBITIONS

AT KULING.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: During the 1902 season at Kuling several friends gave magic lantern exhibitions, either for the instruction of children or adults. It is probable that similar opportunities to entertain will arise during the coming season. Any friend owning a set of *good* slides on which he would be prepared to lecture, might bring them up and let the Secretary of the 1903 Church Council (when constituted) know the title. The season is short, and no promise can be given in advance that all offers will be accepted, but let not this deter friends from volunteering.

Truly yours,

GEORGE A. CLAYTON,

*Hon. Secretary,*

*Kuling Church Council Executive.*

WUSUEH, Kiukiang, April 21st.

THE LATE REV. JONATHAN LEES.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I should be obliged by your inserting the following Resolution passed at the late annual meeting of the North China district of the London Mission. Although so long a time has elapsed since the death of Mr. Lees, this is the first meeting which has been held since that sad event.

The Resolution is as follows:—

The District Committee desires to place on record its sense of the great loss it has sustained by the death of the Rev. Jonathan Lees at Worthing, on June 13th, 1902. Our senior missionary in North China since the year 1882, Mr. Lees endeared himself to all his colleagues by the warm-hearted brotherliness of his spirit, his wide sympathies, and the genuine interest he felt in every department of the Mission. By his early evangelistic labours he laid the foundations of churches in many of our present flourishing country districts. Medical and educational work were greatly valued and fostered by him. For many years he carried on, single-handed, the training of preachers and teachers and prepared for these classes in the theological school his own textbooks. The whole church in China has been enriched by his labours in hymnology, and it is a striking fact that the hymnal is now used by six different Missions in seven provinces of the empire. His whole-hearted devotion to Christ, his prayerfulness and humility, his charity and the complete consecration of his talents to the service of the church up to the last day of his life, will always be an inspiring memory to those who had the privilege of being associated with him.

I am, Dear Sir,

Yours faithfully,

S. EVANS MEECH,

*District Secretary.*

*London Mission, PEKING, May 6th.*

## Our Book Table.

We have been requested to draw the attention of our readers to the fact that in the advertisement of Mr. Baller's translation of Mr. Hudson Taylor's Retrospect, in last issue of the RECORDER, a figure 2 was left out, reading 14 pages instead of 142.

福音溯源. Introduction to the Gospels. By Rev. C. W. Allan. Printed in Hankow at the 英漢書館. 1903.

This is a book of twenty Chinese pages, written in Easy *Wên-li* style and very readable. It will be useful for native helpers and teachers, as the subject matter has been carefully studied by the author. It begins with an explanation of the two Characters 福音 and gives the Evidences of Gospel Truths in a very attractive and convincing way.

*The Asylum Record*, Okayama, Japan. Edited by Rev. J. H. Pettee. April, 1903.

This is Vol. VII., No. 1, of this little magazine, which is published in the interest of what is known as Mr. Ishii's orphanage. We are glad to see that the orphanage has recently been made glad by the gift of an American friend of \$5,000 gold, thus relieving the institution of all debt and putting it on a better footing than ever before. We wondered as we read it, when the following incident would ever be possible in China:—

Letter No. 71. Dear Mr. Ishii: "Last year I found a twenty-sen silver piece on my way home from school and took it to the Police Station right away. To-day I was called there, and it was given back to me, as no one has claimed it during the year. So here I send it to you, and I shall be glad if you will give some cakes to the smaller ones among your children."

Three things are specially noticeable: 1st. That the money, when found, should have been taken to

the Police Station right away. 2nd. That it should have been in the Police Station for a year and then returned to the finder. And 3rd. That the child finding it should have been so thoughtful and kind as to send it to the orphans.

眞道結果實證. The Divine Origin of Christianity indicated by its Historical Effects. By Richard Storrs, D.D., LL.D. Translated by Rev. D. MacGillivray. Printed by the S. D. K. at the Commercial Press, Shanghai, 1903.

This valuable book is in Mandarin, and a *Wên-li* edition is in Press. Its publication indicates an advance in the literature of the Chinese Christian church. Christianity introduces new conceptions of God, of man and of duty, and produces marked effects on the mental and moral culture of individuals and nations. It is exceedingly important that the Chinese people should know this; and it goes without saying that Chinese preachers and helpers should be furnished with such ideas as are found in this volume. Besides the spiritual power there is a mechanical force which buttresses our belief in Christianity. That force is the fact—the mighty fact of Christ in history which cannot be ignored without the most deleterious results. We have recently reviewed a History of Europe, in Chinese, with Christianity almost entirely left out. It these days it is not fashionable or palatable to the "educated" to bring Christ in to the question. But how limp, inane, nerveless, insipid, false and discouraging such a History is!

In the midst of the Eurasian philosophy now current in China we are glad to see a work like this, and the whole body of missionaries owe a debt of gratitude to the translator for rendering this ster-



ling book of Dr. Storrs into good sterling Chinese.

S. ISETT WOODBRIDGE.

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Report of the China Agency of the British and Foreign Bible Society for the year 1902. (Head Office and Depôt, 13 Kiukiang Road, Shanghai.)

Mr. W. Leonard Thompson, the acting agent—during Mr. Bondfield's absence—of the B. and F. Bible Society, has well preserved the traditions of his Society for the issue of reports of more than local and temporary interest. As we look over the reports from sub-agents and missionaries in charge we realise what an effective help is rendered to the missionaries all over China by Bible Society effort. Incidentally, of course, we also learn how much the Societies owe to the missionaries for supervising the work of the colporteurs.

We are glad to note that notwithstanding the many drawbacks the issues have been greater than those of any preceding year, the figures being 1,083,977 against 624,401 in 1901 and 1,035,303 in 1899. The most encouraging feature is the large number of Bibles and Testaments which have been despatched into the country. Of complete Bibles no less than 27,461 have been sent out, and 56,032 Testaments. This means, of course, that a higher grade in society is being reached, people who can afford to buy the whole book, not only portions.

It is impossible to note all the good things in this report; but we would draw special attention to what is reported of the arduous labours of the Revision Committee, the effect of political conditions on the work of distribution, and the hardships undergone by colporteurs in their difficult task. We are glad to note a new departure in Mongolia: an attempt being made to systematically reach the nomadic tribes scattered over a wide area.

*A Glossary of Chemical Terms*, in English and Chinese, 化學名目, prepared by the Committee on Terminology of the Educational Association of China—Drs. Mateer, Hayes, and Parker. Eighty pages. Price fifty cents. Presbyterian Mission Press, Shanghai.

This pamphlet contains a very full list of terms in Inorganic Chemistry, arranged alphabetically, with the Chinese equivalents prepared according to a new system of notation, worked out by the Committee on Nomenclature which was appointed by the Educational Association of China. The principal work of preparing this system was done by Drs. Mateer and Hayes, of Tengchow College. This system is, without doubt, the most rational and consistent that has yet been devised for representing chemical terms in Chinese. It is in fact even more symmetrical and rational, in many respects, than the system used in English chemistries. This book, besides giving the Chinese name according to the new system, gives also, first, the various other English names, both chemical and commercial; and, second, the Chinese names as given by the several translators who have previously wrought in this field, together with the Chinese commercial names so far as known. As stated in the Preface, "it is hoped that this Glossary will serve a very useful and important purpose in introducing the new system and in giving to those who are reading or consulting books in Chinese a guide to understanding and comparing the several systems. The new system has been wrought out by two Committees (viz, of the Educational Association and of the Medical Association of China) of experienced men, utilizing the best things in previous systems, as far as possible eliminating their defects. It is now sent forth in the name of the Educational Association and there is, we venture to hope, every reason to believe that it will before

long supplant all previous systems. The work of collecting and arranging the terms in this Glossary has been done by Mrs. Ada H. Mateer, under the general supervision of the Chairman of the Committee. It has involved a large amount of labour and great pains has been taken to make it as accurate as possible.\* The length of the list has been considerably increased by the large number of cross-references, a fact which will greatly facilitate the ease and rapidity with which the various substances may be found."

Full explanations of the system are given in the Introduction, which will make the use of it very easy and show the beautiful symmetry running through the whole scheme.

A. P. P.

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Through Hidden Shensi. By Francis H. Nichols. Illustrated from photographs taken by and for the author. C. Scribner's Sons. 1902. Pp. 333.

Mr. Nichols is a young man who made an excellent record as a correspondent in Cuba, and who has since done good newspaper work in New York. He came to China in 1901 to look into famine conditions in Shansi and Shensi and to report to the *Christian Herald* to what use its large relief funds had been put. The present volume, in twenty chapters, is the story of his journey from Peking to Si-ngan-fu, and thence to Hankow, at a time when foreigners in the deeper interior were comparatively few. Mr. Nichols is alert, enterprising, and susceptible to impressions, many of which he frankly imparts to his readers. The most interesting chapters are those (from the XII. to the XVII.) which deal with Si-ngan-fu, especially as related to the visit of the Court after the capture of Peking. A newspaper reporter (particularly of the modern American type) is seldom greatly em-

barrassed by his limitations, which if they care to do so he allows others to discover themselves. When the author confines himself to what he sees, he is at his best. When he branches out with professional confidence to give explanations of the phenomena together with comprehensive generalizations upon things ancient and modern, he is much less so. Thus we learn that a governor is "a Fu Mandarin" (p. 142); that within his own sphere "each Mandarin is supreme and independent" (p. 143); that "although a child's name is always taken from the 'book of surnames,' his parents seldom use it in addressing him" (p. 134); that the largest Chinese banks have but one brown-paper account book (p. 173); and that the Manchu cue was imposed on the Chinese "four hundred years ago" (p. 286). Scores of similar gems of purest ray serene are scattered at unequal intervals through the volume, sometimes at the rate of one or two to the page.

The addition of the pigeon-English of his 'boy,' sometimes ameliorated by the statements of his hosts, and anon fortified by allusions to Macgowan's History of China, impart to many extended sections an air of "sloppy omniscience."

This is especially the case when the author generalizes particular experiences which he misunderstood, and also when he falls into the more unusual snare of particularizing generals.

Thus there is an entire chapter about Shensi and its people who, we learn, are 'philosophical and thoughtful,' 'have a love of learning and a refined sense of justice that I have found nowhere else in the empire'! They 'seldom refer to the occurrences of the last 1,500 years,' but mostly dwell on "Fu Hi's time in the year 2852 B. C." In this province when an arrest is

to be made the mandarin is notified, who (instead of going himself) "sends one of his servants for the purpose." Shensi children are strong and healthy; Shensi children are seldom punished; Shensi mothers always bind the feet of their girls; Shensi people are fond of theatricals; "in Shensi, as with us, teaching is a profession, and many undisputable propositions announced "in such a solemn way." The orthography of Chinese names has the merit of originality; wine is 'samshow'; an official document is a 'wen-shao'; a deputy is 'a Wei Wen'; the Emperor, whose style was Hsien Feng, is styled Hein Feng; while a district magistrate (Chih-hsien) is consistently called 'a Shen Mandarin.' Mr. Nichols' book will be useful in doing something to enlighten the prevailing ignorance about China in the United States. As a contribution to a wider acquaintance with that empire it would have been more serviceable if the author had secured a revision of his hasty impressions by the canny, grey-eyed Si-ngan-fu Scotchman whom he so deservedly commends.

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REVIEWS BY A. H. S.

**A First Century Message to Twentieth Century Christians.** Addresses based upon the Letters to the seven Churches of Asia. By G. Campbell Morgan. F. H. Revell Co., London and Edinburgh, New York, Chicago, Toronto. Pp. 217. \$1.00 nett (gold).

To those familiar with the exegetical fervor and directness of the other works of the author this volume requires no introduction, except its mere mention. It is worthy of a place in the library of those who wish to bring divine truth to Chinese minds in a fresh and varied form for its suggestiveness. It judiciously leaves out of view all that part of the Apocalypse not embraced within its especial scope.

**In the Hour of Silence.** By John Edgar McFadyen, B.A. (Oxon), M.A. (Glas.), Prof. of O. T. Literature and Exegesis, Knox College, Toronto. F. H. Revell Co. Pp. 212. \$1.00 nett (gold).

This is a collection of twenty-four short essays on various aspects of the Christian life, some of which have previously appeared as articles in religious journals. They are crisp, fresh, and well worth preservation in the form of a handy little volume like the one here offered.

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**Life Secrets. Spiritual Insights of a Christian Physician.** By Henry Foster, M.D. Compiled and arranged by Theodora Crosby Bliss. F. H. Revell Co. Pp. 241. \$1.00 nett (gold)

This is a selection of some of the Bible-class studies and chapel talks of the well-known founder of the Clifton Springs Sanatorium, who gave his life and his property for the good of others. The subjects, prefaced by a sketch of Dr. Foster, are arranged under twelve general topics. They are thoughtful and spiritual, but not exegetical, and make comparatively slight use of Scripture except as a starting point and embrace few quotations of any sort. It is a useful addition to the numerous books of its class.

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**The Story of a Living Temple. A Study of the Human Body.** By Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A.M. F. H. Revell Co. Pp. 343. \$1.00 nett (gold).

The eight and thirty chapters of this book are occupied with a fascinatingly told account in plain language, but with scientific basis throughout, of the 'house we live in.' Despite the general familiarity which we all have with its outlines, the whole reads like a romance, and can hardly fail to make a profound impression of the greatness of the God who planned a temple so wonderful in all its

details. As a book to put into the hands of children its value must be very great. One wonders whether there is anything just like it in Chinese, and if not whether it would not be a suitable book to be transferred—not translated—into that language. It could scarcely fail to open a new range of vision to all who should see it, and the result ought to be an increased use of that glorious air and that blessed sun now so largely a stranger to Chinese domiciles.

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A Geography and Atlas of Protestant Missions. Their Environment, Forces, Distribution, Methods, Results, and Prospects at the Opening of the Twentieth Century. By Harlan P. Beach, M.A., Educational Secretary Student Volunteer Movement; Fellow of the American Geographical Society; Member of the American Oriental Society. Vol. I., Geography, pp. 571. N. Y. Student Volunteer Movement, 1901. Vol. II., Statistics and Atlas, royal 8 vo (10 in. by 14½ in.) (Statistics, 54 pages; maps, 18 plates). 1903. Per set, \$3.00 (gold).

Mr. Beach may well be styled the "Educational Secretary," not of the Student Volunteers only but of all 'students' throughout the world. It is one of the mysteries of academic polity why he has not long since been visited with the degree of M.D. as 'Teacher of Missions'. The first of these volumes was published two years ago, but its usefulness was impeded by the delay in preparing the atlas, which proved a task of great difficulty, at length happily surmounted with such distinguished success as to convey no sign of the travail of soul through which the collaborators must have passed. The size of the maps is about 12¾ inches by 16½, sufficient to give a full delineation of many of the areas represented, but not of all. In the latter case the map is divided: Africa requiring four plates, India three, while the greater part of China (to a point somewhat below

Foochow) is compressed into one. The maps are clear and handsomely printed, and merely as such are of great value, as they appear to be drawn to date and carefully executed. Volume I contains XXI Chapters on all the mission fields of the world; the information covering every point which one would be likely to raise. There is also a valuable bibliographical Appendix containing a carefully classified list of leading works on every topic, showing the relations of each work to the chapter of the volume. All this implies and involves an enormous amount of work, but it is mere A, B, C, compared to that condensed in the four and fifty pages of the Atlas under the head of Statistics, where whole volumes have been boiled down into a few lines, and by means of abbreviations readily learned all that one ought to wish to know about every mission station is compressed into a mere thumb-nail of space, reminding one of a herd of wild Texan steers condensed into a small bottle of meat extract. Mr. Beach's latest works suggest the boy's definition of salt, which was "what spoils the potatoes when you don't put it in." Henceforth these two volumes will be an indispensable *vade mecum* to all who wish to be 'up-to-date' on Protestant missions everywhere or anywhere.

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A Century of Jewish Missions. By A. E. Thompson. With Introduction by W. E. Blackstone, F. H. Revell Co. Pp. 286. \$1.00 nett (gold).

This volume consists of twenty-three chapters, of which the first seven are introductory, treating of the Jewish people as a factor in the life of the world. In them we learn that the present total of Jews for the whole world is estimated at not less than 12,000,000. Statistics are given of the ascertained or conjectured number in thirty-seven different lands; the largest



total (over 5,000,000) being in Russia, the second largest in Austria-Hungary (more than 1,866,000) and third largest in the United States, where the number has increased since 1880, more than 900,000, being now almost 1,200,000, the Jewish population more than doubling every five years. They are found in every State and territory, as well as in the island possessions of the Republic. In England, Ireland, Scotland, Wales, as well as in fifteen colonies they are unequally dispersed from a mere handful in Barbadoes and Trinidad to 150,000 in England and Wales.

The main significance of the book is its unassuming sketch of missions to the Jews in every land, all of them the product of the past century, and all hindered by that race hatred and intolerance which seem in many nominally Christian lands to be steadily on the increase. The great number of abortive and discontinued omissions indicate the difficulty and strain of the work. The lack of interest in its prosecution indicates a serious weakness in modern occidental Christianity. In the chapter on Missions in Papal Europe we are reminded that Adolph Saphir and Dr. Alfred Edersheim were among the fruits of the Budapest Mission, as well as G. R. Lederer, through whom Mr. (now Bishop) Schereschewski was brought to Christ, being found in straitened circumstances in the

streets of New York. The recent notice of Dr. Schereschewski's translations in these columns, by Dr. Martin, suggests that while Jewish converts may not be numerous, their influence may be literally illimitable. Yet according to the showing of this book missions to the Jews are not merely qualitatively important, but even numerically; despite their limited and too often half-hearted prosecution, they make a better showing than missions to heathen. There is much to be read between the lines of this unpretentious volume. Many of the obscure workers here mentioned were models of faith, patience, and courage. As such their work should be studied. The substance of the earlier chapters of the book would make a good theme for lectures to a Chinese theological class. We have not been able to fathom the meaning of the sentence (p. 208) which announces: "The Spanish on horses or camels, or be found outside the Spanish Inquisition."

#### ACKNOWLEDGMENTS.

The *West China Missionary News*. Chungking. April.

The *China Methodist Forum*. February. Methodist Book Concern, Foochow.

Annual Report of the Kak Chie, Swatow, Mission, for 1902. (Baptist Missionary Union.)

#### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Twentieth Century  
Physics ... S. D. K.

Twentieth Century  
Chemistry ... S. D. K.

Growth of the Em-  
pire ... S. D. K.

Wallace's Russia ... Rev. J. Miller Gra-  
ham, Manchuria,  
for S. D. K.

Man and his Mar-  
kets ... S. D. K.

Commercial Geog-  
raphy of Foreign  
Nations ... S. D. K.

Economics of Com-  
merce ... Rev. E. Morgan,  
Shansi, for S. D. K.

White's School Man-  
agement ... Miss G. Howe, for  
S. D. K.

- Principles of Western Civilization... Rev. D. S. Murray  
for S. D. K.
- History of Modern Peoples ... S. D. K.
- A School Geography, by Herbertson ... S. D. K.
- Life of George Müller, ... Rev. F. W. Baller,  
for S. D. K.
- Via Christi ... Miss White.
- Andrew Murray's Spirit of Christ (Mandarin) ... S. D. K.
- Andrew Murray's Abide in Christ... D. MacGillivray,  
C. T. S.
- Bunyan's Grace Abounding ... Rev. C. W. Allen.
- Hodder's The Life of a Century, 1800-1900 ... S. D. K.
- Matheson's Spiritual Development of St. Paul, ... S. D. K.
- Training of Teachers, ... Rev. Jas. Sadler.
- Manual of Nursing, Hankow.
- Fundamental Ideas of Sin and Salvation ... E. Morgan.
- History of Ancient Peoples ... S. D. K.
- The Realm of Nature by Mill ... Shepperd.
- Meyer's Present Tenses of the Blessed Life ... C. W. Pruitt.
- Leaders of Modern Industry... S. D. K.

The following books are in preparation and shortly to be published by the Commercial Press of this city :—

- Popular Chemistry. (in Press).
- New Geography ... „ compiled.
- New Arithmetic ... „ adapted  
from Wentworth.
- Hoadley's Physics. (in preparation).
- Hinman's Physical Geography ... „
- Le Conte's Geology. „
- Londlin's Political Economy ... „
- Ethnology (Temple Primer Series) ...

We clip the following from the *West China Missionary News* :—

#### SUGGESTION *re* PRODUCTION OF FRESH LITERATURE.

In connection with the resolution passed at the last annual meeting of the W. C. R. T. S., *re* producing fresh literature, one of our subscribers makes the suggestion that in order to avoid having any two workers engaged in translating the same book, it will be well, if those engaged in translation work, will send in the titles of the books, which they are translating, to the Executive Committee of the W. C. R. T. S., in order that a list of such works under preparation may from time to time be published in the *West China News*. He also suggests that the name of the translator should not be published, so that the Examining Committee may not be influenced beforehand. He furnished the following works in 文理 as now being in course of preparation :—

1. "Outlines of the Life of Christ." By Eustace R. Conder.
2. "Old Testament: and Its Contents." By Professor Robertson.
3. "Great Events of History." By William Francis Collier.

Dr. W. E. Macklin, of Nanking, writes to say that he is at work on an abridged version of Green's History of England. Mr. E. T. Williams, now of Peking, late of the Kiangnan Arsenal, is understood to be engaged on a very extensive history of England based on Green's Longer History and the same author's Making of England. This will be the property of the Chinese government, and does not interfere with Dr. Macklin's work.

## Editorial Comment.

WE present to our readers this month two views of Kuling, representing sections of that now famous sanitarium, whose purchase has proved an economic as well as a sanitary success. The jaded worker in the pestilent plains below can now find recuperation and rest in a pure bracing atmosphere, instead of leaving for Japan or perhaps for home, and missionaries will always feel grateful to Dr. Griffith John, Mr. E. S. Little, Mr. John Archibald, and others who originated and promoted the Kuling enterprise.

\* \* \*

THE Hankow missionaries have issued a statement setting forth the position of Protestant missionaries in the Hu-kwang provinces in regard to the relation of native Christians to the Chinese officials, etc. This statement, though differing in some points from that published by the China Missionary Alliance, is yet practically the same kind of a document. The publication of this manifesto by the Hu-kwang Missionary Association emphasizes two points, viz., first, that there is need for such a statement. That some of the native members of Protestant churches, and not a few who falsely profess to be members, do take advantage of their connection with foreigners in order to intimidate local officials and deceive the people for purposes of gain, cannot any longer be doubted. It is for the purpose of checking such abuses that the statements published by the

China Missionary Alliance and the Hu-kwang Missionary Association have been issued. Second, it has become necessary to make the position of the Protestant missionary body, as contrasted with that of the Roman Catholics, perfectly clear before the officials and people of the country. The Roman Catholics are forcing the issue upon us, and we shall be bound in self-defence to emphasize the difference between them and us. Indeed the time is not far distant, we believe, when it will become necessary to have separate clauses in the treaties between China and foreign governments, setting forth the very different and constantly diverging policy of the Protestants and Roman Catholics in regard to dealings with the Chinese officials. This statement by Hu-kwang missionaries will, no doubt, be scattered far and wide, as has already been the case with the statement issued by the China Missionary Alliance. From correspondence received by the Executive Committee of the China Missionary Alliance from various parts of China, we have reason to believe that the statement issued by the Alliance is already doing great good. No doubt similar good results will follow the issuance of this statement in the two provinces of Hunan and Hupeh.

\* \* \*

It is the very test of Christianity that it can adapt itself to all civilizations and improve all, and the true native churches of India will no more be like the

Reformed Churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. Strange beliefs, strange organizations, many of them spiritual despotisms of a lofty type, like that of Keshub Chunder Sen, the most original of all modern Indians, wild aberrations from the truth, it may be even monstrous heresies, will appear among them, but there will be life, conflict, energy, and the faith will spread, not as it does now like fire in a middle-class stove, but like the fire in the forest. There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mass of Christians throughout the world are even now no better than indifferents. None the less is it true that the race which embraces Christianity, even nominally, rises with a bound out of its former position and contains in itself thenceforward the seed of a nobler and more lasting life.

So says Meredith Townsend in his book entitled "Asia and Europe," and he has lived long and studied deeply the problems of India as related to European civilization. Readers of the book recognise many of the startling positions taken up by Dr. Pentecost in his lecture in Hongkong and Shanghai on "The Orient and the Western Nations." While not agreeing with much of Townsend's views, we have been struck with the foregoing

sentence, and as we read we unconsciously put "China" for "India" and, *mutatis mutandis*, is it not a correct forecast?

\* \* \*

At the Decennial Missionary Conference held in Madras last December an appeal was unanimously passed by a rising vote, calling for nine thousand more missionaries. At present there are about three thousand missionaries in India, including ministers, laymen and women. Such, however, are the conditions of the work and such the urgency of the situation that they feel that there ought to be at least one missionary to every fifty thousand of the population. This would mean quadrupling the present number of missionaries in India, but it is no more than the churches of Christian lands are capable of if they but give themselves to the effort. The wealth of Christian countries is increasing in wonderful ratio, and the number of men and women whose sympathies are enlisted in the work of missions is increasing as never before. And such an appeal as this, while it may startle timid people, is just the tonic that the church needs to stimulate it to the greatest effort.

\* \* \*

OUR brethren in India justify their appeal by the following cogent reasons:—

(1). Because of the abundant and unique facilities for work throughout these great dependencies of the British crown and the large measure in which their people are absorbing Western ideas.



(2). Because India, now awakening from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in these present fateful years, are likely to affect its future for centuries to come.

(3). Because this critical time is rapidly passing. Many forms of worldliness, and many motives at variance with the Spirit of Christ, are competing for the dominion of the Indian mind and heart, and loss of the present opportunity may multiply our difficulties and enfeeble and hamper our work in coming decades.

Many of these reasons would seem to apply to China almost as well as to India. Why should not the missionaries of China be stirred by a similar impulse with the missionaries of India? If not in united body, yet certainly in their individual capacity and in their annual meetings, etc., they should emulate the courage and the faith of their brethren in India. We have a still larger field. Let us have a still larger faith.

\* \* \*

BELOW we present what is supposed to be the latest census of the Chinese empire, recently completed in obedience to the orders of the Treasury Department, Peking. We give the figures for what they are worth. Some will think they are too large, especially in view of the recent ravages of famine and plague. Of course under the present régime a correct census is an impossibility. According to this table the proverbial four hundred millions is abundantly justified:—

Province.	Area in sq. kil.*	Population.	Pop. per sq. kil.
Chihli ...	300,000	20,937,000	70
Shantung ...	145,000	33,247,900	263
Shansi ...	212,000	12,200,456	57
Honan ...	176,000	35,316,825	201
Kiangsu ...	100,000	13,980,235	140
An-hui ...	142,000	23,672,314	167
Kiangsi ...	180,000	26,532,125	148
Chekiang ...	95,000	11,580,692	122
Fuhkien ...	120,000	22,876,540	191
Hupeh ...	185,000	35,280,675	191
Hunan ...	218,000	22,169,673	103
Kansu ...	325,000	10,385,376	32
Shensi ...	195,000	8,450,182	43
Szechuan ...	566,000	68,724,390	121
Kuangtung ...	259,000	31,865,251	123
Kuangsi ...	200,000	5,142,330	26
Kuei-chow ...	174,000	7,650,282	44
Yunnan ...	380,000	12,721,574	34
For 13 prov.	3,970,000	407,737,305	103
Manchuria ...	942,000	8,500,000	9
Mongolia ...	3,543,000	2,680,000	.9
Tibet ...	1,200,000	6,430,020	5
Turkestan ...	1,426,000	1,200,000	.8
Total ...	11,081,000	426,447,325	37.7

\* \* \*

#### A BASIS OF UNION FOR ALL EVANGELICAL CHRISTIANS.

Pastor P. Kranz sends us the following lines:—

Dr. Martin Luther's paraphrase of the *second article of the Creed*, as given in his smaller Catechism, seems to me suitable to form a *sound basis of union* for all evangelical Christians in the whole world and also for the churches in China. Translated from the German it reads thus:—

"I believe that Jesus Christ, true God begotten of the Father from everlasting, and also true man born of the Virgin Mary, *is my Lord*, who has saved me, a lost, condemned man, and has recovered and redeemed me from all sins, from death and the power of Satan, not with gold or silver, but by His holy and precious blood and by His innocent suffering and death, in order that I should be His own and should live under Him in His kingdom and serve Him in

\* A square kilometer equals 5.8 of a square mile.

eternal righteousness, innocence and happiness, just as He is raised from the dead, liveth, and reigneth forever. Amen."

\* \* \*

From the *Missionary Review of the World* we cull the following figures relating to China. They form part of the Summary of Protestant Missions according to countries, published by Rev. H. P. Beach in "The Geography and Atlas of Protestant Missions," a work which we hope soon to see out in the East:—

Societies	...	...	68
Area	...	...	1,353,350

Population	...	386,000,000
Ordained men	...	610
Unordained men	...	578
Missionaries' wives	...	772
Other women	...	825
Total foreign force	...	2,785
Native workers	...	6,388
Stations	...	653
Out-stations	...	2,476
Communicants	...	112,808
Total adherents	...	204,672
Day-schools	...	1,819
Day pupils	...	35,412
Advanced schools	...	170
„ students	...	5,150
Male physicians	...	162
Women „	...	79
Hospital and dispensaries	...	259
Patients during year	...	691,732

## Missionary News.

### Typical Christians in Japan.

The first Presbyterian church in Japan was organized in July, 1873, with about a dozen members. Of this number the greater part were students who had been attendants upon a Bible class for some months and had thus, in their desire to learn English, come to a knowledge of the true God and Christ as the only Savior. The edicts against Christianity had been removed from public places but a short time before, but were not revoked, and several thousand of the Catholic Christians were still in prison on account of their faith.

Last evening I was present at a social gathering of the members of the same church, at which about seventy-five were present, and the contrast was most striking and interesting. The occasion of the gathering was to bid farewell and Godspeed to Miss Case, and two of their number, who were about to

leave for a time. Miss Case has been doing missionary work among them for some years and was soon to return for a visit to the U. S.

One of the number was the head of the Post and Telegraph Department in Yokohama and has been recently appointed delegate to the Telegraph Conference which is soon to meet in London. Another holds the position of Treasurer of the Post Office in Yokohama.

Another member of the church who was present was the head of the Highest Court in Yokohama, who is also President of the Young Men's Christian Association. He is a man of most engaging presence and manners, and when asked to take the presidency of the Y. M. C. A. at first declined, but afterwards accepted and gave as his reason for having declined that he feared he might not be able to fill such a position properly, and he was unwilling to take such an office and become a mere figure-head. His active interest in the

Association has done much towards promoting its success and popularity.

Another member of the congregation who was present is an Associate Judge.

Another church member, and one of the elders, is the manager of a large Christian Printing Company, which has now 220 persons in its employ. Every Monday morning all these are gathered for a religious service before beginning the work of the week. This Company was started but a few years ago, but has secured already a large business, which extends to Korea, China, and the Philippine Islands. Their work is such a character that it is probable that even the English Scriptures for the supply of the east will be printed here instead of in New York or London. It has been found that this can be done at a saving of from one-third to one-half of the cost.

Last Tuesday evening we had as our guest the head of the Yokohama prison, who at one time was appointed to the same position in Tokio. On account of his activity as a Christian, a great outcry was raised against him by the Buddhists, who claimed that as nearly all of the inmates were of that faith it was unjust to have them placed in a position where they might be improperly influenced to change their belief. So great was the pressure brought to bear against this man he was transferred to Yokohama, but his Christian character has not changed. He tells me now that a large number of his subordinates are Christians, and he is anxious to have a church erected near by for their accommodation.

Such are some of the typical Christians to be found in the Japanese churches.

H. LOOMIS,

*Agent, A. B. S.*

Yokohama.

### *English Methodist Mission.*

Through the kindness of Rev. J. Hinds we are able to give the following particulars of the English Methodist Mission annual meetings in Tientsin, on March 15th, 1903, and following days:—

"The native session commenced on Tuesday. And as this was the first time since the trouble in 1900 that our preachers and delegates from the Chinese church have been able to meet, there were numerous questions to be dealt with; some of them of a difficult and delicate nature.

It was a great joy to the missionaries and the native brethren to have this opportunity of meeting after the trials and dangers of the late uprising and deliberating upon the work of God in our various fields of labour. The first day of our foreign session was principally taken up with reports from the various circuits and branches of medical work. In Tientsin the difficulties of the work have in no way been lessened since the recent upheaval, and until our chapels and schools can be rebuilt our work is carried out under great difficulties. Terrible havoc has been wrought by death amongst our people during the last two years; the troubles through which they have passed being, I fear, responsible for this death, so that the Boxer trouble has been responsible for the death of a good many, whose names do not appear on the roll of martyrs. There are in consequence a good many new faces to be seen at our services in the city.

The stations on the Grand Canal are slowly recovering something of their former prosperity, though at Tang-kuan-tien considerable trouble has been caused by the aggressiveness of the Roman Catholics, upheld apparently by the foreign priest.

In Shantung peace has been fully restored. Our work has been carried out without opposition and with evidence of increasing appreciation. Work has been re-established at all our centres. Some of the smaller places have, for the time being, been lost to us, but none of the more important interests have failed. The day-schools have been re-opened with their full complement of scholars, and in some places even more.

It is found impossible to cover the ground in Shantung from one centre, and so the circuit has been divided and a new centre formed at Wu-ting-fu city.

The work in the eastern district also has been divided into two circuits; the western part to be known as Tong-shan circuit, the eastern part as Yung-ping fu circuit, where a favourable settlement has been effected by Rev. John Hedley. Matters settled down earlier on this side than in Shantung, so that the work is in a more advanced state than in some other parts. A new church, large and commodious, has been built at Tong-shan. Nearly the half of the amount required for the building was raised by local contributions; the amount being

Tls. 1,848.00=£221.2.10. It is also proposed to start a school for instruction in English at Tong-shan.

This being the first time since the trouble that the membership returns have been gone into in detail, and the full effects of the disaster known, we are compelled to return the serious decrease of 674 members. Our statistical returns therefore are as follows:—

Churches, 177; members, 1,818; probationers, 904. Very few baptisms have taken place, as it is felt that at present we ought to move slowly. Those therefore who have been received by baptism in nearly all cases have been on probation for periods varying from three to five years.

The medical mission work at Lao-ling, until the doctor's house now in process of reconstruction is ready, has been carried on by the periodic visits of Dr. Jones, and the large number of 11,132 visits of patients have been recorded. Dr. Jones has also carried on dispensary work in Tientsin city during the year.

Dr. Robson has also conducted itinerant medical and evangelistic work in the Tong-shan and Yung-ping-fu circuits."

## Diary of Events in the Far East.

May, 1903.

### The Crisis in the North.

For the benefit of our readers we give the gist of London and Tokio telegrams (mainly taken from the *N.-C. Daily News*) on the above subject:—

1st.—Speaking in the House of Lords, Lord Lansdowne, Secretary for Foreign Affairs, said: "The Russian Ambassador has informed me that the discussions proceeding in Peking concern Manchuria alone, and relate to certain guarantees which are indispensable for securing Russian interests after the evacuation."

—In discussing the present crisis, all the Japanese journals declare that they do not object to the legitimate expansion

of Russia, but that they cannot reconcile her acts with any policy tending to promote interstate trade or friendship, or secure the integrity of China.

7th.—The Japanese National Unionists have telegraphed in the name of Prince Koucyo to T. E. Viceroy Yuan Shi-k'ai and Chang Chih-tung, advising the immediate opening of Manchuria.

Telegrams continue to reach Japan announcing the absence of all steps to evacuate Manchuria by Russia.

The Chinese female students of Tokio have formed themselves into an association to learn military nursing.

11th.—Mr. Secretary Hay has published some dispatches from the United States Ambassador at St. Petersburg



who, prior to the present crisis, reminded Count Lamsdorff of the pledges regarding the open door in Manchuria. Count Lamsdorff said that negotiations between Russia and China do not require the approval of the United States; and Russia still favoured the open door as understood by the Czar's government.

22nd.—Replying to the Korean government's protest as to timber-cutting on Peng-ma, and the settlement of Russian subjects at Yon-gam-pho, the Russian Minister at Seoul has replied curtly that Russian subjects are exercising privileges acquired under the lumber concession of 1896, and are therefore entitled to the protection of the Korean government.

#### Trouble in the South West.

21st.—There has been a serious anti-yuastic outbreak in Yunnan. The rebels have captured the city of Ling-an-fu. The French Consul-General reports that the situation is grave.

Issue of Imperial decree cashiering a number of civil and military officials of Yunnan for inability to prevent rebel bands capturing the prefectural city of Lian-fu, Yunnan province.

#### Miscellaneous.

19th, 20th and 21st.—Imperial audiences granted to Chang Chih-tung, Viceroy of the Hu-kuang provinces.

22nd.—The Chinaman charged with the murder of Yeung Kue-wan, the reform leader, in January 1901, has been sentenced to death in Hongkong. It seems, from the evidence at his trial, that the Canton authorities instigated this and similar murders, and rewarded the miscreants with money and decorations.

—A Chinese lad stabbed to death by a resident foreigner named P. A. Sousa, who had been annoyed by bell-pulling and other interferences by passers-by. The case will be tried in Macao by the Portuguese authorities.

## Missionary Journal.

### BIRTH.

At Shanghai. May 28th, the wife of Rev. ERNEST BOX, L. M. S., Shanghai, of a son.

### MARRIAGE.

At London, England, April 8th. ALICE, eldest daughter of Rev. Wm. A. Wills, E. B. M., Shantung, and Herny Martyn Thompson.

### DEATH.

At Chefoo, April 28th, ROSE F. BASNETT, C. I. M., aged 37.

### ARRIVALS.

AT SHANGHAI:

May 5th, F. and Mrs. DICKIE, and two children. C. I. M. (returning).

May 6th, Rev. F. T. and Mrs. BRADSHAW, A. B. M. U., Sui-fu (returning).

May 18th, Dr. and Mrs. A. M. WESTWATER, U. F. C. S. M., Liao-yang (returning)

May 24th, Dr. E. E. LEONARD, A. P. M., Peking (returning).

May 28th, Rev. W. W. LAWTON, wife and children, S. B. C., Chinkiang; Miss LOTTIE W. PRICE, S. B. C., Shanghai (all returning.)

### DEPARTURES.

FROM SHANGHAI:

May 4th, R. WILLIAMS, C. I. M., for England; A. H. SANDERS, C. I. M., for Australia.

May 9th, Rev. and Mrs. GEO. F. PARTCH and child, A. P. M., Shanghai, for U. S. A.

May 16th, Dr. and Mrs. WM. ASHMORE, A. B. M. U., Swatow; Miss C. WARNOCK A. C. M., Shanghai; Mr. and Mrs. A. N. CAMERON, unconnected; Rev. and Mrs. W. B. NANCE, and two children, and Mrs. D. L. ANDERSON, M. E. M. S., Soochow; Miss J. G. EVANS, A. B. C. F. M., Peking; Miss CROUCHER, M. E. M., Peking, all for U. S. A.

May 23rd, Miss MURRAY, A. F. M., Nanking, for U. S. A.

May 25th, Mrs. ANNA L. DAVIS, W. F. M. S., Nanking; Mrs. G. A. STUART and four children, M. E. M., Nanking; W. A. ESTES and child, A. F. M., Nanking; Rev. and Mrs. H. E. STUDLEY and two children, Reformed Church in America, Swatow, for U. S. A.

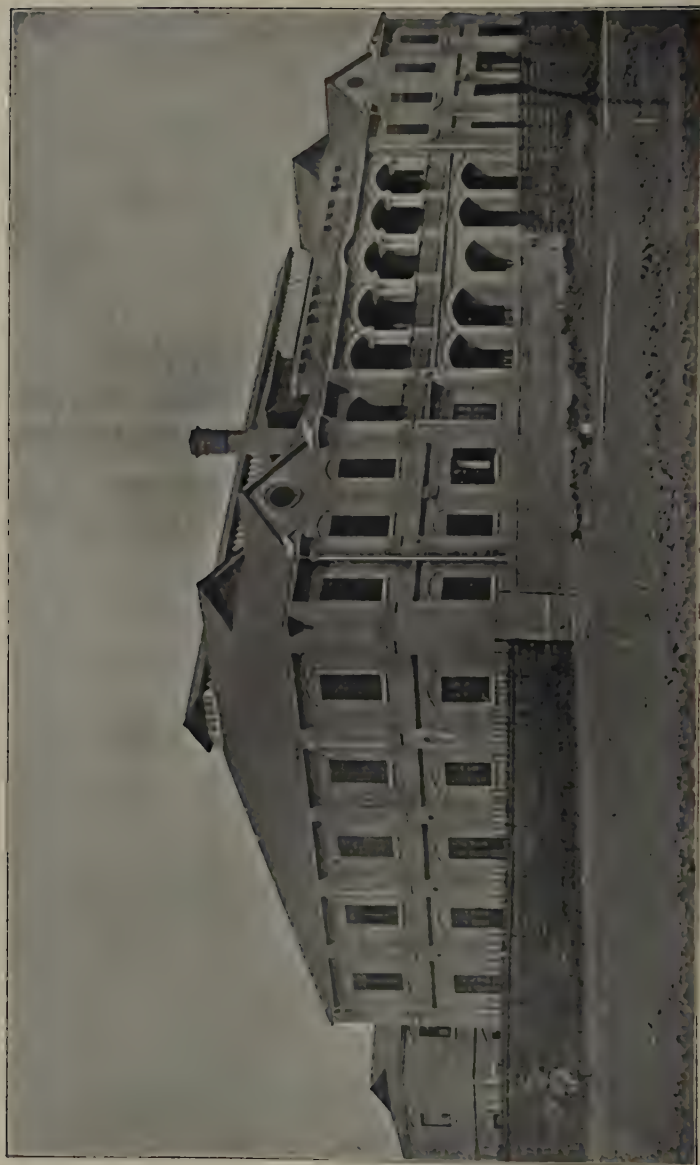
May 26th, Miss JULIA K. MACKENZIE, S. B. C., Chinkiang, for U. S. A.

May 29th, Misses L. and H. L. REID, C. I. M., for New Zealand.

May 30th, Dr. W. R. FARIES and three sons, A. P. M., Wei-hien, for U. S. A.

May 31st, Rev. J. W. STEVENSON, C. I. M., for England; and Rev. G. A. STUART, M. D., and son, M. E. M., Nanking, for Europe, via Siberia.





NEW PRINTING WORKS OF THE PRESBYTERIAN MISSION PRESS, SHANGHAI, CHINA.

*(See Editorial Comment.)*

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 7.

JULY, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### *How to retain to the Church the Services of English-speaking Chinese Christians.*

BY F. S. BROCKMAN.

**L**ET us in the beginning clearly define the limits of the theme and have a definite understanding about any ambiguous terms.

We are not to raise the question whether or not English is to be taught in missionary colleges. Wisely or unwisely, English is being taught in many of them. The problem we are to discuss grows out of this teaching. We shall, however, have to touch incidentally the question of the teaching of English in considering the value of a knowledge of English in the equipment of the Chinese Christian worker.

We are not to consider how to reach English-speaking Chinese for Christ, nor the very interesting problem of how to hold English-speaking Christians in the membership of the church.

On the other hand, we are not to limit ourselves, as I understand it, to the discussion of how to retain the services of English-speaking Chinese in the ministry alone, but we shall include other distinctively religious callings also, such as teaching in Christian schools and translation of Christian literature. But we shall not include those who teach in government schools and do independent medical work as in the service of the church, although they may exert a strong Christian influence.

What is meant by a "speaking knowledge of English," needs definition. It may mean anything from a vile "pidgin" to the ability to at least partially appreciate English literature. We shall interpret it in the latter sense.

The theme as stated assumes that we are not holding the services of English-speaking Chinese Christians as we might reasonably expect to retain them.



In order to get at the facts with reference to this I have inquired from representative missionaries in different parts of China—north, south, and as far west as Hankow—to know whether, in their opinion, English had a tendency to turn young men from distinctively religious callings. They, so far as I could gather, are almost unanimous in the conviction that it does have this tendency.

Here are statistics from five fairly representative Anglo-Chinese colleges :—

Total number of graduates past ten years, 100.

Graduates who were professing Christians at time of graduation, 88.

English-speaking Christians, 57 ; non-English-speaking, 31.

Entering Christian ministry, English-speaking, 2 ; non-English-speaking, 9.

Entering other Christian callings, English-speaking, 35 ; non-English-speaking, 16.

We see that of fifty-seven English-speaking Christian graduates only two, or about three and a half per cent., are in the ministry, but that thirty-seven, or over sixty-four per cent., are in Christian work. Of the thirty-one non-English-speaking Christians nine, or about twenty-nine per cent., enter the ministry, and twenty-five, or over eighty per cent., enter Christian work.

There is one college not included in the list, to which reference will be made later ; that has been exceptionally successful in turning men into religious work. Of thirty-four English-speaking graduates, fourteen are in the ministry and eight are teaching in Christian schools. But the five colleges above named are, I believe, more nearly characteristic. These statistics would indicate that the widespread impression that we are losing all of our English-speaking men to the church is based on wrong premises, but they tend to confirm our worst fears as to the supply for the ministry. In view of these facts it will be well for us to keep in mind the problem of holding these men in the ministry.

I. *Let us consider the importance of retaining the services of English-speaking Chinese Christians.*

First. It is important because of the value of a knowledge of English in the equipment of the leading native Christian workers, especially in and near the ports.

In order to find what experience had taught as to the value of a knowledge of English to native workers, the following question was asked of about thirty representative missionaries, including those both in ports and in the interior and those engaged in both evangelistic and educational work : “ Do you consider that a knowledge of English is a desirable part of the equipment of the Chinese

worker?" The large majority expressed the opinion that a knowledge of English is to-day a desirable part of the equipment of the native leaders in Christian work; there was, nevertheless, some difference of opinion as to whether it is necessary for the rank and file, and a few thought that English was of no help.

I give some characteristic replies to the inquiry, quoting first those who doubt the value of English.

One says: "I consider English of no value to the average Christian workers. (a) Because it cannot be obtained without neglecting his training in Chinese, which is essential to efficiency. (b) Because he does not get a sufficient knowledge to be of any practical benefit" Another of over forty years' experience in China says: "English is not necessarily of any value. They are to get their saving theology through the Bible in their own tongue. We don't have much to do with English-speaking men. The few we have are not very helpful and not very hopeful. Our dependence is upon our vernacular men."

Another missionary of large experience and acknowledged ability says: "My experience has lain in the interior where the class you wish to consider is practically non-existent. The tendency of a knowledge of English is to take young men out of mental touch and sympathy with their countrymen, and such sympathy, we know, is of first importance for effective Christian work. Whilst of course, in itself, a knowledge of English strengthens and widens the intellect of its possessor, this is dearly purchased if it means that during the impressionable and formative years of youth and early manhood a Chinaman is largely cut off from contact with his own countrymen and is in an artificial and semi-foreign atmosphere."

Another able and experienced worker says: "So far as the evangelistic and pastoral work is concerned it is not desirable; at least at present. Without adding to his efficiency it would make him a far more expensive labourer. It is possible to make him a thoroughly equipped worker without having recourse to English."

One missionary with a great number of native workers under his supervision says: "I do not, at present, desire a knowledge of English in any native workers except the Chinese clergy. They need it for at least two important reasons: (a) We have no method comparable to a thorough English education for developing broad-minded, discriminating, thinking men; and no literature like English for spiritual instruction and nourishment. (b) Our native clergy are intended to lead in the movements of the day, not follow the lead of the heathen. The demands of the day are chiefly for English. If we are to get hold of the foreign-educated, self-respecting and

well-to-do Chinese and win them to Christ, it will be easiest to do it through men whose learning is on an equality with, and tastes similar to, their own. In these points, a thorough education is meant."

Another puts it thus: "I do not think it either necessary or desirable that all Christian Chinese workers should know English, but I believe it is very desirable for some, because it widens and gives them access to an immense body of Christian literature. Such Chinese clergy as have to minister to congregations where there are many young men who have studied English are at a disadvantage if they do not know English. More and more Chinese are studying it. The ministry ought not to be excluded from the advantage it gives. To know English in China to-day is considered the best part of education. An ignorant ministry is no ornament to a church."

Another evangelistic missionary says: "A speaking knowledge of English gives a broader range of reading, thought and knowledge which, when consecrated, is power. It makes him a useful middle-man between foreigner and non-English-speaking Chinese."

Another missionary says: "Not of the man of average intelligence; most certainly of the more intelligent ones. It broadens their minds, teaches them to think, lets in light all round, and combines all the advantages of the classical and commercial sides of our Western school in the case of the bright boys."

Still another says: "In advanced positions, decidedly yes. What is needed first of all is *consecration*. Assuming this as fundamental, the progress of Christian work is likely to be directly as the *force, capacity* and *wisdom* of the workers. They must be *leaders, guides*, who know where they are going, what they are working for. As the Chinese language is at present, I do not see how they can be equipped for their work (of the highest kind) through it alone."

An educational missionary of some twenty years' experience, who has qualified a large number of men for evangelistic work, says: "I do most decidedly. My chief reason is that we want the very best furnished men which can be had, and we must have them if we desire that Christian workers shall be leaders of thought in China. It is impossible to obtain that equipment in the Chinese language. Men trained in Chinese work will do, and they are doing, good work, but they will never take a leading part in the regeneration of China. I have come to this conclusion after a good deal of experience and after holding a different opinion, but the force of events during the past few years has changed my view. Things are not what they were ten years ago, and we are moving fast."

Another educational missionary declares that a knowledge of English gives the Chinese worker more executive ability, more

energy, more initiative, a better understanding of the foreigners, more prestige with the native, and makes him more logical as a preacher."

A president of a college where there are English-speaking and non English-speaking students says: "Yes, decidedly. Our English-speaking students in their preaching show more capabilities in the presentation of their thoughts and are able to present them in a clearer light and more of them too."

As the conditions in China are rapidly growing similar to those in India and Japan the experience of these two countries may be instructive on this point. At the Ecumenical Conference held in London as far back as 1888, considerable time was given to the discussion of the question whether English should be taught in theological colleges. Every missionary from India or Japan taking part in the discussion spoke, I believe, in favor of the teaching of English. From a careful study of the report of the Tokio Missionary Conference of 1900 and of the Decennial Conferences of Bombay and Madras I should judge that the missionaries of Japan and India are practically unanimous in the conviction that a knowledge of English is desirable in the equipment of the native ministry.

The fact that the experience of these countries leads them to put such an estimate upon the value of English in a theological equipment that they have put it in the curricula of many theological seminaries, seems a strong argument that we should not consider a knowledge of English as a negligible quantity in those who have it. Is it not true that English in a considerable portion of China to-day takes a larger place in the equipment of a minister than German does in that of the scientist in Great Britain and America?

Second. It is important to retain the services of these young men, because of the already large and rapidly increasing number in the commercial centers of English-speaking Chinese whom the English-speaking Chinese minister is preëminently fitted to reach. We are turning out annually from our Christian Anglo-Chinese colleges several hundred young men who are scattering all over the country. They have had years of Christian influence brought to bear upon them. Some of them are Christians; practically all of them are friendly towards Christianity. But they become a flock without a shepherd. The native pastors, as most of them are at present, do not appeal to them. There is also another large number of men coming out from the non-Christian colleges, men who exert an ever growing influence, some of whom at least have been under the training of Christian men, and nearly all of whom are in sympathy with Western thought and life. Here is a constituency



from these two classes of institutions which any one having in mind the evangelization of the empire must seriously consider.

I was interested to find some time since in Shanghai a well-attended religious service, held every Sunday afternoon, conducted by an English-speaking Chinese, attended by English-speaking Chinese only. The common bond which united pastor and people in this instance was a knowledge of English and the consequent sympathy of thought. One of the most flourishing institutions in Tientsin is an Anglo-Chinese church. The knowledge of English means more of a bond than one would at first thought suppose. It implies sympathy with the new thought now coming from the West. It might be said that the English language to-day in China is what Greek and Latin were in Europe during the Renaissance—the open sesame to a new culture.

Third. That we retain these men is important, because English-speaking men are forming an increasingly large proportion of the main source from which we can draw an educated ministry. This source is our mission colleges. They are in larger and larger numbers teaching English. Many Anglo-Chinese colleges are already founded all along the coast and as far into the interior as Hankow. The number is rapidly increasing. Institutions which for years have taught only Chinese are this year putting English into the curriculum. Missions that had schools for Chinese only, and for English and Chinese, are closing the Chinese schools. In other words the English-speaking output from the mission schools is increasing in number and in proportion. If we cannot hold a fair proportion of the students of these institutions, one great source of supply for an educated ministry is gone. Some have suggested founding vernacular institutions, both in arts and theology, for training prospective ministers, leaving the Anglo-Chinese college as an evangelistic agency. This policy, while providing satisfactorily for the great mass of native Protestant Christians in the interior, is weak in this that it makes no provision for the students and graduates of the Anglo-Chinese colleges whether religious or secular. The Anglo-Chinese students are more often from the higher class. They are apt to despise the students of the vernacular school. The more prominent church members soon begin to send their sons to the Anglo-Chinese school, the less ambitious to the vernacular. Men stay in the vernacular school because they do not have the money for the more expensive Anglo-Chinese school. The result is that the ministers trained in the vernacular school are seldom able to influence the layman coming from the Anglo-Chinese school. The two lines of effort are not correlated and show that if a mission in part of its work cultivates an English-speaking constituency,

it must train up a clergy fitted to minister to them. An English-speaking ministry for the present is at least a necessary corollary to an Anglo-Chinese College.

The first step in the solution of this question is taken if we are once convinced of the importance of keeping English-speaking men in the service of the church. Every difficulty will fade before determined effort; but nothing short of the realization that something must be done, will give us courage to solve the problem with its many difficulties. We must not drift helplessly, saying it will solve itself.

II. *Let us next consider why there are not more English-speaking young men entering distinctively religious callings, and especially the ministry?*

First. This lack is due in some measure to the fact that many Chinese young men fail to appreciate the splendid outlook in the ministry.

It is necessary here that we should get the standpoint of the Chinese young men themselves. I have taken pains, therefore, to find out the feeling of a number of the most earnest, most reliable and best educated Chinese young men whom I know in different parts of the country. It has also been part of my duty for the past few years to bring the claims of the ministry home to Chinese young men. This work has given me a favourable opportunity to find what they think on this matter.

I believe that there is a strong sentiment that the ministry offers no outlook for culture and intellectual development, for fellowship with men of their own standing and tastes, for a life of large usefulness, for any position of responsibility, or for a living salary.

I shall quote at considerable length from a young man whom I believe to be a sincere Christian. He is now in religious work in the employ of one of the missions. I am sure that he represents the sentiment of English-speaking young men in several sections of the country. He says—and I use his English:

“Since you asked me that question as to ‘Why is it that English-speaking Chinese do not go into the ministry,’ I have been thinking over the question very carefully. I have found it more difficult to answer than it seemed at first. It is a very complicated affair and one that is very difficult to analyze fully. The facts stand out true, however, that there are very few, if any, such men in the Christian ministry.

In order to understand and appreciate more fully the reason that I am going to state, you must first consider the Chinese, especially the English-speaking ones, like yourselves, with the same feelings, ambitions, aspirations, desires, tastes and failings, or, in other words, try as much as you can to put yourself in the place of one

of them. Of course, I grant that worldliness, lack of religious zeal, of self-sacrificing spirit, play a very large part in this question, and such men the churches do not want in the ministry. Yet, there must be some who are not worldly, indifferent and cold, who do care something for the cause of Christ in China. Why do they stay away? They see that the native preachers who are now in the ministry are considered very much like *hirelings*, that they are not allowed to share in the confidence of the administrative body, that they are there only to obey orders with no intelligent understanding as to the motive and end in view, that they are not consulted, etc. In short, they see that these native preachers belong to the outer circle and the foreigners to the inner circle. They see that a foreign missionary, no matter how young and inexperienced in Chinese affairs he may be, is always put at the head of something, whereas a native, no matter how long he has been in the service, how able he has proved himself to be, is always playing the second role, a helper or assistant to somebody. They see that the missionaries form a sort of aristocracy of blood into which the Chinese, because he is a Chinese, cannot gain admittance. I know that the average native preacher is not fitted in intelligence, education and executive ability, and even trustworthiness of character, to be treated otherwise; but what I want to bring out is, that this state of affairs discourages an ambitious, educated and worthy young man from going into the service, feeling that his education and worth will not exempt him from sharing the same lot. He may be entirely mistaken in his conclusion and that he would be taken according to his worth, but, as a rule, he does not care to risk an experiment, and solves the problem, as far as he is concerned, by staying away from it.

Then there is no real and genuine fellowship, or I might say friendship, between the native clergy and the missionaries. There is no social intercourse between them in whatever form. Many of the missionaries are fond of assuming a sort of *patronizing* attitude towards the natives. I fully understand the difficulty of having anything like social intercourse between them. They are so dissimilar in tastes, ideas, modes of thinking, customs and language. I can see very well that with the sort of native clergy that the church now has it is impossible to have this intercourse. But don't you see how natural it is for the might-be-candidates to conclude that they would be treated in the same way, that they would be slighted just like their predecessors have been? They will not risk a trial, nor will they come in and try and see if they can't change matters a little. Of course different missions vary, but only in degree and not in kind.

Smallness of salary is another one of the obstacles. The missionaries will at once answer that the native preachers are not, as a rule, worth any more than what they are now getting. True. But the point is, are you willing to pay more if he is worth more? Are you willing to estimate his worth squarely and honestly without saying all the time: 'Oh, well, he is a Chinese, and he can live on very little; he does not need much?'

Of course the ministry must not be taken as a lucrative trade, to be taken for the money there is in it; and no one should expect more than is necessary for his living. But the point turns on what is meant by 'what is necessary for his living.' The missionaries have one definition of it for themselves and another and entirely different one for the natives. What is considered as absolutely necessary for a missionary is called a luxury or extravagance when claimed by a native. It is certainly true their standards of living are quite different, one high and one low; but it must not be supposed that a Chinese cannot, because he is a Chinese, change his standard. You must remember that an English-speaking Chinese (that is to say, a man with a good English education and who has been in constant contact with foreigners) has new wants and tastes, and he considers many things that in the eyes of missionaries are luxuries to natives (or should be considered luxuries by the natives) as absolutely necessary for his physical and intellectual wants. He wants foreign books and magazines, he likes to have things about his home decent and clean, he likes to be a social factor in his parish, he wants to be respectably clad, his wife and children too, and he finds his pay will not half meet his expenses. He does not demand unreasonable salaries. He does not expect to become rich by it, but he does demand enough to keep up a respectable standing among his friends.

The native clergy get very little appreciation and encouragement for what they have done and are doing, and since human nature is after all human nature, it is very hard for them to work well under such discouraging conditions. Now all these things are being carefully observed and taken in by the might-be-candidates to the ministry, and the result of it all is that none of them care to take up the work.

Now all this trouble comes from the fact that the church in China is yet a foreign institution, manned by foreigners, run with foreign money, and under foreign control entirely. The Chinese Christians as yet do not feel that this is their church and that they are expected to run it in the future, administratively and financially. The church is at once too small and too poor to pay their own preachers, and as long as she cannot pay decent salaries to her preachers, she will always have an inferior set of men to fill her



pulpits and do her general work. Of course there may be at times men set on fire by the Holy Spirit, men intensely zealous, who care for no pay, coming to work in the ministry, but such men will come so few and far between that you cannot run the church on such a policy.

Now I have in a very inadequate and imperfect way tried to point out a few reasons explaining the trouble, and you can take them for what they are worth. I consider this is a confidential letter, and do not care to have it read by anybody else besides you. If you want to quote from what I have written in your paper you are welcome to do it, but no name mentioned.

Wishing you my best regards and hoping this paper will throw some light on this difficult and certainly vital question, I remain, yours sincerely."

Here is the reply of another gentleman who, though not in religious work, is one of the most highly respected citizens in a large Chinese city: "In order to induce more English-speaking young men to enter distinctively religious work they must be respected and paid better, for they are better qualified than those who have not an English education."

A young man who turned from a government career of promise to enter Christian work says: "Give them to understand in clear terms that they will be properly trained, that they will be properly treated, that they will be properly supported."

Here is the reply of another who has remained in the service of his mission as a most earnest and devoted worker for a number of years: "The church does not give sufficient means to support the worker. For instance, here is a preacher who has several children. He gets only \$5.00 per month. We feel some of the missionaries have too much power. They do not consult the Chinese harmoniously, but treat them like servants, asking them to do what they do not want to do. Outside opportunities are open to them, and they work easier for them and get more, so avoid the trouble with the missionaries and go very easily."

I was presenting the claims of religious work to some Chinese young men not long since, and found even among the most earnest-minded a striking lack of sympathy with my appeal, and afterward made the discovery that the most influential Christian man in that city had for some time been strongly advising the young men against entering the ministry. He seemed perfectly sincere. He argued in this way: If young men will go into secular pursuits they can make from one to two hundred dollars per month. They will be influential citizens. They can do much to support the native church. They can give a good portion of their time to

evangelistic work. If they go into the ministry they get such salaries that they are despised. They lose their influence. They lose their self-respect because they are the servants of the missionaries.

I hope that I have not created a prejudice against English-speaking Chinese by these quotations. I do not believe these opinions are common in every section of the country, but they prevail to an extent which one who has not carefully investigated the matter would not suspect.

*(To be continued).*

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### *Confucianism Weighed in English Balances.*

BY REV. D. MACGILLIVRAY.

BY Confucianism here we understand (*a*) not the Confucianism of the Sung Philosophers, or even as taught by Mencius, (*b*) not the Confucianism of the Sage's modern expositors, either orthodox or so-called Neo-Confucianist, but (*c*) Confucianism according to Confucius. This means not merely the actual reported words of Confucius, but all the ancient Classics which he is presumed to have believed to contain the whole truth. By the expression "English Balances" we mean the well-considered weighing of Confucianism by English theologians and philosophers. In confining myself to English Balances, I mean no disparagement to Balances "made in Germany." I relegate the task of exhibiting the opinions of German scholars to others more fitted to do so. For the purposes of this paper, I have still further limited the field by excluding English scholars who possess a first-hand knowledge of the sources. It is to be hoped that we are all familiar enough with the opinions of such men as Dr. Legge, without touching upon them now. But I should say that of the four "English" scholars chosen, one is English (in the narrower sense), another American, another Canadian, and the last a Scotchman. In saying that these judges have no first-hand acquaintance with the Chinese language, we doubtless appear to some to be undertaking a thankless and useless task. What are the opinions of such men worth? is the question which rises naturally to the lips of those who know the Classics in the original. In answer, we grant that for light on a disputed point we should not apply to them, but to Faber or Legge. But surely men of great spiritual insight and intellectuality may safely be trusted to pronounce on the broad and undisputed outlines of a system such as Confucianism. Why may not the master minds of

the West be able to master the essentials of the religious and ethical systems of the East through the medium of the many excellent translations of the Chinese Classics in all important European tongues? Moreover the system of Confucius is prosaic and plain. It is difficult to go astray. One can well understand that the case is different with the hazy metaphysics of Hinduism and Buddhism. Little wonder perhaps that a poet like Edwin Arnold with no first hand knowledge of Buddhism should have grievously erred in his picture of it, and so laid himself open to the incisive thrusts of Dr. Kellogg's pitiless logic. But Dr. Legge's translations, upon the excellence of which we have the testimony of Dr. Giles, who is indeed naturally more inclined to curse than to bless, are a sufficient guide to the meaning of Confucianism. He says in the Preface to his dictionary: "I may well take this opportunity to acknowledge my obligations to the imperishable achievements of Dr. Legge, Professor of Chinese in the University of Oxford. Before his time no one seemed to know what accurate translation from Chinese into English meant. Now a faithful rendering of the whole body of the Confucian Canon is the property of the world at large."

In short, if we insist on a knowledge of the original tongues of the world's sacred books, we impose an impossible condition on all students of Comparative Religion; which of them all is such a polyglot? It is then foolish to scornfully refuse them a hearing on any such ground. Those who know the deep things of God, can also know the less profound things of the Sages.

I have chosen four experts to hold the balances.

The first is an English scholar, the Rev. Charles Hardwick, M.A. (b. 1821, d. 1859.) He was successively Fellow of St. Catharine's Hall, Cambridge, Professor of Theology in Queen's College, Birmingham, Divinity Lecturer at Cambridge, and Archdeacon of Ely. His most famous work is called "Christ and other Masters, an historical enquiry into some of the chief parallelisms and contrasts between Christianity and the Religious Systems of the Ancient World." This work shows profound thought and a mind accustomed to the comparative study of many religions. When such a man tells us what he thinks of Confucianism, even though he does not possess the Chinese learning of a Faber or a Legge, his judgment has weight. At the same time it is important to note what his standpoint is. He tells us that he does not write for missionaries. "It is not my leading object," he says, "to conciliate the more thoughtful minds of heathendom in favor of the Christian faith. However laudable that task may be, however fitly it may occupy the highest and the keenest intellect of persons who desire to advance

the cause of truth and holiness among the heathen, there are difficulties nearer home which should in fairness be regarded as possessing prior claims on the attention of the Christian Advocate." At the time he wrote his book he was occupying the chair of Apologetics in Cambridge, and he means in this passage to say that his discussion of ancient religions had a very practical bearing on infidelity in England itself. But when he comes to the ancient religion of China, he is entirely free from any apologetical bias. He appears rather as the clear-sighted thinker who wishes to hold the balances of truth even, and he wrings from Max Müller the admission that even in his own favorite field, the Sacred Books of India, Mr. Hardwick handles the subject with such ability, with so much elegance and eloquence that the reader becomes hardly aware of the great difficulties of the subject. What then is his verdict on Confucianism? It is put briefly and pithily in a few sentences. He says: "The opposition to Christianity, in respect of doctrine, is entire and fundamental. It is the opposition of nature and of grace, of regenerate and unregenerate principles, of sight and faith, of the earthy and the heavenly." One brief but pregnant sentence of the Apostle Paul amply justifies this seemingly harsh verdict. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life." (Titus iii. 4-7).

We as missionaries may regret with Max Müller that Mr. Hardwick did not take the standpoint of the missionary who is face to face, not with Western infidelity, but with a poor helpless creature who, blindly worshipping he knows not what, deserves our pity rather than our criticism. We are often more interested in finding out what shreds of truth he may have still left than in calling attention to his nakedness. But it is obviously impossible for scholars at home to sympathise with the heathen as deeply as the missionaries can in the midst of a heathen environment, and therefore Mr. Hardwick is justified in leaving to the missionaries the task "of conciliating the more thoughtful minds of heathendom in favor of Christianity." And yet there is a time when we ought to look the facts squarely in the face and say with the Stagirite: "*Amicus Plato, amicus Socrates sed magis amica veritas.*" Or adapting the maxim to our subject, say "Confucius is dear, but truth is dearer." And more, it may well be that the proud Confucianist who says: "I am rich and increased in goods" needs



most of all to be told, that he is wretched, and miserable, and poor, and blind, and naked, and to be counselled to buy gold tried in the fire and white raiment that the shame of his nakedness may not appear. Nevertheless, it does not make a blind man more likely to listen to us if we keep poking a stick into his eye-sockets. Great missionaries have shown us the conciliatory way without compromising truth and much still remains for missionaries to do in study of the relations between China's most ancient beliefs and Christianity, but we may be grateful to Mr. Hardwick for turning his searchlight upon China and emphasizing the profound differences between Christianity and Confucius.

## 2. REV. SAMUEL H. KELLOGG, D.D., LL.D.

Dr. Kellogg spent the first years of his life as a missionary in India. While there he wrote the Hindi Grammar, which is still the standard work authorized by the British government. Ill-health compelling his retirement from India, he was at once called to occupy the Principalship of the Presbyterian Theological Seminary of Alleghany, Penn., U. S. A.; his subject being Systematic Theology. After some years of distinguished service in this post, he was called to the pastorate of a church in Toronto, Canada, from which I was sent as a missionary to Honan at their expense. But new translations of the Scriptures were contemplated in India, and he was recalled to his well-loved field once more, where he continued at the work of Bible translation till his death. His experience as a missionary and as a home pastor fitted him to a remarkable degree for the task of discussing the relative merits of various religions. The keenness of his logic and the depth of his knowledge of Hinduism and Buddhism in the original tongues comes out conspicuously in his book, "The Light of Asia and the Light of the World," in which he attacks Edwin Arnold's "Light of Asia." It is a book which every Chinese missionary ought to have in his library. I may say in passing that its main line of argument was published in the CHINESE RECORDER of 1888 by Dr. D. Z. Sheffield, of Tung-chow. Such a man was eminently fitted to write a book on Comparative Religion, which he did at the invitation of the Presbyterian Board of Publication, U. S. A., in 1899.

His standpoint, then, is chiefly that of the theologian, though his missionary experience enables him to sympathise with the heathen, though not perhaps with their religions. He tells us in his preface that so far the new science of Comparative Religion has given a false impression that after all there is not so much difference between the various religions of the world, including Christianity, as was once supposed. He is convinced that Christianity as the

absolute religion differs profoundly from the ethnic religions of Asia and Africa. After devoting a chapter to the fundamental agreements of all religions, in which more or less dimly all religions show some relation between man and something above him, he then proceeds to lay down the five fundamental questions of religion: 1st, as to the nature and character of God; 2nd, as to the relation of man to Him, especially as affected by the universal fact of sin; 3rd, concerning the way of salvation; 4th, concerning the future of individuals and the world; 5th, as to the duty of man to God and to his fellowman. The various religions are then interrogated on these points one after the other, and Confucianism, as might be expected, comes off rather badly in the process.

As to the first question, Does Confucianism give any light on the nature and character of God? Dr. Kellogg says: "Confucius probably could not fairly be called an atheist, but he avoids, to a great extent, referring to any Supreme Being. He frequently refers to the ordinances of heaven, but in a way which leaves it uncertain whether he thought of the power thus named as a personal God. In fact Confucianism deals so exclusively with the affairs of this earth, and the duties between man and man, that it may well be questioned whether it can fairly be called a religion, or anything more than a system of social ethics. All agree that in extreme antiquity the Chinese recognised the existence of a Supreme God, but (quoting Professor Douglas) as time went on, the distinctive belief in the personality of Shang Ti became obscured and he was degraded from his supremacy to the level of the impersonal Heaven. From this national degradation of belief Confucius did not escape. He is said never to mention this Shang Ti, nor to enjoin his worship, though he does sanction the worship of spirits and also of one's ancestors. It is therefore only in a very qualified sense if at all that we can speak of Confucianism as a theistic religion. Thus far Kellogg. We will only note that there is some confusion here between the actual words of Confucius and Confucianism which includes all that the Classics teach. In the discourses of Confucius there is, alas! little theistic teaching, but many hold that it is fair to suppose that his beliefs were coincident with the clearer theistic teachings of the older Classics, although he said little on the subject. It may also be contended that the Analects do not contain the whole of the Sage's beliefs, but only that part of them which his disciples were able to take in and were inclined to record. Thus Tzu Kung said (Ana. Bk. 5, chap. 12): "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature and the way of heaven cannot be heard." On this Dr. Legge says: "As to his

(Confucius') views about man's nature, as the gift of heaven and the way of heaven generally, these he only communicated to those who were prepared to receive them."

As to the second question, the relation of man to God, especially as affected by the universal fact of sin, Kellogg says: "In reading the teachings of Confucius, one cannot again but be impressed deeply with the total absence of any adequate conception of sin. Among the "Five Relations" the relation of man to God is not mentioned. Indeed, since sin consists in a disturbance of the relation between God and man, there is obviously no room in Confucianism for the Christian conception of sin.

The third great subject of religion is, What must I do to be saved? Kellogg says: "As for Confucianism, it cannot be said to have a doctrine of salvation. Confucius concerned himself exclusively with the present world; and, ignoring God and our relation to Him, and with this our relation to the future and unseen world, he had no place for any teaching as to the saving of sinners. The question does not seem to have been within his horizon."

In the fourth place, what of the future! What is the final destiny of the individual man? And what is the destiny of this world of man as a collective organism? This in Christianity goes by the name of eschatology. On this point, Kellogg tells us that Confucianism has no eschatology. Confucius concerned himself wholly with this world and with our life here and now. The questions what shall be after death for the individual, or to what consummation the history of the world is moving, he simply ignored.

In the last place, to the question, What is the whole duty of man? Kellogg says: Confucius speaks admirably on many points, but is fatally defective on two great branches of ethics, viz., our duty to God and the duties arising out of the relations of man and woman. As to the first he says that if not absolutely ignored, they are at least relegated to the back-ground. Granting that he comes very near to a discovery of the Golden Rule, he assuredly never dreamed that to love of neighbour must be added love to God, which indeed is the foundation of the other. The low position of woman is easily proved. All this means that Confucius is weak on his one strong point.

3.—G. M. GRANT, D.D., LL.D., PRINCIPAL, QUEEN'S UNIVERSITY,  
KINGSTON, CANADA.

Dr. Grant was selected by the editors of the Church of Scotland Guild Library Series to write on "The Religions of the World." He was well qualified for the task by a long study of these religions, by his experience as a professor of theology, and by his wide sympathies and liberal views. The result is a book of

which the *British Weekly* says: "We have seldom seen a better and clearer text-book." When our Secretary wrote to Dr. Harper, Principal of the University of Chicago, asking for the best book on this subject, he replied that he did not know a better one than Dr. Grant's, which by the way had already been put into a Chinese dress by our Society! His standpoint may be seen from one quotation from his preface, "In treating of non-Christian religions, the author believes it to be right and wise to call attention to their good features rather than to their defects; to the excellent rather than the bad fruit which they have borne; in a word, to treat them as a rich man should treat his poorer brothers, drawing near to them, getting on common ground with them, and then sharing with them his rich inheritance."

Treating of Confucianism in this spirit, he first points out the sources of its strength, viz., 1. Its historic character; 2. Its suitability to Chinese ideals; 3. The excellence of its moral code; 4. Its full recognition of the power of law, of example, of ceremonial and of custom.

Thus Confucius was thoroughly imbued with the spirit of ancient China, which regarded social order as the one thing needful. The Emperor as the head of the government is the basis of Society. Fatherly authority was the ultimate principle. He taught the "Golden Rule." Civilization with its material splendor, social order, and settled government was an unspeakable blessing, and for its preservation he trusted mainly to education, example and rigid ceremonial. The chief end of education is moral.

Yet on the surface, the Chinese people have acknowledged its defectiveness, in that they are Taoists and Buddhists in order to satisfy those cravings of our spiritual nature which Confucius ignored. The fact of its failure is patent from Chinese history, past and present. But philosophically, what were the causes of its failure? Dr. Grant finds a criterion in the Bishop of Ripon's Bampton Lectures for 1889. The Bishop contends that there are three permanent elements in true religion, viz., dependence, fellowship and progress. The true religion not only teaches the duty of submission and dependence on the Supreme Being; it reveals to him the God to whom he is to submit, reveals the name or character of God in such a way that submission becomes elevated into filial relationship, and filial relationship implies a relative independence which guarantees human progress. Applying these tests to Confucianism, Dr. Grant says that it does not make full provision for anyone of these permanent elements. Tested by this standard it is even more defective than Mohammedanism. 1. There can be no sense of dependence where the worship of God is restricted to the offering of sacrifices on State occasions by the Emperor. This



thrusting of God into the background or to an inaccessible height, and the prominence given to the doctrine of the goodness of human nature and its sufficiency to make us perfect, explain why there is so little sense of sin and why Christ crucified is such a stumbling block to the educated Chinese. 2. There can be no fellowship with a God who is afar off. Human life then ceases to be divine. But men will worship. Amid the sorrows of this world they will not be satisfied with stale maxims. Any religion will be better than none. Having no God they will betake themselves to ghosts. 3. So, too, there can be no spirit of hope and no progress to illimitable horizons for a people who find wisdom only in the past. "The past is made for slaves" says Emerson. The result of dwelling in the past has been that God, who inspired the ancient sages, has receded into invisibility, and only the sages are now seen; while the farther we are borne away from them down the stream of time, the more dimly shines their cold starlight. Progress is only possible to people who believe that the God who inspired holy men of old inspires men still; who believe that he is a living God, and the God of the living, and who always hear His voice saying: "Speak to the people that they go forward."

In a word, Confucianism failed because Confucius based religion on man and ignored God. Consequently he had not only an inadequate conception of man's real dignity, but also a poor ideal for man, while his religion was destitute of spiritual dynamic. In personal union with God is our true dignity and the pledge that the individual and society will go on to perfection. Without this factor there cannot be that sense of human nothingness, of imperfection and of dependence, from which arises the sense of sin, and which is at the same time the true measure of our greatness. There cannot be that fellowship with God which is the spring of life and joy, which enables us to resist temptation and to be more than conquerors over all enemies. There cannot be that spirit of progress which fills us with the hope of attaining unto greater things than any that the past knew, greater things even than those which Jesus Himself did on the earth, seeing that He is no longer conditioned by the limitations of humanity, but as our Head and Priest, has ascended to the right hand of the Father, where angels, principalities, and powers are subject unto Him.

4.—REV. GEORGE MATHESON, D.D., THE BLIND SEER OF EDINBURGH.

Stricken with blindness at the close of a brilliant college course, Dr. Matheson did not despair. Nay the very blindness has increased his power of insight, and he has given to the world some of the finest studies on religion which we possess, e.g., "The Spiritual

Development of St. Paul." He is a keen thinker, yet sympathetic with the dumb strivings of heathendom. His thoughts on Confucianism are well worth study.

The most interesting feature of Chinese worship, he says, is its want of interest. Why? Because this opens the question, Why so many believe such an uninteresting religion? In his opinion, Confucianism falls very far below Buddhism in intellectual vigor, pietistic fervor, and poetic beauty. Yet it has a persistency, a fixedness, a superiority to change or vicissitude, which is perhaps unparalleled in the religious life of man. Its religious conception is but the shadow of its national life. It has worked out in history that image of changelessness which it has conceived in faith. The religion of China is the incarnation of conservatism. Not only in its religion but in its arts, manners, mind, and language, it is of all lands the most untouched by time. It has resisted the inroads of matter (the barbarians) and of mind (the Buddhists). Hence the Chinese empire itself is the object of worship, for the Chinese believe that China is already the kingdom of heaven realized on earth. To other religions this kingdom is yet to come; to the Chinaman it has already come. The Chinese empire reveals to him the spectacle of a completed millenarianism—of a kingdom which exists no longer in a vision of the future, but in the actual experience of the passing hour. He believes that the social system in which he lives and moves is pervaded by a mysterious divine life, which after diffusing itself through the different ranks and gradations of the constitution, finds its consummation and its climax in the life and reign of the Emperor.

The next question is, What is required of a man in order to constitute him a citizen of this kingdom of heaven on earth? What must I do to be saved? The answer of Confucius was accepted by future ages. It was to the effect that morality was better than religion. He said: There are things above the power of human comprehension, beyond the grasp of human intelligence; follow those things which are within the reach of that intelligence. You cannot figure to yourself the nature of God, you cannot certainly know that there is any point of contact between His nature and yours, and in the absence of that knowledge the efficacy of your prayers and of your sacrifices must ever be an open question. But there is a region lying at the door which he who will may enter and which is in itself the entrance to the heavenly kingdom. That region is the world of duty; this is the door by which a man must enter the kingdom of heaven. Morality, the doing of that which is right, the performance of the plain and practical duties of the day and hour,—this is a road which is open to every man, and which will lead every man that follows it to the highest goal.

What then was that morality? It is really a system of political economy which regulates the mutual moral duties of employer and employed, and prescribes who are to reign and who are to serve. It is an instrument for regulating the governmental relations of society, i.e., ruler and servant, father and son, husband and wife, elder brother and younger. But in addition to these governmental relations, there is another relation which is not governmental but social, that of friend and friend. It is when it touches this that the morality of Confucius seems for a moment to burst its national boundaries and transcend its natural limitations. The element of subordination seems to pass away and the sage of China seems to catch a momentary glimpse of an eternal and absolute morality, which is designed not merely for employer and employed, but for man in his intercourse with man. For here he strikes his highest note, the Golden Rule, which is the same in form as the Golden Rule of Christian ethics. Does anyone object that this discovery is derogatory to Christianity, Dr. Matheson answers that Christianity is not the first religion to reveal to the world a set of self-sacrificing precepts. It is not here that man first learns that he ought to be meek, merciful, humble, forgiving, sorrowful for sin, peaceable and pure in heart. The originality of Christianity consists in the fact that it has given man a new impulse to obey the moral instincts which every human soul already possesses, so that its Golden Rule has, through the power of love, become a golden necessity. Confucius, on the other hand, relies on nothing but rules to teach his morality.

The result may be a mechanical morality, just as one may by rules learn to play a piece of music correctly. But Christianity gives men an ear for moral harmony. It professes to teach morality, not by telling men to strike particular notes of duty but by giving them an ear which will enable them to choose their own notes. It lays down no code of detailed precepts; it rather seeks to impregnate the mind of its disciples with one great principle of love which, if fully and clearly apprehended, must embrace in itself all precepts. It abolishes the law of ordinances contained in commandments; but it only abolishes them as the one blaze of sunshine abolishes the many lights of the solar planets; it takes up the separate rules into the one law of love.

Hence the moral system of Confucius presents the greatest possible contrast to Christianity, a contrast which would remain equally great even if every precept of his morality were identical with that of the Christian founder. In fact, Confucius in this his highest moral flight does not seem to have risen above his usual governmental theory, and was only thinking of the well-being of the

State. In other words he said: Respect the peace of society, respect the balance of power, respect that system of social equilibrium which has made the preservation of one man's interests depend on the preservation of the rights of another.

What has been the cause of the success of Confucianism? Dr. Matheson answers, Because there is some truth in the doctrine, there must have been some healing balm in it to the world which he addressed. No form of faith could exist for half an hour except by reason of the truth that is in it; much less in the absence of such conditions could it persist for upwards of two thousand years.

1. His age was too speculative. To such an age there was health in the message, "Do the will and you shall know of the doctrine." This Dr. Matheson takes to be the meaning of Confucius' reticence or evasions about the dead and the other world. As if he were to say: You have not yet recognised your relationship to the living. How can you know your relationship to the souls of the departed? In Dr. Matheson's judgment, Confucius in this way pointed out to his day and generation the only road for reaching a rational conviction of immortality. The best evidence for the soul's immortality is a perception of the soul's beauty, and the highest perception of the soul's beauty is that which arises from the experience of a noble life. Confucius did not see the full force of this principle, but he pointed his countrymen to a moral instead of an intellectual pathway for reaching a knowledge of transcendental things.

Dr. Matheson then draws a parallel between Confucius and Carlyle in this respect.

Both said to men: If ever you should attain to any sense of the Infinite and Absolute, it will not be through the limitations of the human intellect, but through the practice of that eternal and immutable morality which gives to the soul the highest image of its own eternity and its own immutability.

2.—His age was pessimistic and despairing. Things were as bad as they could be, and they could not be improved. Confucius denied such doctrines. He told men that time and culture would recreate the world, that the chief end of man was not merely or even mainly to prepare for a future, that the immediate task allotted to him was the beautifying and the glorifying of the life that now is. His creed was a creed of hope for this present world. The world can be made better. So far from being radically bad the present system contains in its root the germs of all perfection and the sources of infinite development.

But China has failed to realize this dream of a kingdom of heaven upon earth. The Jesuits came, and at first were wonderful-



ly successful, but failed because they sought to establish a theological parallel instead of a moral. If we would influence China it must be, not along the theological parallel but through China's distinctive sphere—the sphere of morality. The confessedly unrealized Utopia can be actualized through Christ, not only in the collective mass as Confucius dreamed, but also in the individual soul.

In conclusion, Confucianism as judged by these four, is found wanting. Their opinions possess a certain degree of interest, but more important still is the Mene, Tekel, of God's finger writ large across the page of Chinese history. Nevertheless, we should never forget that the great High-Priest of our profession who sympathises with *our* infirmities, will much more sympathise with the infirmities of the heathen who have not the same measure of light that we have. And shall *we* do less?

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### *Fifty Years of Missionary Work.*

BY REV. G. W. HINMAN.

THERE are seven men still engaged in active missionary service who came to China, in the 50's. Although one of the seven reached China earlier than Rev. Charles Hartwell, of Foochow, who arrived June 9, 1853, no one of them has spent a longer period of continuous service on the field, and for this reason the jubilee of Mr. Hartwell's arrival in Foochow is worthy of special note in the annals of Chinese missions. The effect of fifty years of intelligent, consecrated effort with a clear, sustained purpose, looking to the evangelization of a definitely limited region, ought to be very marked. The progress of missionary work in North Fukien, not only in his own mission, but in the others as well, does markedly reveal the faithfulness and success of Mr. Hartwell's labors. If Fukien is the best evangelized province in China, much credit must be given to those faithful, earnest men who, though not so well known in the wider circle of missionary affairs, and not so prominent in the national missionary gatherings, have left the impress of their personality upon all the institutions of a strong, flourishing local work. Mr. Hartwell is a type of this class. His lively interest in all departments and all phases of the work, his intimate and exact knowledge of physical, social and spiritual conditions in every part of the field covered by his mission, the respect and love which are unfailingly given him by every native Christian and many outside the church, as well as by the local missionary body,—these are characteristics of the man who has

nobly succeeded in that most difficult work of all, the work close at hand. Given a wide enough field, it is easy to make a reputation for something. But the man who wholly succeeds within a limited field has endured a severer test.

The jubilee celebration, held at the home of Rev. L. P. Peet in Foochow, was also made the occasion of remembering Mrs. Hartwell's eightieth birthday. The missionaries of the three missions working in Foochow, and many of the foreign community, were present to testify of the warm place which Mr. and Mrs. Hartwell held in the hearts of all. The children and grand-children, representatives of three generations associated in missionary work, were with them on the glad occasion. Besides the congratulations of those present in personal good wishes and in the addresses by Archdeacon Wolfe, Consul Gracey, Dr. Wilcox and Rev. John Martin, many messages of warm appreciation from distant friends were received, and some were read during the exercises. A class-mate of Mr. Hartwell in Amherst '49, Dr. Hitchcock, now dean of the Amherst Faculty, in his delightful letter of reminiscences, showed that in his student days Mr. Hartwell revealed the earnestness and the fidelity to convictions which have so markedly characterized his life. Mr. John R. Cummings, a son of one of the pioneers in the Foochow mission and a nephew of Mr. Hartwell, wrote of the great effect of Mr. Hartwell's strong position on the temperance question. The letter from Secretary Judson Smith, of the American Board, who as secretary for China has so long been in intimate correspondence with Mr. Hartwell, was notable for its characterization of ideal missionary qualities, which Secretary Smith considered as well exemplified in Mr. Hartwell. The reminiscences of early missionary life in China, the difficulties in transportation, insufficient food supply, meagre mail facilities, the deeply suspicious and hostile attitude of the Chinese, the slow progress of the first steps toward evangelization, and the joy of the communion services in which the first converts were received,—these were touched upon in an all too brief paper read by Mr. Hartwell. The fascination of these stories of early days in China is very great, and it is a pleasure to know that Mr. Hartwell's paper and extracts from some of the congratulatory letters are to be published soon in pamphlet form by the Foochow College Romanized Press. Music, refreshments and a social hour completed a most enjoyable occasion. Many beautiful gifts were presented by foreign and native friends, among them a gold watch for Mr. Hartwell and honorary scrolls from the native officials for Mrs. Hartwell. Father and Mother Hartwell, as they are called by so many in all the missions, have so long been a comfort and inspiration to all who knew them that we

all pray they may be spared many more years if for no other reason than to provide to younger missionaries an object-lesson of unswerving fidelity, absolute unselfishness, broad-minded sympathy, and undaunted hopefulness. It would not be surprising if God's record of their lives showed their helpfulness to their associates as great a service as their life spent in working for the Chinese.

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*Hon. Kenkichi Kataoka.*

BY REV. H. LOOMIS, YOKOHAMA.



ONE of the best known and universally respected men in Japan is the Hon. Kenkichi Kataoka, who has been the President of the Lower House of the Diet for the past three years and was recently chosen to fill the same office for another similar period. Whatever criticism other men in prominent places may experience it is very noticeable that he goes forward in his course retaining the confidence and respect of all. What is quite singular and greatly to his credit is that all his honors come to him entirely unsought.

He has been the representative from Tosa province from the first opening of the Diet, and such is his popularity that sometimes no other candidate has been in the field, because he was known to be the practically unanimous choice of the people.

But the one thing that especially distinguishes this man is his decided and prominent stand as a Christian. When spoken to as to his being a probable candidate for the position of President of the Lower House of the Diet it was suggested that he had better put aside his Christianity for a while, as it might interfere with his election. He replied that he would not give up his religion to be the President, and he considered the office of an elder in the Presbyterian Church as more honorable and to be desired than that of the Chief Officer of the House of Representatives.

Some years ago he was in Tokio, when a regulation was passed to banish from the city all persons from his province who were not residents. He regarded the enactment as unlawful and preferred being put in prison to disobeying his conscience. His prison life afforded him an excellent opportunity for the study of the Bible and communion with God; and when he was released he declared that he was truly thankful for such an experience. Before this he had not taken time to carefully study the Scriptures; and he had not realized their value and also the preciousness of communion with our Heavenly Father in prayer. From that time the objections against Christianity had no weight with him, because he had had

such a rich experience of the presence of God and His comforting power that nothing could shake his faith.

He was chosen last year to take the place of the lamented Dr. Neeshima as President of the Doshisha in Kioto; and for this and other reasons was desirous of retiring from political life. But his constituents and the country would not consent to release him from their service, and so he has reluctantly taken his place once more as a leader in the development of political matters in Japan.

With men of such character to direct affairs the country is safe. What is to be feared is simply that their number is not yet sufficiently large to have a controlling influence. We are thankful that God has at this time raised up a man who is such an honor to his country and also to the Christian faith.

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### *A Chinese Pastor for Forty Years.*

BY A. L. WARNSHUIS, SIAO-CHI, AMOY.

WHO was the first Chinese pastor ordained in this empire cannot be definitely stated at this moment, for we are not sure where the first ordination took place. Between Ningpo and Amoy it is a question of only a few *months* difference in time. Still it is undoubtedly true that the oldest Chinese pastor in point of length of service, if not in number of years of age, is the present pastor of the Siao-chi church, the grand old man of the Christian church in the Amoy region, Yih Kwan-hsien. No one in the previous history of the Protestant church in China has continued in the active ministry so long as he. Ordained on March 18th, 1864, for forty years (Chinese reckoning) he has been the leader in ceaseless activity as a minister in this growing young church. Twenty of these years were spent as pastor of the Chuh-shu-kioh church in Amoy city and the remaining twenty in Siao-chi.

On May 6th and 7th (4th moon, 10th and 11th days), the fortieth anniversary of his ordination was celebrated in the Siao-chi church. The interior of the church had previously been repainted and the walls decorated with greens and flowers. The weather was exceedingly favorable, and the people came from all the region round about to see the freshly decorated church and some to hear the addresses delivered by the visiting pastors. The Reformed Church Mission had sent Rev. P. W. Pitcher as its special representative. The Synod of Amoy, composed of the churches established by this Mission and those by the English Presbyterian Mission, sent its president and two other pastors. The churches in the



district assigned to the Reformed Church Mission were also represented by one of their pastors. All these made addresses at the meetings held on Wednesday afternoon and Thursday morning. Greetings were also received from one of the English Presbyterian missionaries in South Formosa.

In these addresses attention was called to the progress of the Amoy church since the day of Pastor Yih's ordination. Then there were only two stations, while now these number more than eighty. The two pastors who were ordained on that one day have now grown in number to about thirty. There were then only some ten foreign missionaries, all living in Amoy city, and now there are more than sixty, living not only in Amoy but also in seven inland stations. The number of those who in these forty years have found a Saviour and deliverance from sin cannot be counted, for these include those who have gone before to be with Him, whom they had learned to trust. In these forty years foreign conducted hospitals have been opened in seven places, and schools of primary and secondary grade for girls and women, as well as boys, have been opened wherever the church has gained a foothold.

What position in all this growth has been occupied by Pastor Yih was strikingly pointed out by Pastor Lin Ch-hien who, as a pupil in the theological school, a preacher, and as a neighboring pastor, has been in closest association with the grand old man. Among many other things, he said: "As in the family the eldest son bears burdens which his younger brothers need not share with him, so Pastor Yih as the eldest son of the Amoy church, if not of the church in all China, has always been our leader. Many of us were his pupils in our theological school. While nominally pastor of only the Chuh-shu-kioh church, he in reality was the pastor of all the Tung-an district and exercised an oversight of all the church work there, as he later did in all the Siao-chi region. Almost all the deeds of the churches established by the Reformed Church Mission, as well as many in the English Presbyterian districts, are made out in his name, a proof of the extent of his labors. Not only has he been our leader in this respect, but he has also set us an example of purity of motive, for never has any one ventured to suggest any idea of a desire for fame or wealth in anything Pastor Yih did. With reference to the bound feet of women, it was Pastor Yih whose daughters first were given their natural feet, and when schools for girls were finally established, it was again Pastor Yih whose daughters were the first pupils. In our Domestic Missionary Society, Pastor Yih has always been the leader and the strongest supporter. So with reference to all he has done, it has been well said: 'Pastor Yih's eyes have always seen far ahead.' Nor must

I in this connection forget her who for so many years was his wife. As he has been among pastors the first, so she among pastors' wives was always the leader, and may well be taken as an example. My words of praise are not equal to what she was. At the celebration ten years ago," Pastor Liu continued, "I also spoke here as the representative of the churches established by the American Mission, but to-day I speak in behalf of three more fully organized churches than I did then. These three added churches are all the outgrowth or offspring of Pastor Yih's church in Siao-chi. So in these ten years the only churches organized by the American Mission have been those in the district where Pastor Yih was in charge, a striking proof of how God has been willing to use him." And then in a few closing, earnest words, the speaker showed that Pastor Yih's place in the church to-day was due not to his learning, for he had the privilege of only two years in school, nor to any other natural ability, so much as to his simple, earnest faith, his constant following of his Lord, his zeal for the salvation of souls, and his willingness to be used of God in any capacity.

To all these words of praise and congratulations the Pastor replied that they made him happy and yet ashamed. For it was God alone who had spared him all these years and had been willing to make use of him. And so he pointed out how through all his ministry he could see the kind providence of God leading him, closing with these words: "Will you with me praise and thank God that we may make some return to Him for all His goodness and may glorify Christ."

In addition to the services when these addresses were made, it had been planned to hold a thanksgiving prayer meeting on Wednesday evening. But the people of all the neighboring villages came out in such large numbers that a prayer meeting was quite out of the question. Indeed it was only with great difficulty that the pushing, shouting crowd in the church and about the front door were sufficiently quieted so as to make it possible to hear the speakers. When comparative quiet had been established, the pastors present took turns in preaching the gospel to these heathen, and not for one hour only but continuously until after midnight. So on Thursday there was a crowd of sight-seers continuously coming and going, and the preachers did not miss the opportunity of giving them more than they came seeking. All day and again until midnight there was continuous preaching in the church. And at such a celebration what could be more fitting.

The proof of the esteem in which Pastor Yih is held by all who know him was not confined to the addresses given, but was shown to the eye in the number and character of the scrolls presented to

him. On the walls of the church and chapel were hung ten pairs of 聯, twenty 綵, and two 中幅, presented to him, some by the churches and Christians, some by the local, civil and military officials, and others by the allied four clans of Siao-chi, a neighboring alliance of eight surnames, and other individual clans of the surrounding district, of which the elders and principal men are still heathen. Had we not known it before, these scrolls would have proven to us that Pastor Yih is the most influential, the most respected, and most honored man in all the Siao-chi valley, a position he has won not by any exhibition of power, but simply by his integrity. Among these scrolls the one given by the highest military official in Siao-chi, the Chung-chuin, attracted much attention. On it were written these four characters: 上主加恩, "May the Lord add His Favor." To see this official neglect to quote from his Confucian books on this occasion, when even the Christians for the most part did so, and use words which might properly come from a Christian, greatly impressed all who saw it. The Synod of our Amoy church has decided to establish a fund to be known by some name, commemorative of this occasion, to be administered by Synod, the income to be given to the Domestic Missionary Society. To this fund all the churches are invited to contribute. In this way we hope to keep Pastor Yih's long years of effectual service in everlasting remembrance.

So the church in China is growing and is already beginning to celebrate its anniversaries. May this be but the first of many similar celebrations that shall occur in the years to come, commemorating the long and fruitful service of other true and faithful men who shall give their lives to their Lord, and so shall hasten the coming of His kingdom in China!

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"To do without thought of winning or achievement, to serve without hope of gratitude or recognition, to accept the task and opportunity of the day and ask only strength to do it well, to complain of nothing, to live openly and self-containedly a life of moderation free from ambition, let this and these things be my daily aspiration,"

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## Educational Department.

REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### *Mandarin Romanization.*

**P**ERHAPS no Committee appointed at the last triennial meeting of the Educational Association had assigned to it a more important or a more difficult task than that of the Committee on Mandarin Romanization, and we are glad that we can now give to the public a short description of the system which this Committee has adopted. We hope, however, that our readers will not begin to criticise the Committee's work until they have read carefully the Introduction to the Syllabary which the Committee has now in Press and which will be ready before long. Two other books should also be procured by those who wish to study the system, viz., the Romanized Primer and the Gospel of Mark, which are ready for the Press, or nearly so.

The Committee has spent much time in careful investigation and painstaking study and have looked at the subject from a practical rather than a theoretical standpoint. Those who are interested in this subject should not allow their prejudices to stand in the way of giving to the Committee's system a fair trial. We believe the system should be loyally accepted and given a hearty support,—at least until the next Triennial Meeting of the Educational Association,—when the whole subject may be taken up, if thought best, and be discussed fairly and intelligently.

#### PROGRAMME OF THE COMMITTEE.

The order of procedure adopted has been :—

First.—To fix what, in their judgment, should be the phonetic value of the letters used.

Second.—According to the system of spelling thus obtained to form a comparative table showing the phonetic spelling of each class of sounds as pronounced in most of the Mandarin dialects, so far as their information allows.

Third.—To prepare a Sound Table showing the standard spelling decided upon for each class of sounds, i.e., the spelling intended as the uniform spelling to be adopted in all Mandarin districts and to be used in the printing of Romanized Mandarin books.



Finally.—To prepare a Syllabary showing the standard spelling of every character likely to be used. In the tentative edition this Syllabary will include only the characters of the New Testament.

Thus, while there will be but one spelling (viz., that of the Standard Sound Table) for every word as used in books published according to this system, it will be possible, by reference to the Comparative Sound Table, and to the Tables showing the value of the letters used, to apply the system with phonetic consistency in any dialect if so desired. At the same time the Committee believe that a careful study of this Comparative Sound Table will show that, on the one hand, the points of agreement are so numerous, and, on the other hand, the changes of pronunciation from one dialect to another so consistent, as to convince the least sanguine of the feasibility of using the uniform system.

#### VALUES OF LETTERS.

The following will show the phonetic values of the letters used in the Standard or Uniform System :—

##### *Finals.*

- a* as in *father*, but slightly modified when followed by *n* or *ng*.  
*ai* as in *aisle*.  
*ao* as *ow* in *owl*.  
*e* as in *her*, *perch*; followed by *n* or *ng* it has almost the sound of short *u* in *fun*.  
*ei* as in *weight*.  
*i* as in *police*, but shortened when followed by *n* or *ng* to *i* as in *ring*.  
*ia* with the powers of *i* and *a* given above, the accent being on *a*.  
*iai* with the powers of *i* and *ai* given above, the accent being on *ai*.  
*iao* with the powers of *i* and *ao* given above, the accent being on *ao*.  
*ie* and *ien* as *ee* and *een* in *re-enter*.  
*io* as *eo* in *re-open*.  
*iu* as *iew* in *view*.  
*iung* with the same power of *iu* as given above.  
*ĩ* represents the natural vocalization of the preceding initial, represented by *ih* in Wade and by *i* in Baller and Mateer. In the case of enclitics, particles, etc., the vowel letter is omitted and the initial only is used.  
*o* as in *go*.  
*ou* as in *soul*.  
*u* as in *rumour*.  
*ui* with the powers of *u* and *i* given above.  
*ung* with the same power of *u* as given above.  
*ũ* the same as the French *u*.  
*üe* and *üen* with the power of *ũ* as above, and with the power of *e* in *ie* as described above.  
*ũin* with the power of *ũ* as above, and *in* as in *win*.

##### *Initials.*

The letters *f*, *h*, *l*, *m*, *n*, *r*, *s*, *sh*, *w*, and *y* have the same consonantal values as in English.

The following letters also have the same value as in English, but with strong aspiration :—*ch* (as in *church*), *k*, *p*, *t*, *ts*.

The letters *dj*, *g*, *b*, *d*, *dz*, are used for the unaspirated forms of *ch*, *k*, *p*, *t*, and *ts*, respectively.

Of *hs* the best illustration is that given by Wade, viz., the *hs* in *hissing* when the first *i* is omitted.

The combination *sz* has the same value as *s*; it is used in the Standard System to differentiate it from the *s*, which in some dialects changes to *sh*.

*Tsh* and *dzh* in like manner have the same value as *ch* and *dj* respectively. They are used in the Standard System to differentiate those words in the *cheng* and *djeng* class—which become *tseng* and *dzeng* in some districts—from those of which the initial does not change.

### Joining of Syllables.

The Committee recommend :—

(1). That in all proper names the syllables be joined together without hyphen; thus : Yohan, Yelusaleng.

(2). That enclitics (such as 子 and 兒) be joined by hyphen to the preceding word; and, generally, where two or more words are coupled together in speech, but express a single thought, the syllables be joined together by hyphen; thus : hai-dz, fuh-yin.

(3). That the possessive particle 的, and prepositions, be printed as separate words; thus : Yesu dih fuh-yin, dzai ren mien tsien.

(4). That the words 上主 and 聖靈 be printed separately, with a capital letter for each word; thus : Shang Dju, Sheng Ling.

### Tones.

The following will show the method of indicating the tones adopted by the Committee :—

For the	上	平	no mark, e.g.,	fu	夫
”	下	平	use —	fū	符
”	上	聲	” ’	fú	府
”	去	聲	” \	fù	副
”	入	聲	” h	fuh	福

### Bible Publication in China.

**D**URING the year 1902, the following Chinese Bibles and Bible portions were printed by the three Societies working in China: British and Foreign, 840,655; American, 469,100; National Bible Society of Scotland, 324,800,—a total of 1,634,555.

These three Bible Societies have, during the last three years,—ending December 31st, 1902,—printed the following Bibles and Bible portions:—

Dialects in Character	{ Mandarin 2,730,185 }	2,793,785
	{ Non-mandarin 63,600 }	
Romanized ...	... ..	47,055
Mongolian ...	... ..	10,000
Wên-li ...	{ Classical ... 639,205 }	1,286,105
	{ Easy Wên-li ... 646,900 }	
		<hr/> 4,136,945

It is worth noting that the number of publications in the spoken vernacular is more than twice the number printed in Wên-li. In 1903 the number printed in Mandarin was more than three times the number in Wên-li, the figures being respectively 1,210,035 and 388,325.

### *Education at the World's Fair of 1904.*

The following circular letter explains itself. We hope that our educationists will do what they can to assist. Christian education is doing great things for China, and we believe that a good exhibit at St. Louis may do much to interest the people at home in our work:—

#### TO TEACHERS IN CHINA:

At the St. Louis Exposition of 1904 the place of honor is to be given to education. The Exposition will open on May 1st, 1904, and promises to surpass all previous international exhibitions in size and quality. The Chinese government has appointed official delegates and will send extensive exhibits.

Education in China, in the modern sense, may almost be said to be conspicuous by its absence. For this very reason, paradoxical as it may seem, modern education in China must have its place in the Educational Building at St. Louis. A showing of what China is trying to do and how it is being done, both by native initiative and by foreign agencies, will help in many ways the progress of the work. The general interest of the world in China and her problems at this time demands that there be a fair presentation of this her most urgent problem to the teachers of the world.

A letter from Howard J. Rogers, Esq., Chief of the Department of Education for the St. Louis Exposition, says: "It has been one of my strongest desires to secure from the Orient some adequate exposition of educational methods and standards."

The Commissioner for China to the Exposition, Mr. F. H. Carl, Commissioner of Customs, has requested us, the undersigned, to communicate with the teachers of China on this subject and to secure an educational exhibit.\* To this end we ask your advice and co-operation. The content of the proposed exhibit may be roughly indicated as follows:—

\* We were also appointed by the Executive Committee of the Educational Association of China to make such arrangements as should be necessary to carry out the idea.

1. Courses of study and reports or catalogues of the various schools and colleges showing the character of the work, what text-books are used, the number of teachers and students, etc.

2. Photographs of buildings, grounds, laboratories, and other special features, showing also the students. (There will be wall space for large photographs, but it will be desirable to have photographs bound up with students' work also, as mentioned below.) A series of photographs showing different phases of the work of a particular class is a very illuminating sort of exhibit; likewise models of buildings.

3. Students' Work.—This should include interesting specimens of all regular exercises, such as original essays, map-drawing, laboratory note-books and other note-books, examination papers (with questions attached), apparatus made by students and constructive work of any kind. Such written work should be on paper of uniform size, arranged in groups for binding.

4. Books and appliances of a distinctive character, used in teaching, especially maps, charts, models and the like, made in China or specifically for use in China. "Romanization," so far as it has facilitated the work of teaching, and primers for teaching Chinese children their own language by Western methods, are examples of other devices that might be included here.

5. In order to approximate completeness in the exhibit, it will be necessary to secure from authors and publishers copies of standard works that have been prepared by educationists in China, such as translations of important treatises, various dictionaries and the more notable text-books. Such works, when in Chinese, should be accompanied with full descriptive labels in English.

The full scope of the exhibit from China cannot be definitely determined until responses shall have been received from teachers throughout the empire, stating what they can contribute. The committee earnestly request that you write without delay, stating what you can probably send, and making any suggestions that may tend to the effectiveness of the exhibit. Immediate action is necessary in order that the plans made may be carried out in time. All articles intended for exhibit must reach Shanghai early in November, whence they will be shipped to St. Louis at the expense of the Chinese government.

An envelope is enclosed with blank form for your reply as to what may be expected from you and your suggestions in the interest of a good exhibit. This preliminary report is desired just as soon as possible.

It is hoped that the Chinese educational exhibit, after its return from St. Louis, may be set up at some central place in China as part of a permanent educational museum for the promotion of educational ideals, and of co-operation among teachers.

Begging the favor of an early response,

We remain,

Faithfully yours,

C. M. LACEY SITES.

GILBERT REID.

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*Romanized Bible Publications since 1900.*

THE subject of Romanization occupied a prominent place in the Missionary Conference of 1890, and a Committee was appointed to give special attention to this subject. The Committee will be able to report considerable progress to the next conference. The most important work in this line has been the preparation and publication of the Scriptures. This work has been carried on in thirteen dialects, and more than a hundred thousand Romanized Bibles and Bible portions have been printed since the Conference of 1890,—the last year exceeding any year before. Below will be found a table giving the number printed in each dialect :—

Amoy	...	...	...	...	...	...	18,000
Canton	...	...	...	...	...	...	4,250
Foochow	...	...	...	...	...	...	9,350
Hainan	...	...	...	...	...	...	2,600
Hakka	...	...	...	...	...	...	550
Hinghua	...	...	...	...	...	...	50,000
Kienning	...	...	...	...	...	...	1,250
Kienyang	...	...	...	...	...	...	300
Ningpo	...	...	...	...	...	...	12,745
Peking	...	...	...	...	...	...	500
Shanghai	...	...	...	...	...	...	500
Shantung	...	...	...	...	...	...	500
Soochow	..	...	...	...	...	...	500
Swatow	...	...	...	...	...	...	6,379
Taichow	...	...	...	...	...	..	2,013
Wenchow	...	...	...	...	...	...	500
							<hr/> 109,937

It should be noted that the above table gives only the number of Bibles and Bible portions printed by the British and American Bible Societies. We understand that at Foochow, and perhaps at other places, a large number of Bible portions have been printed which are not included in the above figures.

The present year will no doubt be a year of considerable progress in the work of printing Romanized books. The great Mandarin-speaking section of China has hardly been touched as yet, but the Committee appointed at the last Triennial Meeting of the Educational Association is at work, and we may hope soon to have one of the gospels in Romanized—with more to follow.

The progress of this movement will perhaps be more evident from the following table, giving the publications in Romanized for each year since 1890 :—

1891	...	750	1897	...	4,500
1892	...	500	1898	...	11,089
1893	...	1,813	1899	...	22,000
1894	...	10,200	1900	...	16,010
1895	...	5,290	1901	...	5,450
1896	...	6,740	1902	...	25,595
		<hr/>			<hr/>
		25,293			84,644

It will be seen from the above table that there were more Romanized Scriptures published during the last year than during the first six years of this period. The total for twelve years is 109,937, as in the first table.

### *New Edition of Gray's Anatomy.*

**D**R. H. T. WHITNEY writes: We are glad to be able to announce that the printing of the new translation of Gray's Anatomy, using the revised medical terms, has been begun, and we expect to be able soon to send out the first of the three volumes, to those wishing it, in advance. The price cannot now be given, but it will be reasonable for a work of this kind. Any desiring the first volume in advance will please send their orders, stating whether in brown or white paper, to "H. T. Whitney, M.D., Pagoda Anchorage, China." Both kinds of paper will be paged and arranged in foreign style, with English as well as Chinese headings, the white paper being printed on both sides, and being somewhat more expensive than the brown paper.

Nearly one hundred new cuts have been added, making it thoroughly illustrated, and the General Anatomy, or Introductory part, has been quite fully translated, including much of the histological matter, thus bringing the whole work as fully up-to-date as it is possible to do in a rapidly developing science. It can also be had at the Presbyterian Mission Press, Shanghai.

### *Educational Association of China.*

#### EXECUTIVE COMMITTEE MEETING.

**T**HE Committee met at McTyeire Home, May 5th, 1903. Present: Dr. Parker (Chairman), Dr. Reid, Mr. Bitton and Mr. Silsby. After prayer the minutes of last meeting were read and approved.

Dr. Parker was authorized to have printed in English and Chinese 600 copies of the Course of Study prepared by the Associa-

tion's Committee; a copy to be sent to each of the Association's members.

An edition of 1,000 of Dr. Pott's Pedagogy was ordered printed; the estimate being \$77.44.

The publication of a folder containing a price list of the books published in the Association's catalogue was approved and an edition of 2,000 copies ordered.

The Treasurer was authorized to send £200 sterling to Messrs. W. & A. K. Johnston, Edinburgh, on account of maps and charts.

Dr. Sites and Dr. Reid, having been appointed by the Association's Executive Committee to consider the practicability of an educational exhibit from China to the St. Louis Exposition, reported that they had conferred on the subject with Mr. Carl, Commissioner of Customs and Official Commissioner for the Chinese Government to the St. Louis Exposition, and had been requested by him to collect an exhibit. For this purpose Mr. Carl has authorized them to correspond with educationists; first, in order to secure suggestions, and then in order to get the exhibit together. The Chinese government will provide for the expenses of shipment from Shanghai to St. Louis and return.

The Committee authorized Dr. Sites and Dr. Reid to proceed with this correspondence, in accordance with the request of Mr. Carl.

The names of Rev. Arthur H. Smith, D.D., of Pang-chuang, and Mrs. M. E. Hoy, of Yochow, were proposed for membership and approved.

The Committee adjourned to meet at the call of the Chairman.

J. A. SILSBY, *Secretary.*

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## Correspondence.

"MORE MISSIONARIES FOR CHINA!"

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your Editorial Comment on the recent appeal of the Madras Conference for 9,000 more missionaries, there must be a mistake. Because if for each of the desired total of 12,000 missionaries for India 50,000 souls are reckoned, this would suppose the population of India to be 600 millions. But from a notice in the German Volunteer Magazine I

conclude that the Madras Conference asked for one male *and one lady* missionary for 50,000 souls, i.e., really one foreign worker for every 25,000 souls. Applied to China this would mean about 16,000 workers (including ladies). According to Mr. Beach's statistics (June RECORDER, p. 315) we have up till now only 1,188 male missionaries in China, *only 610 of them being ordained men!* Personally, I think, that one male and one lady missionary for every 100,000 souls is all that we can reasonably

ask for. Our present foreign force being 2,800, this would mean an increase of about 5,000 foreign workers for China, say within the next twenty years, which is not at all unreasonable. But much more than this do we need a systematic increase of our *trained native workers*, the possibilities of which increase have been so ably set before us by Dr. J. Ross's "*Mission Methods in Manchuria*."

Yours truly,

P. KRANZ.

Kuling, 18th June, 1903.

#### COMMENTARIES IN MANDARIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following resolution was adopted by the meeting of Synod which has just closed its sessions in Peking, and I was requested to forward it to you, asking that it might be published in the RECORDER:—

"Whereas, the Commentaries on the books of the Bible are almost wholly in Wên-li, not a few of them in rather difficult Wên-li, classes of books fitted to meet the needs of scholars, yet,

Whereas, there is a very large and important constituency in our churches who have had very meagre educational opportunities in their youth; in some cases having learned to read their Mandarin Bibles only since becoming Christians, and hence they are almost wholly unable to understand the Wên-li, and

Whereas, it is of the utmost importance in order to secure their growth in grace, knowledge, and usefulness to the church, that the truths of the Bible be put in the simplest form and be placed within their easiest reach and not locked up in a, to them, unknown tongue, and

Whereas, further, there are not a few amongst our teachers and scholars who in studying the more abstruse doctrines prefer to have them put in the simpler Mandarin, thereby getting a clearer, firmer hold of such truths,

Therefore we would put on record our strong conviction that the need of preparing Commentaries in the Man-

darin is an imperative one, and we desire therefore to call the attention of those engaged in literary work to this need by publishing these resolutions in the church papers, both English and Chinese."

With thanks in anticipation,

I am,

Faithfully yours,

CHARLES A. KILLIE,

Acting Stated Clerk.

SELF-SUPPORT IN THE MISSION OF  
THE PRESBYTERIAN CHURCH OF  
ENGLAND, SOUTH FORMOSA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just completed a statement of the accounts of the above Mission for 1902, and herewith forward you a copy. I wish to make one or two remarks regarding this statement.

(1). The statement (in Romanised Chinese) has been printed at our own Mission Press here in Tainan by Chinese printers.

(2). Every cent of money noted in that statement was given by Chinese Christians, none whatever by foreigners.

(3). For 1902 the total income, apart from the previous year's balance, was \$9,584.34 Mexican. Compared with 1901 this is an increase of \$2,124.00.

(4). The total church membership in full communion on 31st October last (the end of our statistical year) was 2,325. The full name and address of these 2,325 church members can be given if desired.

(5). Thus the average contribution per church member for 1902 was \$4.12. In 1901 the average contribution was \$3.40, showing an increase of 72 cents per member.

(6). I append herewith a statement showing the progress of the Chinese church towards self-support since 1894:—



Year.	Church Income.	Church Membership.
1894	\$1,780	1,265
1895	1,949	1,256
1896	2,488	1,291
1897	3,732	1,399
1898	4,491	1,745
1899	6,222	1,875
1900	5,685 { ten months }	2,019
	only }	
1901	7,460	2,204
1902	9,584	2,325

I send you the above notes in the belief that they will be of interest to your numerous readers.

I am,

Yours sincerely,

DUNCAN FERGUSON.

#### REQUEST FOR HYMN BOOKS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am compiling an Index to the Psalmody of the Chinese Christian church, and am anxious to possess all the hymn books used by the different branches of the church of Christ in China. I shall be glad therefore if missionaries who read this will forward to me copies of the Hymnals used by them, preferably with English Index attached, and I will refund cost of book and postage, etc.

I already possess the following books, so that any missionary making use of any of them need not forward, but I shall be glad if any book other than those named on the accompanying list is used, that a copy of such a Hymnal should be sent to me.

The Hymnals I have in my possession are as follows:—

Hankow Union Hymnbook (C. R. T. S.), 頌主聖詩.

C. I. M. Hymnbook, 頌主聖歌.  
American Church Mission Hymnal, 頌主聖詩.

Methodist Episcopal Hymnal (Kiukiang), 讚頌主詩.

Hymnal Companion to the Book of Common Prayer (Archdeacon Moule), 讚美歌詞.

Presbyterian Hymnal (Nevius and Mateer), 讚神聖詩.

Tientsin Hymnal (Rev. Jonathan Lees), 聖教詩歌.

Shantung Baptist Hymnal, 頌主詩集.

Peking Hymnal (Blodget and Goodrich), 頌主詩歌.

Kiangnan Hymnal, 江南讚美詩.

The Memorial Hymnal, 公讚詩.

The above Hymnals are already included in my index.

I also possess copies of the following: 幼童歌頌, Methodist Episcopal Church, and 耶穌聖教詩歌; the last printed from wood blocks and issued from Shansi, 曲沃.

This last named book contains several hymns which I believe were the composition of the late Pastor Hsi. I should be glad to possess an English index of the book and also to possess a copy of the music for Pastor Hsi's hymns. If any of your readers can favour me with copies of other books, native music, etc., etc., I shall be greatly obliged.

Yours sincerely,

C. S. CHAMPNESS.

Hankow.

#### TERMS FOR GOD.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the first paragraph of the Editorial Comment in the March number of the RECORDER you say: "We are interested, and pleased as well, to learn that in the movement among the various Protestant missionary bodies in Peking, one of the first steps towards union was the proposal to unite on Shang Ti for God and Sheng Ling for Holy Spirit."

I should think that many readers of the RECORDER would note the paragraph with like feelings of interest and pleasure. I have been

very glad to note that from time to time you call attention to this very important question.

Is it not time that something definite should be attempted towards a settlement of the question? I fully accord with your expressed conviction that if ever there is an agreement on a uniform use of terms it must be somewhat on the lines of compromise. It is quite true as you say that weighty objections can be urged against both; is it not also true that no one set of terms fully satisfies the requirements in every case? Very many missionaries, although they may use books and tracts with one set of terms, yet make use continually in their preaching of all the terms. Why not extend this use?

The first essential is that the term Sheng Ling be accepted for Holy Spirit. It seems to me that the most effectual bar to an agreement on the question has been this use of the term Shen by those who hold to the term Shang Ti. I do not wish to enter into a discussion of the question, but merely to point out that in the event of a compromise the use of Sheng Ling for Holy Spirit is a *sine qua non*.

Having premised so much I will now submit a proposition which I have always thought seemed to be very fair and which would, I think, if accepted, go a long way towards settling the question. The idea is not mine; the substance of it appeared in the pages of the *Messenger* something over ten years ago as a report of a paper read before some gathering of missionaries, by whom I cannot now say. The proposition or suggestion is as follows:—

In the original Hebrew there are four distinct and commonly used terms. Of course no one term in Chinese could be appropriately used for all. Why not use the Chinese terms which translate the meaning of the original?

Thus:—

HEBREW.		ENGLISH.	CHINESE.
El	Most High	God	Shang Ti.
Eloah or Elohim	{ An object of Supreme worship	{ God	Shen.
Adonai	{ The plural of majesty	{ Lord	Shang Chu.
Yaveh or Yehowa	{ The self-existent one	{ Jehovah or LORD	Ye-ho-wha, or a translation.

Yours faithfully,  
B. F. W.

MR. FOSTER'S ARTICLE AND THE  
"CIRCLE OF PRAYER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest and pleasure the article entitled "Two Visions," by Mr. Foster, in the May RECORDER, which appears to me most opportune.

I feel sure that what many of us missionaries continually need, and, also, what some of us so readily lose, is that "look"—that meditation on the glorified Christ—which initiates into God's secret and brings the "absolute calm" when brought face to face with the "confusion and pain and suffering and apparent failure," of which Mr. Foster speaks.

Somewhat on this same line Pastor Stockmayer, in one of his booklets commenting on Genesis xv. 4-5, has said: "Be not anxious as to what thou hast and what thou hast not. Look away from the possibilities and impossibilities of thy life. Lift up thine eyes to heaven. Reckon with heavenly factors. Let thy weary, depressed soul lose itself in infinity. *Sacred the hours when God raises us out of the depression of the visible.*"

Such an attitude of soul appears very necessary at this present time in China. Many of us have been meeting during the past year or so with large numbers of "enquirers," a good per cent. of whom have come about us with mixed motives. This has, doubtless, given a unique and unprecedented opportunity for

preaching the gospel, for which we devoutly thank God. But now, if one may judge from reports from many places, the ebb has set in, and some of the former indifference and opposition is reoffering. Hence our need of looking at things from the divine and eternal standpoint.

I venture here, also, to draw attention to another matter somewhat related to the foregoing, i.e. "THE CIRCLE OF PRAYER FOR WORLD-WIDE REVIVAL." The design of this Circle is to link together those who are willing to make a definite effort to pray *daily* for world-wide revival and to keep on praying until the answer is given. The Honorary Secretaries are Albert Head, Esq., Rev. C. G. Moore, Rev. F. Paynter, M.A., and Dr. A. T. Pierson. The Circle has representatives all over Britain and in many other parts of the world. It is suggested that prayer should be not only private and individual, but also that the subject be introduced into public prayer meetings. Membership involves no pledge or bondage of any kind, but simply earnest desire for such revival and purpose to pray for it. Those wishing to join the Circle should send name and address to the Honorary Secretaries "Circle of Prayer," 10 Paternoster Row, London, E. C. England. There is no subscription fee, and the card of membership will be sent post free. It is suggested that missionaries bring this compact of intercession to the notice of the Chinese Christians and churches, that there may ascend to God from His people in all lands a united plea for the revival which all lands profoundly need. Over one hundred and fifty years ago Jonathan Edwards' "call to concerted prayer" was followed by a "tidal wave of revival." May it be so again!

I am,

Yours sincerely,  
LEARNER.

#### ENCOURAGEMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Believing that the following letter will be of general interest to Protestant missionaries in China, I take pleasure in furnishing it for publication in the RECORDER.

M. C. W.

150 Fifth Ave., New York,  
May 6th, 1903.

Rev. MYRON C. WILCOX,  
Foochow, China.

MY DEAR DR. WILCOX: The members of the Open Door Emergency Commission need no assurance of the eagerness with which our missionaries on the field are observing the present development of missionary spirit and activity among the home churches of Methodism. We desire simply to convey to you direct and cheering intelligence concerning our plans and hopes, and as giving us added strength in our own work, we invite your participation in all that this new movement means in prayer and effort.

Already there have come to us many messages from the foreign Conferences and Missions, showing that knowledge of the profound impression made by the Cleveland Missionary Convention has reached the fields and has brought great encouragement. Indeed we are inclined to believe that the remarkable increase in missionary enthusiasm and giving which has come from that gathering, perhaps does not match in value the inspiration and satisfaction which it has brought to you, who are at work where the problems are the greatest and burdens the heaviest.

The home church to-day is aroused more deeply than ever before in the memory of the present leadership. Everywhere throughout the whole connection there appears to be a new impulse to

missionary devotion and conquest. The advance in missionary offerings last year, which amounted to \$112,000 more than the total contributions of the previous year, has already been made known to you through the increased appropriations of the current year. You will rejoice with us that the General Missionary Committee at its meeting to be held in Omaha next November will probably have the privilege of making another advance in appropriations. In fact, the Spring Conferences have already exceeded their gifts of last year to the extent of \$40,000, and we have reason to expect a commensurate increase on the part of the Fall Conferences. We feel that if at home we are faithful in spreading the facts in prayer and in maintaining the urgent propaganda which has been under way for the last fifteen months the forces at the front may well hope to be able to enter in the not very distant future many of the emergent fields which have been confronting them for so long a time.

Far better than the financial side of the work, important as that is, there seems to be a spirit of genuine and intense missionary conviction taking possession of presiding elders, pastors and people. Pastors by hundreds are preparing fresh missionary addresses. By exchange of pulpits individual churches have a succession of missionary presentations. District and conference missionary conventions are being held in large numbers, and the best methods of promoting missionary interest among all classes of the constituency of the church are being widely studied. The young people are being enlisted in missionary endeavor as never before. Within the last five years no fewer than 100,000 missionary books have been sold to Methodist young people. Missionary study is being entered upon in hundreds of

Leagues, and the monthly missionary meeting is now an established fact in thousands of Chapters.

More than all this we are profoundly convinced that missionary prayer is ascending from our people to the Lord of the harvest in greater volume and intensity than heretofore. During the week of April 5th-12th not only the members of our own churches, but those of many other denominations responded to the call for special prayer for missionaries and the missionary cause, and the God who hears and answers prayer without doubt has already wrought mightily in other lands because of the faithfulness in supplication of His children in America during that week and other weeks.

Having some conception, we trust, of the trials and discouragements in the midst of which you are called upon to render your life service, we have thought that you would be glad to know that the church at home is not unmindful of the great developments that make imperative from us all enlarged enterprise and activity; and we ask you to unite with us in daily prayer that God will still more profoundly stir His church till it arises in its strength to do the work committed to it by the Captain of our salvation. We covet from you such faithful remembrance in prayer during these days; and, knowing something of your need, we pledge ourselves not to be neglectful in praying for you, for the members of your mission folds, and for the peoples among whom you labor.

With cordial greetings, we are,  
for the Commission,

Most sincerely yours,

A. B. LEONARD,  
*Cor. Sec.*

EDW. G. ANDREWS,  
*Chairman.*

S. EARL TAYLOR,  
*Executive Sec.*



## Our Book Table.

**Nü Si Shu 女四書.** Woman's Four Books.  
By Mrs. John L. Nevius. White paper.  
Presbyterian Mission Press. Price ten cents.

### ABSTRACT.

*First Book: Rules of Conduct.*—Woman not the Head, Obedience to Superiors, Whole-heartedness, Adaptation.

*Second Book: Female Education.*—Virtue, Uprightness, Speech, Conduct, Diligence, Frugality, Caution, Goodness, Teachableness, Care of Parents, of Elders, Motherhood, Harmony, Example to Children, Relatives.

*Third Book: Practical Discourses.*—Care of Body, Household Arts, Etiquette, Early Rising, Serving Parents and Husband, Teaching Children, Attention to Household, Entertaining, Peace and Quietness, Virtue.

*Fourth Book: Heroines.*—Royal Families, Mother, Daughters, Virtue, Loyalty, Compassion and Love, Etiquette, Wisdom, Able Goodness.

"The great future of society must by all the traditions of the world's past, by all the laws of nature and by all the facts of science, be the ascent of woman."  
—Henry Drummond.

Nü Si Shu gives us for this work a moral code. As its name implies, it is divided into four books. The first gives rules of conduct for all the various relations of woman's life; the second, on female education, gives a list of virtues to be sought; the third tells of "the common round, the daily task" and how to fulfil the duties therein; the fourth gives a long list of heroines who, however, they may have erred in their method of procedure, yet unmistakably evidence much self-denial, pure disinterestedness, and loyalty.

As a text-book for girls' schools the book has many good points. The teachings are explicit, the admonishings earnest, the details exhaustive. The same moral principles may be taught in other books now generally used in girls' schools,

but from them these principles are not so easily deduced, nor can the girls so readily follow the examples given. The book contains much information about women, and this has been carefully collected from many widely-different sources. There is thus placed within the pupils' reach that which they have neither time nor ability to gather for themselves. Because of the familiar topics the book furnishes excellent exercise in changing from "Wên-li" to colloquial. Throughout education of woman is exalted.

We thank Mrs. Nevius for this carefully prepared book for women as we remember "the shortest, surest way to secure the elevation of a race is to train up a pure, strong womanhood."

MRS. CALVIN WIGHT.

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Mission Methods in Manchuria. By John Ross, D.D. 251 pages. Illustrated. Oliphant, Anderson, and Ferrier, Edinburgh. For sale at the Presbyterian Mission Press, Shanghai. Price, \$2.00.

In his Preface Dr. Ross remarks, "The year 1874 began with three baptized men as the nucleus of the present Presbyterian Church in Manchuria. The year 1900 began with more than 2,700 persons on the rolls of the church, either as baptized members or as accepted applicants for membership. Probably half as many more, related to these by family ties, had abandoned idolatry and considered themselves connected in a sort of fashion with the Christian church. Ten times as many had such an elementary knowledge of Christian doctrine as to lead them to regard it with respect, many of them declaring that Christianity must be the future religion of the Chinese."

It is the story of the inception in the midst of great prejudice and opposition, the continuance and gradual development of this work that Dr. Ross tells in the fifteen chapters of his book, and it is a book that every missionary in China should read and ponder. Some of us were already familiar with the story of "Old Wong" and his interesting history, and much of the book reads like a veritable new Acts of the Apostles. In view of its rapid development, and with unpleasant possible complications should Russia come into full power in that region, the work in Manchuria will be watched with no ordinary interest in days to come.

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REVIEW BY A. H. S.

Typology of the Old Testament. In two vols. Vol. I, fifty-nine leaves; Vol. 2, forty-five leaves. Cut on blocks at T'ungchou (Peking).

This book comes with no intimation that its author has been an accomplished teacher of the Chinese for a long term of years, or that her name is Mrs. Eleanor W. Sheffield, the wife of the well-known President of the North China College of the American Board at the city where the work was printed. This fact, which will justly have weight with the reader, ought to have been printed on a supplementary title page, say at the close of the volume. In the multiplication of books it is a decided convenience to know at a glance what a book professes to be and by whom it was compiled, and now that English letters are so much sought after all over China their presence in a volume intended mainly for Chinese use cannot be an objection. We urge everybody who is publishing books to consider this suggestion as a saving of time and trouble. This work is the product of actual class-room work for a long period, and any

work thus prepared has a place and a value otherwise unattainable, because it has already been tested. It is evident that this is a thoroughly sane and wholesome treatment of a subject of interest and importance. To give the reader a notion of its scope the table of contents is herewith summarized. The first chapter treats of the principles and the uses of types, with notices of the differences in the explanation of them in different ages and a discussion of their value. Chapter II relates to Patriarchal Rites, the Tree of Life, the Cherubim, Animal Sacrifice, and the Primitive Sabbath. Chapter III deals with the Patriarchs themselves, Abel and Enoch; Noah and the Flood; Abraham, Jacob and his Sons, and the Promise to Abraham. Chapter IV is concerned with the Israelites in Egypt and their deliverance through Moses. Chapter V relates to the life in the Desert—manna, water, the Pillar of Cloud and of Fire. Then follow Mount Sinai, the Commandments, the Book of the Covenant and the Law; the Rites of the Law, the Tabernacle: its pattern, materials, and value; the Levites, the Offerings, the Ritual of Purification, concluding (Chapter XV) with the Sabbaths and Feasts and the Jubilee Year. The style is simple, and the book ought to be largely introduced into schools as an adjunct to the study of O. T. history, which is often deficient in interest from the lack of the right point of view. The volumes may be ordered of the Presbyterian Mission Press. Brown paper, fifty cents; white paper, sixty cents.

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ACKNOWLEDGMENTS.

East of Asia, Vol. II, No. 1. *North-China Herald Office.*

A very interesting number and beautifully illustrated.

Report of the High School of the London Mission College, Hankow, 1899-1903.

"Opened four years ago in a metamorphosed tea-box factory, with forty scholars and three masters." In April, 1903, they had one hundred and nine pupils. An appeal to the Chinese resulted in contributions amounting to over four thousand taels from local officials and leading merchants. Five thousand pounds sterling is also asked from the home Society towards the erection of suitable buildings.

From the Society for the Diffusion of Christian and General Knowledge we have received the following books:—

The Divine Origin of Christianity, by Dr. R. S. Storrs, translated by Rev. D. Macgillivray. The Life of Victoria the Good, by Rev. W. G. Walshe. Essentials of a National Religion, by Rev. W. A. Cornaby. The Book of Sir Galahad, translated by Wong Tsing-kong. The Kingdom of God, or, Christ's Teachings according to the Synoptical Gospels, by Dr. Bruce, translated by Rev. D. Macgillivray. Story of the Eclipses. How we got our Bible. Outlines for a National Department of Agriculture. A Renewed Earth, chiefly a translation of some chapters of Dr. Strong's New Era. Life of Constantine the Great. Life of John Knox. Human Anatomy. A Comparison of Chinese and European Theories, by Dr. Liu Ming-tsz.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

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| Twentieth Century<br>Physics ... .. S. D. K.                                 | Andrew Murray's<br>Abide in Christ... D. MacGillivray,<br>C. T. S. |
| Twentieth Century<br>Chemistry ... S. D. K.                                  | Bunyan's Grace<br>Abounding ... Rev. C. W. Allen.                  |
| Growth of the Em-<br>pire ... .. S. D. K.                                    | Hodder's The Life<br>of a Century, 1800-<br>1900 ... .. S. D. K.   |
| Wallace's Russia ... Rev. J. Miller Gra-<br>ham, Manchuria,<br>for S. D. K.  | Matheson's Spirit-<br>ual Development<br>of St. Paul. ... S. D. K. |
| Man and his Mar-<br>kets ... .. S. D. K.                                     | Training of Teach-<br>ers, ... .. Rev. Jas. Sadler.                |
| Commercial Geog-<br>raphy of Foreign<br>Nations ... .. S. D. K.              | Manual of Nursing. Hankow.   |
| Economics of Com-<br>merce ... .. Rev. E. Morgan,<br>Shansi, for S. D. K.    | Fundamental Ideas<br>of Sin and Salva-<br>tion ... .. E. Morgan.   |
| White's School Man-<br>agement ... .. Miss G. Howe, for<br>S. D. K.          | The Realm of Na-<br>ture by Mill ... Shepperd.                     |
| Principles of West-<br>ern Civilization... Rev. D. S. Murray<br>for S. D. K. | Meyer's Present<br>Tenses of the<br>Blessed Life ... C. W. Pruitt. |
| A School Geogra-<br>phy, by Herbert... S. D. K.                              | Leaders of Modern<br>Industry... .. S. D. K.                       |
| Life of George Mül-<br>ler. ... .. Rev. F. W. Baller,<br>for S. D. K.        | Criminal Code of<br>India ... .. Rev. Jas. Sadler,<br>Amoy.        |
| Via Christi ... Miss White,  | Outlines of the life<br>of Christ... .. By Conder.                 |
| Andrew Murray's<br>Spirit of Christ<br>(Mandarin) ... S. D. K.               | O. T. and its Con-<br>tents, ... .. By Robertson.                  |

Great Events of  
History ... By Collier.  
Green's History of  
England ... Dr. W. E. Macklin.

Mr. Clayton writes: I have in preparation an abridged translation of Hamilton's *Beyond the Stars* and a translation of Candlish's *Work of the Holy Spirit*. (Bible Class Primers.)

The following books are now in preparation and will shortly be

published by the Commercial Press of this city:—

Popular Chemistry. (in Press).  
New Geography ... compiled.  
New Arithmetic ... adapted  
from Wentworth.  
Hoadley's Physics. (in preparation).  
Hinman's Physical  
Geography ...  
Le Conte's Geology. "  
Londlin's Political  
Economy ... "  
Ethnology (Temple  
Primer Series) ...

## Editorial Comment.

THE RECORDER readers will doubtless have a special interest in our frontispiece, as it shows the scene of the technical turn-out of this JOURNAL. The fact that the removal of the printing machinery from the old building has been accomplished during the past month explains the delay in the issue of this number. The first morning prayers with the workmen in the new building were conducted on the morning of 17th June. The hymn-singing was very hearty, the dominant note being "Glory to God," and in the address and prayers the idea was kept prominent that the work was God's work and the building His.

\* \* \*

THE length of the building is 164 feet and the breadth 70 feet, whilst the walls are of sufficient strength to add another storey when needed. There is ample ground alongside the present buildings also for extension. The rooms in the main building are utilised for typesetting, stereotyping, type-casting, printing-off, and foreign book-binding. The two-storey

building running in rear the full length of the main building is devoted to native book-binding. The Presbyterian Mission Press offices and book room remain at 18 Peking Road, the increased room being largely devoted to the more satisfactory housing and display of books, stationery, educational requisites, etc.

\* \* \*

IN one of our exchanges from the U. S. A., in an article on work in China, written by one who had recently visited this country and had travelled and observed extensively and sympathetically, occur these words: "I never before realized so fully the loveliness of the unmarried missionary." Read in the light of the context it is seen that this should have been "loneliness," a difference of only one letter, to be sure, in a not very short word, but one which makes all the difference in the world as to the fact expressed. The same writer, after speaking of the same missionary's itinerating for days and weeks, living a life of hardship, and mingling only with unsympathetic heathen, goes on to say,



"He returns to his cheerless room at his station to find no welcome, save as he goes to the homes of his married colleagues. As months and years go on the effect becomes depressing in the last degree. Even the best of such missionaries are prone to grow despondent and pessimistic."

While we have no doubt that the brother who wrote this meant *loneliness* and not *loveliness*, yet it is probable that to the minds of a good many people in the home lands the single missionary is the ideal one after all, and they will continue to read "loveliness." To us, however, who have lived and labored in China, and to the intelligent observer who has come to study Missions and learn the truth in regard to them, the words of the same writer will more nearly express the truth where, after travelling some distance in the interior and sleeping in "dirty, dingy inns," and "eaten amid curious heathen and hungry dogs," writes: "No words can ever estimate the value of these lovely Christian homes in a heathen land. Even to the heathen they are an object lesson, but to the missionary they are an absolute necessity."

\* \* \*

IN last issue of the RECORDER we gave our readers the benefit of valuable statistics from Mr. Beach's Geography and Atlas of Protestant Missions, as printed in the *Missionary Review of the World*, and expressed a hope that the work would be soon out in the East. An advance copy had already gone to the RECORDER readers' principal "guide, philosopher and friend" along literary paths and his review we were able to publish in the same

number. Now a copy of the work has reached us, and it is difficult to adequately express our pleasure in, and thankfulness for, this work. As the sub-title indicates we are informed as to the environment, forces, distribution, methods, problems, results and prospects of Protestant mission work at the opening of the twentieth century. This information is conveyed in two goodly volumes. In Vol. I, with its twenty-one chapters, we have a vivid presentation of the various non-Christian mission fields of the world, the first half of each chapter dealing with the geographical, ethnographical, religious, social, and political conditions of each country, whilst the second half deals with up-to-date mission work. Then in Vol. II we have beautiful maps and elaborate statistics, the preparation and compiling of which must have entailed an enormous amount of work.

\* \* \*

THE station index seems to have impressed our worthy reviewer last month by its compression into a mere thumbnail of space. No wonder he was reminded of a herd of wild Texan steers condensed into a small bottle of meat extract. Let us take a reference at random:—

Hu-chau-fu, 9-LM6—ABMU (1888) 3-m 2-w (p) 4-N 4-O 81-x = 5-c 3-s v (Hu-chau).

MES (1900) m w 6-N 5-O 158-x = 4-c 4-s D (Hoochow).

The figures and letters immediately following Hu-chau-fu indicate the map and location on the map. Then follows the name of Mission (American Baptist

Missionary Union). the year it commenced work in that city, whilst in the year covered by the statistics there were three male foreign missionaries, two wives of missionaries, one physician already included, four native pastors or teachers, four out-stations, eighty-one native Christians, five church buildings, three Sunday schools and one day-school. Then follows the M. E. S. figures. This must have been comparatively simple to Mr. Beach, familiar as he is with China, but how difficult it must have been to record all about the Aitutaki's, Bongandanga's, Enhlonwhleni's, and Zitacuaro's in countries about which knowledge is less and whose spelling is peculiar.

\* \* \*

ADD on to the figures referring to China, quoted from Mr. Beach last month, those we already possessed and we have much food for thought.

In 1842 there were	6	communicants.
„ 1853	350	„
„ 1865	2,000	„
„ 1876	13,035	„
„ 1886	28,000	„
„ 1889	37,287	„
„ 1893	55,093	„
„ 1900	112,808	„

In addition to the last amount might be given 91,864 adherents not communicants, making a

total native constituency of 204,672. Noting the rate of progression we call to mind how Dr. A. H. Smith, reasoning from history and psychology, thought a probable rate of progress would be, that reckoning from the general opening of China in 1860 fifty years would suffice for a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths.

Whilst, however, not seeking to lay too great stress on the figures and facts in the two volumes before us we feel there is occasion for frequent application of the inductive method to the subject of foreign missions. In "Foreign Missions after a Century" Dr. Dennis shows the value of a systematic statement of facts and truths as against the deductive method which is a theoretical generalization of inferences involving supposed laws and causes. "It is difficult," he points out, "to base an appeal upon theory; we must bring forward facts and state actual conditions. The theory that there was a famine in Russia would never have sent ships of food there, but the fact was all-persuasive, the actual conditions of starvation was irresistible."

## Missionary News.

### ***Foochow Choral Festival*** ***(1903. A.D.)***

The second annual Chinese Choral Festival was held in Foochow on Easter Monday, under the auspices of the Foochow Choral Union.

The object of this Union, as stated in its Constitution, is "To

foster and develop among the Chinese a love and desire for good sacred music." To further this object a Choral Festival is held each year in some large church in Foochow, to which the schools and colleges of each mission of the Reformed Churches send trained choirs.

This year the number of trained voices numbered about seven hundred, and the total number of students attending numbered about one thousand. The body of the church was kept as far as possible for students, the general congregation filling all the remaining space available.

The hours of service were as last year—10.30 a.m., 2.30 p.m., 7.30 p.m.—and each service lasted about an hour and a quarter. The singing this year showed a distinct improvement on last year, and many of those who came to listen, said candidly that they could not have believed such a service possible with Chinese voices. Some of the music this year was not at all easy to master, and while realizing that great improvement is still possible, it is not too much to say that already the Foochow Choral Union is well on its way to accomplish that for which it came into existence.

There is a real interest already aroused, among the students of all the missions, in good sacred music, and schools which considered it a drudgery to spend time over more difficult music were not satisfied this year, until by extra practices they felt competent to take part in the Easter services.

Again several places in the country this year, of their own accord, took up the idea, sent down to Foochow for the music, and on Easter Monday had Choral Festivals of their own. The Committee of the Choral Union venture to entertain the hope that the idea may be taken up next year more widely still, not only in the Fuhkien province but in other places.

We must not omit to mention the little orchestra of six violins, two cornets, a flute, violincello and clarinet which, with the organ, not only accompanied the voices but played very effectively some interludes and voluntaries, including

Gounod's "Send Out Thy Light," Stainer's "What Are These," and a selection from the "Messiah."

The anthems and hymns sung were as follows:—

"O Lord, how manifold  
are Thy works" ... Barnby.  
"Chorus of angels" from  
Mrs. Robinson's Can-  
tata "God is love."  
"We have seen His star  
in the East" ... Simper.  
"The Lord is risen" ... Kunze.  
"Holy, Holy, Holy" ... Griffiths.  
"Jesus Christ is risen  
to-day" ... Monk.  
"Jesus loves me" ... Bradbury.  
"We praise Thee O God,"  
"Peace, perfect peace" Caldbeck.  
"The Lord's Prayer" to  
a chant by Excell.

Between the morning and afternoon services the island schools entertained the schools from the city, and an arrangement was made this year by which some thirty native pastors from the different missions sat down to lunch together, and this social aspect of the day is very much appreciated by the Chinese.

#### GENERAL CONSTITUTION AND RULES.

- (1). That a Foochow Choral Union be formed.
- (2). That the object of the Union be to foster and develop among the Chinese a love and desire for good sacred music.
- (3). That membership be open to all who desire to join; the names of intending members to be forwarded to the Secretary.
- (4). That a fund be opened to meet the expenses connected with the publishing of music and with any other effort which may be sanctioned by the Committee; and that all subscribers of one dollar or more a year to this fund, shall be entitled to a free copy of all music published by the Union during the year covered by such subscription. The subscription year to be reckoned as commencing each Easter.
- (5). That all members may forward to their respective representatives on the Executive Committee any music which they may desire to recommend for publication. All such music must finally be submitted for approval to the Executive Committee, and no music shall be pub-

lished at the expense of the Union which does not receive the approval of a majority of the Executive Committee.

(6). That a Sub-committee, of at least three members, be appointed as a Publishing Committee.

(7). That each Mission be responsible for electing an Executive Committee for the following year, within one month after Easter.

(8). That, if possible, the place of the Easter Monday services shall vary in succession from year to year between the city, Bo-na-sang and Nantai island.

Signed on behalf of the Committee,

Secretary.

For any further information kindly write to the Secretary,

W. S. PAKENHAM-WALSH,

Foochow.

### ***The Kwangsi "Rebellion."***

Strictly speaking there has been no "rebellion" in the popular sense of that word. Ever since the trouble with France *re* Annam the western part of the province has been more or less infested with 遊勇, whose numbers have been augmented from time to time by disbanded soldiers and malcontents. The failure of crops and consequent scarcity during the past two or three years doubtless caused many poor villagers to join their forces. As the number swelled they became more bold in their depredations, but *at no time*, so far as I can learn, has any attempt been made to attack the large centres of population, so that the people dwelling in the cities have been in no danger. The work of pillaging has been exclusively confined to the villages and small towns, especially the former.

Immunity from being plundered, however, was always granted upon the payment of a fixed sum, which more frequently than not involved the act of 拜台. From this latter it might appear that the outlaws

were planning a real rebellion and were bent on gaining the allegiance of the villagers as an initial step. It is more in evidence, however, that they only wanted money or goods; the former by far preferred. But while the payment of the stipulated sum secured exemption from plunder as far as the bandits were concerned, yet it exposed the villagers to an even worse evil, viz., the pillaging of their homes by soldiers and the likelihood of being killed on the spot or dragged to prison, there only to meet a more cruel fate, unless friends intervened and purchased their release. So what between legalized and illegalized robbery, the poor, helpless country folk have suffered—who can tell how much? But little traffic has passed over the usual land routes of travel. The condition of things is now bettered as the Lord has given abundant, seasonable rains, and a splendid crop is about to be harvested. Thus with the return of plenty, peace is partially restored.

While there has been more or less of local organisation among the robbers, yet there has been no attempt to unify their forces, and the lack of co-operation is evidenced by the fact that occasionally neighboring bands have had hot encounters because one was found guilty of trespassing upon the other's territory. This excludes the idea of a "rebellion." The trouble has been largely confined to the western part of the province.

P. H.

### ***Christian Endeavor Notes.***

*India Helps China.*—For two years India has enjoyed the services of Secretary Hatch, and appreciates the value of his service so much that with the true Endeavor spirit she wants to help some other country to the same kind of a bless-



ing. A few days ago William Shaw, treasurer of the World's Christian Endeavor Union, received an order for twenty dollars from Rev. J. P. Jones, D.D., the gift of the Endeavorers of the Madura district, South India, to help defray the expenses of a Christian Endeavor secretary for China. Who says that the India Endeavorers do not have the missionary spirit? Would that, in proportion to our means, we had as much in America.  
—*Christian Endeavor World*.

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Miss E. S. Hartwell, of Foochow, Editorial Secretary of the United Society of Christian Endeavor for China, left for her furlough in the United States June 7th. She expects to reach Denver, Col., in time for the International Convention there July 9-13, and bears to that great body the greetings of the United Society for China. It is reported that Rev. W. M. Upcraft, of the American Baptist Mission at Yachow, Szechuen, will also be present and be one of the speakers.

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The American United Society announced a few weeks ago the appointment of Mr. Von Ogden Vogt, a young man of twenty-four, graduate of Beloit College in the class of 1901, to the post of General Secretary made vacant by the resignation of John Willis Baer. He is said to be an enthusiastic speaker and likely to be quite as successful as Mr. Baer in winning the loyalty of Endeavorers. On the heels of this announcement came the sad news of the sudden

death of Rev. Clarence E. Eberman, who for the last two years has been field secretary for the American United Society. He died at Banff, Alabeta, Canada, on Easter Sunday. His energetic labors have done much toward securing the ten per cent. increase for which the societies are working, and his loss will be greatly felt.

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Those who wish to thoroughly post themselves on Christian Endeavor methods cannot do better than to join the Correspondence School which is being organized under the direction of Dr. and Mrs. Clark. Two courses are to be given, and special text books have been prepared for each course. The work of the general Christian Endeavor course will be in charge of Dr. Clark, and Mrs. Clark will oversee the instruction in junior methods.

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Rev. Geo. W. Hinman, the newly appointed General Secretary for the United Society of Christian Endeavor for China, has now removed to Shanghai and taken a house at 18 Chusan Road. The office of the Society will be established in the Presbyterian Press building, 18 Peking Road, as soon as the removal of machinery to the new building gives extra office room there. All inquiries about the work and literature of the Society should be sent to the secretary at that address, and all missionaries passing through Shanghai are invited to call and give their counsel and help in plans for a great Christian Endeavor extension campaign.

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## Diary of Events in the Far East.

### The Crisis in Kwangsi.

June, 1903.

As the missionary information indicates the inadequacy of the Imperial troops to cope with the raiders or rebels, the following telegram, received by local officials, may be of interest: "The rebellion in Kwangsi is increasing and daily getting more dangerous and more formidable. The Imperial army here is too weak to be of any use and is insufficient to garrison all important cities and towns. The latest news is that the rebels have besieged the city of Chung-chow, belonging to the prefectural division of Tai-ping-fu (Kwang-si province) and that unless relief is sent at once it will certainly fall into the hands of the rebels. The prefect of Tai-ping-fu, Wu, has been sending appeal upon appeal for troops, and the Governor (Wang Chih-ch'au) has therefore ordered a force under Ho Taotai and Major-General P'an to proceed to Chung-chow to raise the siege." Chung-chow is a departmental city, about forty-five miles northeast of Lung-chow, and some twenty miles west of the Kwangtung border. Tai-ping-fu city is about twenty odd miles from the Annamese borders.

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### China, Japan and Russia.

June 24th.—Seven professors in the Imperial University have memorialised the Foreign Office on the importance of speedily settling the Manchurian problem. They allege that the modern complications in the field of foreign affairs are due chiefly to failure to utilize occasions as they have arisen.

They cite first the retrocession of the Liao-tung Peninsula, when Japan failed to ask for a guarantee against future alienation.

Secondly, the German seizure of Kiao-chow, which might have been avert-

ed by a timely protest on the part of Japan.

Thirdly, the neglect to include Russia's Manchurian forces in the arrangement for the military evacuation of North China.

They allege that Japan's armaments are probably stronger than Russia's immediately available forces, but the inferiority is only temporary.

They insist on the necessity of separating the negotiations as to the Manchurian from those as to the Korean problem, and declare that considering the perpetual nature of Russia's aggression, her tenure of Manchuria will certainly be followed by enterprises against Korea, which will surely be the preface to a further advance southward.—*N.C. D. News.*

25th —A *N.C. D. News* telegram from Tokio says that "public impatience is growing daily in Japan with reference to the Manchurian question. The soberest journals are advocating resolute steps to terminate the harassing suspense which checks all peaceful development. They declare that the nation will be a unit to support the ministry in strong measures, the sole responsibility for which will rest with Russia. The gravity of the situation is fully recognised in official circles, but it is believed that rumour exaggerates the weakness of the Chinese government."

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### Miscellaneous News.

June 2nd.—The entire property of the McBain Steamship Company which maintains the Shanghai-Hankow service, has been purchased by the Nippon Yusen Kaisha, which thus establishes a connection with the new Japanese Hunan Company, which runs between Hankow and Chang-sha.

9th.—The Chinese who recently secured the right to construct a railway

between Chang-chia-kow (Kalgan) and Peking have decided to commence the work, and they are now endeavouring to get the necessary capital subscribed.

11th.—The Naukiug-Shanghai Railway

agreement receives the Imperial sanction.

20th.—One hundred and fifty Formosan savages attacked a camphor refinery at Gilan and killed eleven Japanese, including policemen.

## Missionary Journal.

### BIRTHS.

At Ngan-hsien, Szchuen, March 27th, the wife of Rev. O. M. JACKSON, C. M. S., of a son, Oliver Garnett.

At Chang-te, Honan, May 27th, the wife of Rev. J. A. SLIMMON, C. P. M., of a son, James Murdoch.

At Chefoo, May 29th, the wife of Rev. GEORGE CORNWELL, A. P. M., of a daughter, Mary Agnes.

At Shanghai, June 1st, the wife of Mr. W. H. MOULE, C. M. S., of a son.

At Shanghai, June 4th, the wife of Rev. J. LAMBERT REES, A. P. E. C. M., of a daughter.

At Moh-kan-shan, June 6th, the wife of Rev. J. C. GARRITT, A. P. M., Hangchow, of a son.

### DEATHS.

At Kien-iang, —, Miss A. SANDERS, C. I. M., from accident.

At Tacoma, Wash., U. S. A., April 29th, Mrs. FRANCES E. BUTLER, of the A. P. M., Ningpo, from 1875-1892.

At Kuang-feng, May 29th, Miss LAURA JENSON, C. I. M., from typhus fever.

At Peking, May 30th, EDITH, wife of the Rev. S. Evans Meech, L. M. S., aged 52 years.

At Pasadena, California, June 8th, LULA BOYD, wife of the Rev. W. P. Chalfant, formerly A. P. M., I-chow-fu, Shantung.

At Su-chien, June 10th, HAMPDEN DUBOSE, son of the Rev. and Mrs. W. F. Junkin, aged one year, one month, and twelve days.

IN England, June 16th, EVELYN, beloved wife of Mr. W. Leonard Thompson, B. & F. B. Society, Shanghai.

### ARRIVALS.

#### AT TIENTSIN:

June —, Rev. MARY A. HILL (returning), Misses KATHARINE A. and LYDIA BIRKEY, Rev. and Mrs. F. C. CROUSE and 5 children, Mr. J. G. COLE, Rev. M. L. CUNNINGHAM, Misses KATHARINE FLAGLER and SELMA MOBERG, and Mr. WM. H. WESTLEY, all for South Chih-li Mission.

#### AT SHANGHAI:

June 18th, Miss J. E. LEBEUS, for M. E. M., Foochow, from U. S. A.

### DEPARTURES.

#### FROM SHANGHAI:

June 6th, Miss M. KING, C. I. M., for Canada.

June 7th, Miss E. MITCHELL, M. E. M., Wuhu, via Siberia, for U. S. A.

June 9th, Miss E. S. HARTWELL, A. B. C. F. M., Pagoda Anchorage, for U. S. A.; Rev. JOHN OMELVENA, I. P. M., Newchwang, for England.

June 10th, Rev. and Mrs. FRANK GARRETT, and two children, F. C. M. S., Nanking, for U. S. A.

June 13th, Dr. and Mrs. A. LYALL, E. P. M., Swatow, via Siberia, for England.

June 15th, Mr. A. HAMMOND, C. I. M., for England.

June 19th, G. A. HUNTLEY, M.D., and family, Miss A. L. CROWL, A. B. M. U., Han-yang, for England.

June 20th, Rev. and Mrs. E. C. SEARLE and child, C. I. M., Ping-yang, for Canada.

June 27th, Rev. JAMES SIMESTER, wife and two children, M. E. M., Foochow; Miss L. M. VARNEY, M. E. M., Hing-hua, for U. S. A.

June 28th, Rev. J. A. JOHANSEN, M. E. M., Chen-tu, via Siberia, for Sweden.







CHEFOO; LOOKING NORTH.

# THE CHINESE RECORDER

AND

## Missionary Journal.

VOL. XXXIV. No. 8.

AUGUST, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

*We ought also to love one another.\**

BY REV. JAS. WAITE.

“We ought also to love one another.”—I. John iv. 11.

IN this chapter John exhorts to brotherly love by many reasons and with very strong language. There are many who tell us that it is unwise to talk too plainly about sin, that it only drives people away, that it is not tactful. I do not think that a study of the Scriptures bears out this statement. Paul, we know, used tact, yet he spoke very plainly of sin. The Master Himself was divinely tactful in dealing with the human soul, yet He said: “Scribes and pharisees, hypocrites.” John also, the apostle of love, uses the plainest and strongest language in exhorting the brethren to brotherly love. If a brother were dealing with us, we would expect him to say: Do you not think that you may be mistaken? Or is it not this way? but John says: “You are a liar.” Now “liar” is a strong word. It is a fighting word. It is safer to hit a man than to call him a liar. A liar,—everybody hates a liar, yet that is what John calls the man who professes to love God and does not love his brother. Since John uses such plain uncompromising language we must conclude that he considered this exhortation very important. The force, abruptness and earnestness of this exhortation have often come to me like a slap in the face, and because I think that this brotherly love to which John exhorts us is so important and essential in our life and in our work, I invite your attention to a consideration of the reasons whereby John exhorts us to love one another.

That we may better see the force of his exhortation let us group his reasons.

\*Sermon preached at Kuling, Sunday morning, May 31st, 1903. It is said to have “come with exceptional power to those who heard it.” Published by request.

I. "If God so loved us, we ought also to love one another." Verse 11.

II. "If we love one another, God dwelleth in us, and His love is perfected in us." Verse 12.

III. "This commandment have we from Him: That he who loveth God, love his brother also." Verse 21.

I. John first exhorts to brotherly love by showing that love is of God. "Herein," he says, "is love, not that we loved God." In showing the fountain and source of love he excludes us altogether. "Not that we love God." I can imagine some one saying to John as did Peter to the Master: "Lo, we have left all for His sake." Some have already laid down their lives; cannot we say: Herein is love? but John says no, because he first loved us; they loved, it is true, but only because he first loved them. "Herein is love, not that we loved God, but that He loved us." After showing that love is first of God, John goes on to tell us how God loved us, loved us and sent His Son to be the propitiation for our sins. He tells us in the gospel that God so loved the world that He gave His only begotten Son. This meant so much to John; it was so real to him, more real perhaps than it can be to us. We can only say: "Whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." John could say, "whom having seen I love." John had seen the Saviour's agony in the garden when his soul was exceeding sorrowful. John had heard Jesus in the hour of bitter trial pray, "Father, save me from this hour." John had stood by the cross while our Redeemer hung there hour after hour, "wounded for our transgressions, bruised for our iniquities," paying the penalty of our sins. He could say: "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

There are many who tell us that God sent His Son to be an example unto the world, that Christ suffered on the cross to show us how to submit ourselves unto God. They tell us that man has never fallen, that he is developing, constantly getting better, getting nearer to the perfect man, that he does not need a Saviour, but only an example; that sin is, after all, only a defect, an infirmity; that man is not guilty before God, that he is not polluted, only undeveloped.

It is not much of an exhortation to say that man was a little defective, but developing, and God so loved that He sent His Son to be an example that man might develop into a complete man; therefore since God so loved us, we ought to love one another. John's exhortation meant more than this. John knew that God created man upright, that man corrupted and polluted himself, that he

changed the truth of God into a lie and worshipped and served the creature more than the Creator, that this was the world God loved and sent His Son, not to help man develop, but to die to save Him, to bear his guilt, to take away his corruption, filth and pollution, to make him spotless and clean in his own righteousness, and so fit him to become a son of God and heir to the kingdom. This poor, weak, colorless theology that teaches that man is a very good sort of an animal and that only a little development and culture are needed to fit him for the kingdom of heaven, can never make men feel how great things God has done for them in saving them from the guilt and pollution of sin. John knew that men were sinners. He knew that all sin is hideous and vile, and herein is love that God loved us and sent His Son to take away our sins, and by this great love John exhorts the brethren to brotherly love. "Beloved if God so loved us, we ought also to love one another."

II. Now to go on to his second reason, that by loving one another is our love made perfect. By loving we shall grow in love and be made perfect in love. Learning to love the brethren we learn to love God as we ought, that is, we learn to love unselfishly. But can we be selfish in our love to God? and must it be by loving one another that love with us is made perfect? We have seen that God's love to us is a love toward that which is in itself unlovely. God loved us when there was nothing lovely in us to beget that love. It all came from Him. Then we love Him, because He first loved us. His love to us begets in us love to Him, but this love is a love for that which is worthy of all love. It is easy to love the good and holy, and God is good and 'holy. Can we learn to love where there is no love in return? Can we learn to love that which to us is unlovely, and is it thus that love with us is made perfect? I remember the shock I felt when in college I heard our professor in psychology declare that it is a mental impossibility for us to love that which to us is unlovely. Is it enough then for us to bear with our enemies and to do good to them which despitefully use us, but as to loving them, that is out of the question? Well, it sometimes seems that that must have been all Christ meant, for that is all His people seem to do, and that John here must have meant only those who treat us well, for surely we love God, surely God's people love Him, but they don't seem to love one another. Just a few days ago my Chinese teacher said to me: "The great fault of all Chinese Christians is, that they don't love one another. They don't love one another, not a bit." I thought, that is the great fault of all Christians, they don't love one another, and this is just as true of missionaries as of any other class of Christians. I believe that it is



the Christian grace in which missionaries are most lacking. Missionaries, I believe, are self-sacrificing. They have left loved ones and all for Christ, but we may be ever so self-sacrificing and zealous and yet be woefully lacking in that which makes perfect. John says that it is by loving that we are made perfect, and Paul tells us that though I speak with the tongue of men and of angels, though I bestow my goods, though I give my body and have not love, it is but 'brass'. Now this love that makes perfect means something more than "bearing with"—Christ calls it "a new commandment." The Jews were commanded to love: "Love thy neighbour as thyself." Christ says: "My commandment is that ye love one another as I have loved you." I heard a missionary who has been in China many years say: "I cannot say that I love the Chinese." I am afraid a great many have to say the same thing. We learn to bear with them and treat them kindly, but to say I love, many, many of us cannot honestly say it, and it is the same with our missionary associates. We only bear with them and treat them kindly, and some do not even do that much. Now it seems that a man may have a useful life and not love very much. John does not say that he cannot, but he does say that he does not love God, and I do not believe that his service is pleasing to God. Our lives will certainly be more useful if we love, we can do more for people if we love them; we may help and encourage, but after all is said we do not have much influence or power over people till they love us and we love them, and they will not love us till we do love them. They may learn to respect us, because we live rightly, and to think kindly of us, because we treat them fairly and justly, but they will not love us, and if they should, they would soon cease loving us when they discover that we only treat them kindly and justly because it is the right and proper thing to do. Love and love only will beget and retain love, either with the people or with our fellow-missionaries.

Love will make our lives more useful, because it will help us in difficulties where no amount of shrewdness and discernment can. I do not say that love will keep us from making mistakes. In some cases it may even warp our judgment, but we will make mistakes, many of them, whether we love much or little, whether we be wise or stupid, but he that loves much will be forgiven much. This love will also make service a joy where otherwise it can be only a grind. Can we then learn to love that which to us is unlovely? Can we learn to do more than bear with? Not by persuading ourselves that after all it is not so unlovely as it seemed. Not by saying there is much in that man that I do not like, but after all he is not such a bad fellow. I will love him for the good and not see the bad. A love that loves by overlooking the bad, is not a love that

makes perfect. It is a blunting of the senses to the exceeding sinfulness of sin. We know how that things which shock us at first soon come to be a matter of course. Yet it ought not so to be; we should always be fully alive to the vileness and hideousness of sin, no matter how often seen. The love that makes perfect is a love that loves when to us there is nothing lovely to beget that love. This may be a mental impossibility and a psychological error, but it is not a heart impossibility to the heart that is burning with love for Christ, for it is a passing on of the love with which Christ has filled our hearts. This is the love to which John exhorts us, that God may dwell in us and His love be perfected in us.

III. Again, John exhorts us to love one another by the command of Christ. "This commandment we have from Him, that he who loveth God, love his brother also." Now this commandment to love one another as Christ has loved us, is just as binding as is the negative, Thou shalt not hate. Yet while it would shock us a great deal to be told that our hearts were filled with hate and spite, it does not shock us very much to be told that they are not filled with love. Yet it should, for "He that loveth not knoweth not God" and "he that loveth not his brother how can he love God?"

Now why is it that it shocks us more to be told that we hate than it does to be told that we do not love? It may be because that we feel that in hating we are the agent, the acting cause, we are responsible for it. But in not loving—why, I haven't anything to do with that. I have not a loving disposition. It is not my bent. It is not my natural temperament. I am different from brother A. It is easy for him to love. He has a gentle, loving heart, and can love anybody, but I am wholly different and I cannot change my disposition. I love those whom I love with a strong love, and those whom I do not love I do not, and I will not pretend that I do. I have known men proud of such a disposition and spirit. They considered it a mark of strength, and their friends are often proud of such a spirit in the man. They will say that man is a good friend, a friend worth having. If he loves you, he will do anything for you, and if he dislikes you, he will do anything against you. I heard a missionary who has been on the field many years described by a brother missionary, saying that he would treat his fellow-missionaries without consideration, but that he was an untiring worker and a strong man. So often the unforgiving spirit is looked upon as a mark of strength rather than a mark of shame. It is looked upon as something of which a man may be proud. For a man to be proud of an unkind, unloving, unforgiving spirit, is to be proud of the devil in him. It is the spirit of hell, no matter where it is found, even if it

be in the most untiring, earnest worker in the wide world, and the man who finds that he has such a spirit, instead of being proud and lifted up by it, ought to be on his face before God, crying out to him to take it from him, that it destroy not his soul. There is nothing Christ-like about such a spirit; it is all of the devil, and with the devil it must be cast into hell. Beloved we must get rid of such a spirit before we can say that we love God. It is a deception of the evil one that allows us to go on for years with hard unforgiving hearts, persuading ourselves that we still love Christ. To go back to the natural disposition; we say, I do not love the Chinese much, I do not love my fellow-missionaries very much, but I am not responsible for it. It is just my natural temperament. Surely I love Christ and am trying to serve Him. I love my friend, but I just cannot love others. "If ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not even the publicans so?" Is it true that it is easy for one to love and hard for another? It is easy for anyone to love the lovely and it is hard for anyone to love the unlovely. Is it true that our hearts are different? Before we are born again our hearts are all carnal.

When we are born of the spirit are we not all given new hearts? Is it not his promise to take away the heart of stone and give the heart of flesh? Is not this commandment which we have from Him just as binding on one as on another? If I do not obey His command, if I do not love my brother, do I still love Christ? If I say I love Christ and do not love my brother, I am a liar. But it may be said, John said that the man who hateth his brother, is a liar. John does not say that the man who simply does not love his brother, yet professes to love Christ, is a liar. I do not hate, I would be shocked to find hate in my heart, I simply do not love. John does not say that I am a liar. Yes, John does say that the man who does not love is a liar. "This is my commandment that ye love one another." "He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him." If we do not love our brother, we are not obeying Christ. If we truly loved Christ would we not obey Him? Now on the one hand, I think that it is possible to have obedience without love, but on the other, it is not possible to have love without obedience. We can say that man obeys but does not love, but we cannot say that man loves yet does not obey. We may obey from a great variety of motives and love be wholly absent. Obedience does not prove love, but lack of obedience proves lack of love, and the absence of true brotherly love proves that there is no true love of God in the heart, no matter how zealous and enthusiastic the man may be. "He that loveth not

knoweth not God." But true brotherly love does prove that there is true love to God, no matter how halting and stupid the weak brother may be in other Christian graces. "For love is of God, and he that loveth is born of God and knoweth God." Then the true test of love to God is love for our fellow-men. We cannot say I have obeyed Christ, I have gone forth, I have bestowed my goods, I have given all; therefore I love Christ. The heart is deceitful above all things and amidst the labyrinth of motives that fill it the most acute intellect might not be able to determine the governing motive in obedience. We can say, my heart is filled with love for the brethren, therefore I love Christ. Love, and love only, is the true test of love, and we only deceive ourselves and fall into error when we apply any other test to determine the depth and strength of our love to God. Is it not, after all, the criminal disobedience of this command of Christ that enables so many of Christ's professed followers to sit unmoved and make no response when they hear of the sorrow, the misery, the suffering of the multitudes who know not God? It may not prove to be true love that leads all to respond who do respond, but it surely does prove a total lack of true love for Christ that enables so many to harden their hearts and sit in sullen disobedience.

Beloved, is it not startling to think that our love for Christ is just as weak, wavering and fitful as is our love for the man for whom Christ died? By all these reasons John exhorts us to brotherly love. We ought to love one another, because God has loved us. We ought to love one another, because herein is our love made perfect. We ought to love one another, because this commandment we have from Him; we ought, but we don't. There ought to be so much love in the world and there is so little. The world ought to be full of love, but it isn't. And this love seems to be just as lacking among missionaries as among any other class of Christians. I heard a secretary of one of the great mission Boards say: "One of the greatest hindrances to the work and one of the most difficult for the Board to deal with is the serious quarrels among the missionaries themselves." Just a short time ago I received a letter from a missionary who has been one term on the field and is now at home on furlough. He is an earnest, consecrated, sweet spirited man. He said: "It is doubtful whether we shall be able to return to the foreign field or not; we have no desire to return to the field, because of the condition existing there. As brethren in the Lord, we lack that brotherly love which is a test given in the Scriptures to the right to claim to be children of God."

"Beloved we ought also to love one another," but we do not seem to do it. But it may be said. Love will not keep us from differing;



remember Paul and Barnabas. I think that often too much is made of that incident, that it is used as a precedent for keeping alive differences that were better long ago buried. I do not believe that Paul and Barnabas treated each other unkindly, that they ceased to love with brotherly love. Love may not keep us from differing, but it will make differences easy to bear. It is the difference, where no love is, that is so trying and which so hinders the work of Christ. And, after all, the lack of brotherly love manifests itself quite as much at the present time in the things it leaves undone as in that which it does. It is to positive, practical love that the apostle exhorts us. It is not enough not to hate; we are to love one another as He has loved us. Think of the rich boundless love with which God loves us and then think of the poor, diluted stuff we pass on and call it Christian love. Think that we can be made perfect in love and how woefully lacking we are. Think that it is His command to love one another as He has loved us, "and greater love hath no man than this," and then we are content if only our hearts are not filled with hate! Whether we love or whether we do not love, I cannot say. We can only each one for himself ask God to reveal to him his own heart. But this I know, that He loves us. He loves us. Loves us with a wonderful, unchangeable love. A love that kept back not even His own Son, but gave Him that we might not perish, and "he that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things." I know and am persuaded that even now He is ready to pour out of His bountiful love upon us until we shall not be able to bear it.

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### *Shall Men and Women be Separated in Our Public Chinese Services?\**

BY REV. A. R. CRAWFORD, M.A., KIRIN.

THE question presented itself when plans, not yet committed to paper, for the building of a church, were being discussed and the knotty problem arose, "Where are the women to be placed?" I take it for granted at the outset that it is right and natural that Christian men and women should meet unitedly for the worship of God, and that in cases where we have a separate service for the women, such an arrangement is considered as only temporary, being rendered necessary by the smallness of our present buildings or the discrepancy between the attainments of

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\* A paper read at the Annual Conference of Presbyterian Missionaries in Newchwang, May, 1903.

either one section or other of the congregation. As for the inadequacy of accommodation in our church buildings (if such they may be called) this difficulty is in fair way of solution, unless indeed in Manchuria where the armed power of the State interferes. We missionaries have long ago felt utterly dissatisfied with the stable-like buildings (many of them don't attain to the dignity of being likened to *barns*) in which many of our congregations at present meet. Too often men and women are huddled together without regard to decorum or comfort, like the patriarch Jacob, pierced by the frosts of winter, consumed by the drought of summer. Another separating element was mentioned—*difference in attainment*. But this too is in a fair way of being removed now that the educational influence of our schools, the drilling of the Sunday lesson, and the subsiding of the great inrush of inquirers since the Boxer troubles, are all having their effect in calling out a body of men and women in this land who may bear an effective witness to Christ by their lives, and who are learning to worship God "in spirit and in truth."

In some respects we are plainly at an advantage as compared with our confrère in a home parish. Breaking ground, as we are, in this *ultima Thule* of the Chinese empire, we see at a glance that it is impossible to apply to the Chinese Christians all the restrictions and conventionalities of the home churches, burdens (many of them) which neither we nor our fathers were able to bear. Let us by all means encourage this young Manchurian church to mould its own social and ecclesiastical life on lines adapted to its own forms of thoughts and national ideals. It will be the stronger and fairer for so doing. But, when all is said, the advantage is still on the other side. The blood of martyrs, the death struggle with error, and, more than all else, the heritage of saintly lives in every town and hamlet,—is it not these that have been used of God to cleanse and purify the national life of Western lands? We seldom realize what a debt of gratitude we owe to our Master Christ who, by giving us the victory over ourselves, has therewith given us true liberty. He alone reveals to us the meaning of the mystery, "There is neither male nor female, but all are one in Christ Jesus."

This, then, is what we covet for our Chinese brothers and sisters, that the artificial barriers, which man in his ignorance and sin has erected, should be pulled down. In doing so we work not for disorder and license, but we seek to induce "a spirit of power, and love, and of a sound mind."

I may say at once that in regard to the placing of men and women in our churches there seem to be three possible plans:—

1. Entire seclusion of the women. In this case the women occupy a room which is separated from the main building by a partition with paper windows, or, as has been known, they are relegated to a room which is cut off by a dead wall; the only connection being a single open door.

2. Men by themselves, and women by themselves, in separate parts of the same building.

3. The complete removal of the barriers, individuals sitting promiscuously, or, as at home, family by family.

The first expedient may now, I think by universal consent, be ruled out of court. Such a rigid separation may have been necessary at a time when our church's methods were entirely misunderstood and constantly maligned. It is now felt to be an incongruity the removal of which is only prevented by existing architectural conditions. In such matters it is of course absolutely necessary to consult, not indeed local prejudices, but local sentiment and custom; but if we can detect even a slow advance in public opinion let us hail it with the avidity of a naturalist who finds a rare specimen, and let it be ours to foster and educate it. The old partition or screen savours too much of the harem or the Indian Zenana. Let not ancient associations restrain us from assigning to it a decent but speedy removal.

No. 3 (the home plan) is the ideal toward which we tend; but the time for its attainment is still in the future for Manchuria. If attempted at present, it would only lead to disorder and would give occasion to the enemy to blaspheme.

We are thus closed up to adopting the *second* method, viz., women apart and men apart without other separation than (say) a cord or rail or curtain. As a *via media* it is probably best suited to the transition stage through which our church is passing. It was put concisely by a native elder with whom I discussed the question: *Fen K'ai Pu K'e K'ai*—separate, but don't partition off. What we must aim at is to allow all to have an equal share in the worship of the sanctuary as being all equally children of the Heavenly Father, to whom we make our common approach. It must be evident both to the individual worshipper and to an onlooker that the body of believers is *one*. In carrying out these suggestions, various expedients have approved themselves in various localities. We may have merely an aisle marking the division—men sitting on one side and women on the other. This is the custom among the German Moravians, and it was also adopted in the church of the L. M. S. in Tientsin. This plan has its drawbacks for the *present*. It will no doubt form the stepping stone to the freer arrangement of Western churches, but we are not ready for it at present. Brilliant

dresses and elaborate head ornaments are apt to attract more attention than is becoming, and the difficulty of unmarried girls attending the services under such conditions is a very real one.

To remedy these and other inconveniences a curtain is sometimes hung, extending the length of the aisle and high enough to intercept the vision from one side of the church to the other, while permitting all equally to see the preacher. But the curtain is objectionable. Not only so, it may even be a positive cause of offence, on the principle that "without the *law* sin is dead . . . but when the prohibition came sin revived, and I died." The time has come, I believe, for abolishing the curtain. Granting this, then, what method are we to adopt. We may of course build our church in the shape of an L or T (which latter is a variation of the cruciform), in which case the women will be accommodated in the wings or transepts, and there will still be required short curtains or screens running diagonally from the region of the pulpit to the nearest outjutting corner of the church, so as to intercept the view of the women's portion. But it must be remembered that while this plan is in many respects good, it requires a form of buildings which cannot always be put up, and the normal shape of building with which we shall usually have to deal is still the rectangle. After having gone into the question pretty fully I incline to think that it is best to seat the women in the hinder part of the church and let all the seats face the end of the building at which the pulpit is placed. The separation can be marked by a cord supported on small pillars capable of being moved forwards or backwards according to requirement. The line can also be marked by the simple expedient of raising the floor by one foot in the women's portion, thus doing away with the necessity of even a cord, while it gives the women a better view of the preacher and, when standing to sing, brings the heads of the congregation more nearly to the same level. On Communion Sundays the female communicants could be accommodated at the front of the platform, or for the occasion could even be seated near the pulpit at the front. It might be possible by a system of folding doors or movable framework covered with felt to shut off entirely this women's portion to be used for various classes, or as a lecture room, especially in winter when it is not desired to heat the whole church.

To sum up then it may be possible for us to adopt this principle for our guidance. Men and women, while meeting unitedly as one congregation, should be so placed as at once to preserve the proper decorum required of us as worshippers of the Most High and to lead on to the full liberty of thought and practice which are the birth-right of all those in whom the Spirit dwells.



The recent action of one Mission in the Canton province was given in a recent RECORDER. The missionaries, feeling that the time had come, did away with the curtain, whereon an old Christian informed them that he and others had longed for many years that it could be removed, but hesitated making advances on account of what they supposed was a foreign prejudice in favour of the symbol of separation.

The discussion of this question is important at the present time when owing to the clean sweep (for weal or for woe) made by the Boxer movement, we are planning the building of new churches,—important too in view of the movement on foot among us, originated by the Peking missionaries, for promoting a closer union and a fuller harmony of practice among the existing branches of the Reformed Church in North China. All I hope for, in reading this paper, is that by the leading of the Spirit of truth and order, who is with us if we love the truth, we may take one more step, however small, towards “unity of the Spirit in the bond of peace.”

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### *Dr. J. C. Gibson on China and Missions.*

*From the “Liverpool Daily Post.”*

THE writer of “Talk on ‘Change,” on the 21st March, 1903, referred in very cordial and sympathetic terms to the recent missionary meeting of the English Presbyterian Church in the Philharmonic Hall. Will you permit me, while thanking him for his kind remarks, to respond also to his friendly suggestion that we missionaries should be brought into conference and discussion in reference to our “circumstances and perils” in China? The importance of the subject to all foreign interests in the Far East may be sufficient justification for going into it in some detail, which may, perhaps, be of interest to many of your readers.

We Protestant missionaries in China are not unaware of the elements of danger which surround our work and ourselves. We neither claim nor desire any special protection for ourselves as missionaries. But it seems not unreasonable that we should share in the protection which is given to our fellow-subjects, and that we should not be excluded from it merely on the ground that we are missionaries. If the importer of grey shirtings and Spanish stripes, of machinery, or of opium, may rightly claim protection for his life and property, there seems to be no rational reason for refusing the same protection to the importer of Bibles and medicines, who makes it the chief business of his life to conciliate the goodwill of the

people among whom he lives. The trader and the missionary enjoy, under the treaties, precisely the same privileges of residence and travel, and the missionary has none, and desires none, peculiar to himself. Both alike are under the safeguard of "extra territoriality," which means that any offence against either Chinese or European law will be judged, not by the local Chinese mandarins, but in a consular court of the nationality to which the accused belongs.

But this does not mean that the missionary or the trader under favour of "extra territoriality" is free to ignore or to break Chinese law. On the contrary, any Chinese magistrate is at liberty to arrest him for any alleged breach of Chinese law, subject only to the restriction that he must at once send him on to the nearest Consul of his own nationality for trial, and, if found guilty, for punishment. This gives the European all the security he need claim, and does no injustice to any Chinese interest.

After all, when residing or travelling far from the treaty ports, our only real security lies in conciliating the goodwill of the people and their magistrates. Nor is this in ordinary circumstances difficult to do, where you have to deal with a people usually so fair-minded and reasonable as the Chinese are. The continued existence of missionaries at innumerable points in the interior of China, where protection by foreign force is always impossible, is good evidence that gentleness, kindness, and good faith are the forces on which, under the protecting hand of God, they rely for their personal safety.

Why, then, do we hear so often of the massacre of missionaries? What do they do to provoke these terrible outbreaks?

The truth is, these men and women have usually died for faults not their own. The motive has rarely, if ever, been personal dislike or religious bigotry. It has usually been a real, even if mistaken, patriotism—an excusable resentment against the foreigner regarded as a menace to the peace of their people and the integrity of their country.

Unpopular as it is to say so, our Indo-Chinese opium trade, and the coercion by which we have fostered and maintained it in spite of all Chinese protests, have deeply offended the best moral sense of the people and their rulers. Our sometimes excusable, sometimes unwarranted, territorial aggression, and the calm insolence with which Western politicians discuss the cutting up of China into foreign "spheres of influence," have irritated into dangerous vigilance a national feeling of patriotic resentment. When any untoward occurrence excites Chinese feeling beyond restraint, it is the missionaries who, as the only foreigners within reach, have to bear the brunt of their passion for revenge—"Quicquid delirant reges, plectuntur Achivi."

But it should be remembered that in 1900 railway employees were the first victims, and that massacres of missionaries or other foreigners have hardly ever taken place except at the instigation, open or covert, of the officials.

There is little or no religious bigotry in China, and the terrible massacres of 1900 were brought about by the orders of the Empress Dowager and her gang, acting upon a mad passion of misguided patriotism, which was aimed against all foreigners, and against Chinese Christians only as intimately associated with foreigners. But the Chinese officials who were brave enough to disobey, and numbers of the people who risked their lives in giving food and shelter to helpless fugitives, deserve our lasting gratitude, and are the true representatives of the real feeling of the Chinese people.

How much more wisely the missionary "orients" himself towards Chinese feeling than the average Western politician was curiously illustrated a few years ago. Lord Charles Beresford made a rapid tour in China, and was courteously received by the higher officials, who freely showed him both the strength and the weakness of the national defence. He came home and wrote an account of what he had seen under the unhappy title "The Break-up of China," which was barely civil to his courteous hosts, and must have added to their store of suspicions. A missionary translated the book into Chinese, as containing information likely to be useful to Chinese patriots, but in doing so converted the title into "Maintaining the Integrity of China." By throwing this leaf of olive into the bitter waters of the book he conciliated Chinese feeling and commended to tender sensibilities the bluff sea-lord's too blunt message.

But, after all, it may be said, do not missionaries create ill-feeling by claiming a foreign protectorate over their converts and demanding for them immunity from the ordinary operation of Chinese law? Now, the injustice, partiality, and cruelty of Chinese judicial procedure certainly present some temptations towards action of this kind; and I do not deny that individual missionaries, carried away by feelings of pity for innocent people, or misled by fraudulent representations have, in exceptional cases, yielded to the temptation. But speaking, if I may venture to do so, for the whole body of the Protestant missionaries in their united and consistent action, I can honestly say that we plead "Not guilty" of this grave charge.

Chinese law is singularly tolerant in matters of religion. Imperial edicts and local official proclamations continually reassert the liberty of the individual in this regard. Contributions for religious purposes are declared to be strictly voluntary and on a wholly different footing from payments of Imperial or local taxation. No Chinaman can legally be compelled to contribute towards levies

for religious purposes of which he does not approve. Illegal attempts are often made to coerce Chinese Christians into conformity in these matters, and are sometimes supported by local magistrates, contrary to law. In extreme cases of this class a missionary is sometimes led reluctantly to intervene and to make representations to the local authorities through his Consul. But he does so, be it noted, not as claiming any protectorate, nor as seeking for the convert exemption from Chinese law. On the contrary, his claim is that the convert, like all other law-abiding Chinese subjects, is within the protection of the native courts, and that he should not be outlawed for his profession of Christian faith. The profession of Christianity, like that of Buddhism or Taoism, is fully sanctioned by the enlightened tolerance of Chinese law, as a matter of personal choice and conscience, with which the government will in no way interfere. The recognition by native authorities of this fundamental principle of their own law is the only thing we claim in any representations we may make. Whatever relief or redress is given to Chinese converts as the result of them, is given by the native authorities according to the methods of Chinese law.

Occasionally a friendly Chinese magistrate may welcome or invite direct communication from a missionary in whose judgment and candour he has confidence. I have in a rare case even been requested by a magistrate to act as peacemaker between warring sections of a clan who were at feud. But if the magistrate be either indifferent or hostile, the missionary's only access to him is through his Consul.

It is evident that this implies a very important safeguard against lawless or injudicious interference. The missionary has to state his case and submit his evidence to the Consul, who is, as a rule, an independent, cool-headed man of the world, versed, more or less, in both Chinese and British law, and who must be thoroughly satisfied of the soundness of the case before he will touch it. He may occasionally be tempted to act from the desire to increase his personal or national prestige by "scoring" off a magistrate who has acted illegally. But usually his interests lie the other way, and he is extremely unwilling to embarrass his relations with the local authorities by any great readiness to interfere. The inexperienced or too soft-hearted missionary will always find it difficult to meet the criticism of a judicious Consul, and if his Consul refuses to support him his case is nipped in the bud. If rash interference by missionaries between converts and the law were anything like as common as is sometimes alleged the blame would rest largely on the Consular service, without whose co-operation nothing of the kind could take place.



The persistent abstention of Protestant missionaries from interference in judicial procedure is further illustrated by another significant fact. The Chinese government, strange to say, have for some years been very anxious that Protestant missionaries should accept a certain official status which would confer the right of direct access to Chinese officials, and of correspondence and interviews with district magistrates and prefects, and in some cases with governors and viceroys, on a footing of official equality. Had we been desirous to interfere between our converts and the law, this was a privilege we should have eagerly grasped. It was, on the contrary, unanimously refused, and through the good offices of the British and American Ministers the proposal was set aside. This unanimous refusal on the part of the whole body of Protestant missionaries formed the strongest pledge of their sincere desire to avoid interference in judicial procedure or complicity in civil and political intrigue.

But how did the Chinese government—so given to protesting against “missionary interference”—come to make so extraordinary a proposal? The answer is not far to seek, but it involves matters which, as a Protestant missionary, I have always been extremely reluctant to touch. They had been compelled, after long pressure from the French Minister, to grant to the Romish missionaries by the edict of the 15th March, 1899, the official status and privileges which they had long claimed. Having done so, it was obviously their wish to make use of Protestant missionaries by granting them similar privileges in the hope that they might then play off the one party against the other, and so neutralise the concession which they had not been able to refuse.

Interference with judicial proceedings, civil and criminal, which has been the occasional blunder of a few unwise or inexperienced Protestant missionaries, has always been, and is now more than ever, the avowed and consistent policy of the Roman Catholic missions, and more especially of the French Catholic missions in China. They habitually receive as converts—not necessarily by baptism, but as “catechumens”—large numbers of litigants, debtors, persons who are in danger of criminal proceedings, and even whole villages and communities who are engaged in clan feuds or in other lawless and violent proceedings.

The process of initiation is simple enough. A small fee of varying amount is paid to a native catechist, and the names of individuals, or, more frequently, of whole families or clans, are entered on the church's books as “converts.” Little inquiry is made as to character or knowledge of Christian teaching, but these novices are promised, and actually enjoy, in their litigations and

feuds, every aid which the influence of the church and of the French missionaries can command, sometimes in the shape of pressure applied to native magistrates, sometimes in that of the free use of armed force

This policy has been defended by Catholic writers on the ground that though the converts thus made are often of bad or doubtful character, yet the second generation will be better and the third better still! There is an air of naïf reasonableness about this contention, but the immediate, and, I fear, the permanent effects of this policy are disastrous. The spiritual nature of the church is destroyed, its moral character is degraded in the eyes of the Chinese, and the right-thinking people of the surrounding communities are embittered against Christianity. The local authorities—already weak enough in face of the forces of disorder—are still further paralysed, and one fears that even this deplorable result is looked on with satisfaction as a happy result of a holy war against Papal powers.


In present circumstances we Protestant missionaries feel that it is one of our chief duties to set our faces resolutely against all temptations to follow this policy of the Romish Missions which are so often held up for our imitation by ill-informed writers. But the difficulties created for us by it are many, and so are the dangers to all interests, both native and foreign. We cannot wholly avoid them simply by taking our own course and letting the Catholics take theirs. When one side in a dispute is taken under the protection of a French Mission, the other often present themselves to us as inquirers; their real object being to readjust the balance of power in their own favour by securing us, as they hope, as allies. Our rejection of this attitude is a bitter disappointment to them. I have even known a magistrate advise the weaker party to join us as the most likely plan for securing the peace of a village.

We need firmness and watchfulness to resist all such temptations, and to adhere unwaveringly to our own policy of acting as teachers of spiritual truth, and leaving politics and litigation outside our sphere of action. To that practice we will adhere, and in it we look for the approval and support of all impartial observers. But we ask that when the position and conduct of missionaries in the Far East is discussed, the distinction between these two widely-contrasted policies should be clearly drawn, and that we shall not be included in a common condemnation along with those whose policy and practice are the polar opposite of our own. The distinction is becoming increasingly clear to the minds of the Chinese, both officials and people, and we hope it will not be lost sight of at home. With renewed thanks for the sympathetic allusions which have suggested this letter, yours, etc.

JOHN C. GIBSON.

*Outline Paper on the Native Church.\**

BY REV. LOUIS BYRDE.

NE of the most striking developments of Christian activity during the last fifteen or twenty years has been the great increase in the missionary force. One of the most striking facts in connection with this is the discovery that the inspiring motive has been our Lord's Second Coming. I need only mention the China Inland Mission, the Christian and Missionary Alliance, and the Church Missionary's three-fold increase as self-evident illustrations. Doubtless it is the same with others. Speedy evangelisation has been in the forefront of missionary propaganda. At the present moment we see large portions of the earth's surface more or less covered with mission stations, from which the gospel is radiating. But to those best competent to form an opinion there are multitudes in close proximity to such places who have never had the opportunity of intelligently accepting or rejecting the gospel. As an able young missionary speaking of India says: "I tell you that you can go to any great city of India, to any mission station, to any centre, and by riding ten minutes on your bicycle you can reach a district as yet untouched." And what is true of India is also true of China and other countries too for the matter of that. Therefore the question is forced upon us, Are we really any nearer evangelising the actual existing population of the world, which is quickly increasing, than our predecessors were? And if not, what are the prospects of so greatly increasing the working force that the world may be speedily evangelised?

Whatever our answer to the first question may be, we all admit that an immense increase in the existing force is necessary. In answering the second I think that we must allow that the ability of the home churches is limited, though that limit may not be nearly reached yet, and also that the foreign force, increased however much, can never do the work at hand. Questions of race, language, customs, etc., I purposely leave untouched. We are therefore shut up to consider the question of speedy evangelisation from a local point of view. How to use those called out of darkness, as lightbearers, becomes a most practical question. A moment's thought convinces us of the wisdom and expediency of such a plan. Use the native Christians to evangelise their fellows, becomes a leading principle. Experience shows the great resultant blessing. How to increase this indigenous force is the problem? But in examining this axiom of

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\* Read before the Hunan Missionary Conference, Chang-sha, June 18, 1903.

missionary procedure is there not a subtle fallacy to be found in it? I think so. For consider, What is a Christian? A called out one. Truly. But called into what? As God says repeatedly concerning Israel, He brought them out that He might bring them in. So a Christian can be described as one called into the church, the assembly of those who have been called out. Now when we foreign missionaries begin to use the native Christians we usually go one step too far. We call the man or woman *out* of the native church. And here I maintain we greatly err. What is our plan of operation in a normal case? We notice a promising Christian. We take him and possibly train him for a longer or shorter period, supporting him meanwhile. We then pay him and send him out in one capacity or another. Consider such a one. He looks to us, we look to him. He reports to us, we dictate to him. He displeases us, we discharge him. The church to which he originally belonged has no concern for him. We should resent such interference. And he for the most part has little concern for his original spiritual home. What would our home churches be without their foreign missionaries? Why do some churches languish and wane? Or, if not waning, become so self-centred that little is done for those around them. Is it not a case of a mother bereft of her children, her very dearest and best? No, I believe that the use of foreign gold for native evangelistic work, which also means absolute foreign control for that work, saps the vitality of the native church.

We are all aiming and pressing for native church self-support. But are we equally pressing for native church self-extension? May not the answer to the first be found by way of the second? In the limits of this brief paper there is no room to illustrate from concrete examples which will doubtless occur to all.

To go back then to the main question—speedy evangelisation—we find that the true answer should be, use the native church to evangelise their fellows. At first sight this seems but a play upon words, but it is not. The company, not the individual, becomes the working force. Foreign money for evangelistic work, not for educational work, etc., I beg to state, is ipso facto rendered impossible, and with it foreign control of an absolute kind. The missionary will spend much more time and strength in instructing and guiding the church to have a world-wide love, to put forward men for training, and ultimately to support and send them forth to evangelise.

Consider such a one, the church's best, sent forth and supported by the prayers and offerings of his own according to the flesh as well as to the faith. Is not his position far superior to the first? Is not his kind likely to increase? for it is a sign of healthy and natural growth. Will not the reflex blessing on the church be



immense? Should we not expect such a church to grow rapidly, and quickly evangelise a comparatively large area by the grace of God? To all this we feel that we must give a hearty Yes, but in our hearts rises the question, Is such an ideal possible? I humbly maintain that it is by God's grace, if . . . . if we begin from the very beginning. May I here be permitted to state briefly the plan on which we are working and hope to continue to work (at Kueilin, Kwangsi). From the beginning we seek to impress upon inquirers that they will receive no financial support from us. Also that it is their privilege and responsibility to give out the gospel as well as to support their own worship. A weekly collection is the rule. Besides this as soon as an inquirer is definitely enrolled, which is not at once, he is expected to give a monthly contribution, the amount in each case being a matter of free will. We put a ten per cent. rate before them as a Scriptural illustration. At one meeting a month, when also the monthly contributions are received, missionary subjects are considered, and those present give their experiences of proclaiming the gospel. In the future, evangelists returning from their work will give an account of their work. The money contributed is to be administered by a committee composed of missionaries and native Christians. Half of it will be used for pastoral and congregational needs. Ten per cent. will go to a relief fund for various purposes, ten per cent. to missionary work in other countries or places, and the remaining thirty per cent. to evangelistic work, directed by a joint committee of missionaries and church representatives. Thus half will be administered by the joint committee and half by the local congregations. Experience may lead to some alteration in the proportions, but such will not alter the plan. Therefore a church, even of ten members, must by the grace of God be automatically an evangelistic agency, as well as from the first self-supporting and partially self-governing too. In this way the two departments of work—pastoral and evangelistic—so often absolutely separated, are united as they ought to be to the great advantage of both. From the beginning the two will grow and expand together. What God hath joined let not man put asunder.

Such is the plan in brief. But does it work? Our experience is so limited that I hardly venture to say anything about it. However, this much is a fact that all the books—Bibles, prayer books and hymn books—used in the services have been paid for, and a nice sum is in hand for use as soon as a man feels the call of God and is judged worthy to be put into the work. And the number of names is about seven.

The above requires much patience of hope and labour of love to get started, but when once fairly in operation with God's blessing,

will produce wonderful results. It is well also to remember that to insure the possibility of success the district in which such a plan is put into operation should not in the beginning be covered with another mission working on a different plan. When once established, competition, if I may use the word, would be no disadvantage.

To prevent misunderstandings I beg to state that probably all missionaries will need a personal helper whom they can justly pay. But this need not militate against the above, though at the commencement of a new work the missionary will wisely deny himself for fear of giving a wrong impression, and so delay the great purpose of his life, viz, to use, or rather set the native church, however small, to evangelise the world of the immediate neighbourhood.

To recapitulate. The key to the evangelisation of the world is the native church. The key needs to be handled with loving care, and, to fit the intricate wards of the lock, needs the continual anointing of the Holy Spirit.

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*P.S.*—The above was written with new work only in view. As such is only possible in some fields, a further statement may not be out of place. How to adapt such a plan for quick evangelisation to existing work is the problem facing many. I will merely state the main points to be aimed at.

1. Unify the native and foreign departments, usually divided into pastoral and evangelistic, under the joint control of church representatives and missionaries.

2. Use all native contributions over both sections of the work so as to make the church feel her dual responsibility.

3. Reduce rapidly the foreign financial aid to both sections.

4. Maintain the principle of joint, i.e., native and foreign control, as long as training (education) is needed to be given by missionaries, even after the work is financially self-supporting.

5. Maintain as high efficiency as need be for all workers, and make the maintenance of theological students a charge on the native church.

6. Use foreign money for educational work, school buildings and possibly churches, in special cases, not for pastoral or evangelistic work.

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*'Theist.' 'Jesuit.' 'Christian.' Which?*

BY ARNOLD FOSTER, L. M. S., WUCHANG.

WHAT is the right and proper name for the church, founded on the confession that 'Jesus Christ is Lord,' or rather that 'Jesus is the Christ, the Son of the Living God,' to take before the world as its distinguishing title? To many this may seem to be either a question of small importance or a question to which no single answer can be given, and if the only object of a name for the church is to distinguish it from the competing systems of other religions, perhaps *any* distinctive name, provided it be fairly appropriate, would answer the purpose. But if it is desired for the church and for the religion of Divine revelation that the name used shall be not only distinctive and appropriate in itself, but that it shall be also a standing expression of the central truth of our creed, then the selection of a name is brought within more narrow limits, and it is seen at once that it is not a matter of indifference what name we take, or what name we emphasize as expressing the very essence of the faith. In the present article I do not intend to discuss the words we have adopted in China, 教, or 會, or 教會, as equivalents for 'church,' but only the nominal adjectives by which various missions designate the body of Christ, the church which is 'in God the Father and the Lord Jesus Christ.' These nominal adjectives are all of them derived from one or other of the three sacred names involved in our fundamental confession.

1. The Roman Catholics having settled on the term 天主 (Lord of Heaven) as the most suitable equivalent for the name of God, style themselves 天主教. This name is explained in various Roman Catholic manuals published for use among the Chinese as being identical in meaning with the term 上帝. See e. g. the 聖教理證, p. 6.

The T'ai-p'ings, assuming 上帝 (Shang-ti or Supreme Ruler) to be the right name in Chinese for the Father of our Lord Jesus Christ, as some Romanists and some Protestants had done before them, called themselves the 上帝會, herein falling into line with the main idea of the Roman Catholic title for the church. If it be said that these titles do not mean only what we should mean by a 'Theistic Church,' it may be answered that at least they give no hint of the church being anything more than 'Theistic' or of its having any essential connexion with the Incarnation. It may be observed that the Mahomedans while habitually speaking of God as 真主 (the true Lord), explain this term exactly as the Roman Catholics explain 天主, viz., as being identical in meaning with the

more familiar name of 上帝. Any Chinaman acquainted with both the Roman Catholic and also the Mahomedan explanations of their particular religious nomenclature would necessarily conclude that they were both 'Theistic' or 'Monotheistic' in the same sense, and that on this point, at least, there was no material difference between them.

2. Protestants in China for the most part style themselves 耶穌教, a title taken, like the title 'Jesuit,'\* from the human name of our Lord, a name which though it was given to Him at His birth with the special signification of 'Saviour,' was also a common Jewish name and one that does not *necessarily* carry any Divine honour with it. Judging from the Romanization I see used in missionary literature dealing with other parts of the heathen world than China, I should suppose some such name as 'the Jesus Church' must be widely used in the mission field, although there are some missions that never use this term anywhere under any circumstances, and there are possibly some mission centres where it is never used by the members of any society.

3. The Church in Europe has almost, if not quite, uniformly accepted the name 'Christian,' derived from our Lord's title and office as 'the Christ,' thereby emphasizing the fact of His Messiahship with all that that involves. In China one mission, jealously following the Western precedent, always calls itself 基督會, and I hope its members are always careful to use this term, as far as they can, with the same breadth of meaning that 'the Christian Church' has in the West, i. e., applying it not merely to their own small denomination, but to the whole body of Christian believers everywhere.

It will be worth while to look at each of the three names now under consideration—*T'ien-chü chiao*, *Ye-su chiao*, *Chi-tu chiao*—in the light of New Testament usage, and to ask what help and guidance we can gather from the language and practice of the apostles and earliest Christian writers that will make our own course plain. One of the most hopeful features of modern discussion of theological and ecclesiastical questions is the growing tendency among all careful students to examine anew, with all the resources of modern scholarship, the actual statements of New Testament writers, trying as far as possible to free these statements from the

\* The Jesuits in China designate themselves, I believe, as 耶穌會. The term in use amongst most Protestants 耶穌教 stands quite as frequently for 'the Protestant Churches' in contradistinction to the 天主教, or 'Roman Catholic Church,' as it stands for 'the Christian Church.' We sadly want a common term in China to include *all* worshippers of the Son of God, as distinguished from those who do not acknowledge His universal supremacy. What must He think of *His* name Jesus being synonymous in one place with 'Jesuit,' in another place with 'Protestant,'—terms of religious strife and controversy?



incubus of inferences and theories and traditional explanations which have accumulated during the ages, but which either form no part of the original statements or only appear to be part of them when other complementary statements, made in other parts of Scripture, are disregarded. This modern method of more exact study of the actual words of Scripture is due to a growing conviction among all students that the writers of the New Testament were careful and exact writers, and that they did not use words at random. They did not, e. g., use the names 'Jesus' and 'Christ' as so many modern preachers do, as if these words were synonymous and interchangeable, or merely as a matter of idiosyncrasy according to personal preference and habit. Still less did they habitually speak of 'God' when they were referring to actions performed in the sight of men by the Incarnate Word, the Lord Jesus. Neither, so far as we can judge, did they ever habitually speak of 'Jesus,' i. e., using the name by itself, when they were referring to the Creator and moral Governor of the universe from all eternity. There is no confusion of thought, no loose slipshod manner of writing in the use of the Divine names in the New Testament. If ever there appears to be so, a close and thorough study of the passage will generally suggest some definite reason why in this instance the name we find actually used was chosen in preference to another. Thus up to a certain point in the New Testament history the characteristic name used for the Son of God is 'Jesus,' and *Jesus only*. He is not yet 'Christ,' nor 'Jesus Christ,' nor even 'the Lord Jesus.' He may be 'Jesus of Nazareth,' or 'Jesus the Son of Joseph' (John i. 45), or 'the prophet Jesus' (Matt. xxi. 11), or 'Jesus the Son of David' (Luke xviii. 38), but He is nothing more to the masses of those who address Him or who speak of Him. If He is 'Lord' (by itself), it is only as a sort of courtesy title (John iv. 19, R. V. marg.), sometimes apparently based on His relation to David (Matt. xv. 22); the title carries with it no recognition of His union with the Father. At this stage we read of 'the cross of Jesus' (John xix. 25, cp. Luke xxiii. 26), but it is the material cross only that is intended; the expression has no spiritual or doctrinal meaning whatever. We read also of 'the body of Jesus,' i. e., His corpse (John xix. 38, 40), not His church.\* At this stage also we might expect to meet, if anywhere in the New Testament, such phrases as 'the Gospel of Jesus,' 'the Church of Jesus,' etc., expressions used commonly enough in modern time, but—most significant fact—having no sanction from the usage of the first days.

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\* 'The mother of Jesus' occurs John ii. 1; Acts i. 14. We nowhere read of 'the mother of the Christ.' It needs not to be said that such an expression as 'the mother of God' is wholly unscriptural in sense as well as in form.

The Resurrection and Ascension changed the whole outlook of the apostles and of the early church. There is, as it were, a short intermediate period in which, as it may seem, the risen Lord is still sometimes spoken of by the disciples as 'Jesus,' sometimes as 'the Lord' with only a half-conscious realization of the fuller meaning that this term has now, than it had when the speaker first applied it to the Rabbi from Galilee. But gradually the whole Christian community became habituated to a different manner of speech from that which they had used when 'the Master,' i. e., 'the Teacher,' was still going in and out and amongst them, and now 'Jesus' changes into 'the Lord Jesus,' or 'Jesus Christ,' or 'the Christ,' or 'the Lord Jesus Christ.' It is true that afterwards the name 'Jesus' is sometimes still used by itself, as e. g. in the epistles of St. Paul, in the Hebrews, and in the writings of St. John, but as I have already said, a close and thorough study of each passage by itself will generally reveal a special reason why the name Jesus is used alone, or if not that, will reveal the fact that something in the context assigns to Him a position of honour and dignity corresponding to that implied by the addition of the title 'Christ' or 'Lord.' Thus in St. Paul's earliest epistle, I. Thessalonians, the name of Jesus occurs in all sixteen times. Five times the apostle speaks of the 'Lord Jesus Christ,' six times of the 'Lord Jesus,' twice of 'Jesus Christ,' and three times of 'Jesus' only; but in each of these last three passages the context is very striking: '[God's] Son from heaven whom He raised from the dead (even) Jesus' (Ch. i. 10)—'Jesus died *and rose again*, even so them that are fallen asleep in Jesus, *will God bring with Him*' (Ch. iv. 14). In the next epistle the name of 'Jesus' by itself does not occur at all, but we have 'the Lord Jesus Christ' nine times, 'the Lord Jesus' four times. In the latest group of St. Paul's epistles, i. e., the pastoral epistles, the name Jesus never occurs unconjoined with Christ. Neither does it occur in Colossians or Philemon in the third group. An analysis of all the Pauline epistles gives the following figures, which I think will be found approximately right at least. The name of 'Jesus' alone, occurs altogether eighteen times; in combination with Christ, over one hundred and sixty times; the name of Christ alone, occurs over two hundred times. St. Paul is often quoted as boasting that he preached 'Jesus crucified,' or 'the cross of Jesus.' His own words are: "We preach Christ [R. V., marg. *a Messiah*] crucified." "I have been crucified with Christ." "Far be it from me to glory save in the cross of our Lord Jesus Christ." Similarly he speaks of 'the gospel of Christ,' 'the love of Christ,' 'the body of Christ.' Into the apostle's reasons for emphasizing the Messiahship of the Lord

Jesus, I can only enter briefly now, but that he did so emphasize it there can be no possible doubt, and that in so doing he, like the other first Christian teachers, set us an example that we should zealously imitate, seems to me to be also beyond doubt. Dr. Hort (Notes on I. Pet., p. 57) says: "In making known the actual appearing of the promised Messiah the apostles found the prophetic word endued with new power and instructiveness, as the Acts and Epistles abundantly attest: its place in their teaching is distinctly marked in Rom. xvi. 26. Their faith was not a new religion, but a new stage in the old religion of Israel, and it derived a large part of its claims to acceptance from this its appeal to the past in conjunction with the present. The dream of a Christianity without Judaism soon arose, and could not but arise; but though it could make appeal to a genuine zeal for the purity of the Gospel, it was in effect an abnegation of apostolic Christianity. When robbed of His Messiahship, our Lord became an isolated portent, and the true meaning of faith in Him was lost." I know not how it may be with others, but I have felt for a long time whenever I have heard preachers to the heathen, whether foreigners or Chinese, preaching only 'Jesus' and emphasizing His virgin birth without any reference to the Messianic expectations of God's chosen people, they are presenting 'an isolated portent' instead of the gospel message in its fulness. The mystery of the Incarnation cannot possibly be apprehended rightly except in some such setting as that in which it appears in the Gospels of Matthew and Luke, where it is introduced as being, so to speak, the crowning incident of a long previous purpose and history of redemption through a chosen and Messianic people to whom had been entrusted the oracles, the covenants and the promises of God. These introductions to the gospels, it need not be said, were written from the standpoint of enlightenment that followed the completion of our Lord's ministry when the writers had apprehended the true doctrine of His person. The narrative of subsequent events was written rather from the standpoint of the impression made at the time on bystanders and witnesses of our Lord's earthly ministry. The view expressed above is forcibly stated by Professor Kirkpatrick in his *Divine Library of the Old Testament*, pp. 123, 124. "It is hardly possible to imagine what the difficulty of belief in the stupendous miracle of the Incarnation would have been if it had come as a sudden isolated event in the world's history and not as the consummation and the interpretation of a unique national life recorded in an equally unique national literature. As it is, the marvel of the Incarnation, with all its infinite significance, stands buttressed on the one side by the history of the Jewish church, on the other side

by the history of the Christian church. The one leads up to it, the other springs out of it; it accounts for both and is attested by both." I would add that 'Christ,' not 'Jesus,' is the name that embodies the connecting link between the church of the Old Testament and the church of the New. It was, however, necessary at times to emphasize the latter name when dealing with persons who had not fully realized that the Christ of the Old Testament was no longer a Christ yet to come and as yet unknown, but that He was none other than "Jesus," who had already come in the flesh. 'Whosoever believeth that Jesus is the Christ is begotten of God:' 'every spirit which confesseth not Jesus is not of God' (I. John v. 1; iv. 3, R. V). 'Jesus' not acknowledged as 'Christ' could be no Saviour. A 'Christ' other than 'Jesus' was only a shadow and a dream. In the Ep. to Hebrews the name of Jesus occurs several times without either Christ or Lord, but the context in each case is quite clear in its assertion of either His Divine or Messianic dignity. "We see Him who hath been made a little lower than the angels (even) Jesus . . . crowned with glory and honour" (Ch. ii. 9). "The apostle and High priest of our confession (even) Jesus" (Ch. iii. 1, R. V.). "A great high priest who hath passed through the heavens, Jesus the Son of God" (Ch. iv. 14). Bishop Westcott says: "It will be noticed that in every case but xiii: 12, which is a simple historic statement, the name 'Jesus' occupies an emphatic position at the end of the clause." It would occupy too much space to enter fully on the use of the names of our Lord in the Acts, but I think a study of it will show anybody using a good Greek text that the results are not at all inconsistent with anything I have said here. The same remark applies to the Catholic epistles and the Apocalypse. Only in St. John (1st. Ep. and Revelation) is the name of 'Jesus' found unconjoined with either 'Lord' or 'Christ.' In each case the unique glory of the Redeemer is guarded by the context. Unfortunately any one who tries to instruct a class of Chinese students of the New Testament on the lines here indicated, will not take long to find out that the facts he desires to bring before them concerning the usage of the New Testament writers do not at all agree with the facts presented by his Chinese copy of the Scriptures. The name of 'Jesus' by itself is introduced again and again to supply the place of relative pronouns that may refer to Christ, the Lord Jesus, or to Jesus Christ, and the usage of particular writers or of particular epistles is utterly ignored. I hardly know of one edition of the Chinese New Testament that has any claim to accuracy in this matter, and I have consulted a good many.

After what has been said above, I think it must be evident that unless some strong reasons of another kind can be given for



habitually speaking of Jesus' church and Jesus' disciples, the practice is hardly a wise one. The truth is we have become accustomed in England and in America to a use of the name Jesus which has largely usurped the name of Christ, at least among a certain class of Christians, partly through hymns. In many cases the exigencies of metre apparently make a two-syllabled word more convenient to use than a word of one syllable. But a failure on the part of many readers of the New Testament to apprehend the change that gradually came over the language of the disciples in regard to our Lord after His resurrection and ascension, has made it seem more natural in our hymns to adopt the language of the gospels than to adopt that of the epistles and—roughly speaking—of the last two-thirds of the Acts.

Can any one suppose that it was by a mere accident the church in the West assumed to itself the name of 'Christian'? Is it not significant that we are told in the Acts the place at which the word was first coined? Like the title 'Friend of Sinners' given to our Lord, so precious to us now in its associations, it was first uttered by enemies, in contempt. 'The disciples were called Christians first in Antioch' (Acts xi. 26). The nick-name came from Gentiles not from Jews, who would never allow to 'the sect of the Nazarenes' the name of being followers of the Messiah.\* Why did the people of Antioch hit on this name? Was it not because this was the name always on the lips of the earlier preachers and on the lips of the rank and file of the church? (Cp. e.g. ch. ii. 31, 36; iii. 18, 20; viii. 5; ix. 22, etc., etc.). The preachers preached Christ crucified, Christ risen and ascended to the right hand of God, Christ coming in the clouds of heaven, Christ all and in all, and the very boys in the streets took up the theme and shouted Christ! Christ! Christ! after them as they walked along, just as the boys in the streets of China to-day shout after missionaries who preach Jesus only, Ye-su! Ye-su! Ye-su! But the name thus given in ridicule by enemies was quickly appropriated by the Christians themselves as a name to be gloried in, and not to be ashamed of, as a name expressing in the most concise form possible the very essence of their hope and joy. (See I. Pet. iv. 13-16 and Cp. ch. iii. 15, R. V. with its marvellous adaptation of the words of Isaiah viii. 12, 13. The passage 'Neither fear ye their fear nor be in dread. The LORD of hosts Him shall ye sanctify,' becomes in the mouth of St. Peter, 'Fear not their fear, neither be troubled,

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\* Cp. Conybeare and Howson, Chapter IV. "It is remarkable that the people of Antioch were notorious for inventing names of derision and for turning their wit into the channels of ridicule." "The form of the word implies that it came from the Romans, not from the Greeks."

but sanctify in your hearts Christ as LORD.\*) In the light of New Testament usage I cannot doubt that 'Christ' is the name that it behoves us specially to emphasize. But we must, of course, declare its *meaning*, i.e., the hopes and the divine honours it enshrines. Greater than prophets, priests or kings of earth, greater than 君子 (princely man), or 賢人 (wise man), or 聖人 (sage), or than any other human ideal abstract or concrete, is the Christ of God and 'this Jesus whom we preach is the Christ;' this is the essential message, I believe, for the church to preach to all the nations. It is interesting to notice that in the Nestorian tablet it is the name of 'Messiah' and not the human name of our Lord that is given.

It remains to say a few words on the name 'The Church of God.' This expression occurs in the New Testament some ten or twelve times, always I think in the writings or speeches of St. Paul. The term appears to have been borrowed from the Old Testament (Cp. Acts xx, 28 with Ps. lxxiv. 2; see also Heb. ii. 12), and as a rule to have been used by the apostle with a view to emphasizing the fact that the community of Christians enjoyed the prerogatives of God's ancient 'congregation' (or people) of Israel. "At [a] time when [the apostle's] antagonism to the Judaizers was at its hottest, he never for a moment set a new Ecclesia against the old, an Ecclesia of Jesus or even an Ecclesia of the Christ against the Ecclesia of God, but implicitly taught his heathen converts to believe that the body into which they had been baptized, was itself the Ecclesia of God"† We must not for a moment think of the apostle as casting about for a suitable name to bestow on a *new* community just called into existence through the Incarnation, death, and resurrection of the Son of God, and then concluding that the name 'Church of God' would be as good a name as any to call it by, since all the heathen knew the name of 'God' and attached to it some meaning more or less correct. Nothing of the sort was the case. St. Paul believed in Israel as being 'the congregation of the LORD,' a people of the living God, occupying an unique position amongst the nations of the earth. He regarded them as God's chosen witness to the world and as the heirs of the promises made to Abraham, Isaac and Jacob. He claimed, however, that the coming of the Messiah had modified the relation of Israel to the nations;

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\* With this passage Phil. ii. 9-11 should be compared, where of course 'the name which is above every name' is not the name 'Jesus,' but the name of Jehovah as given in Isaiah xlv. 21-25. The worship of Jesus is not a rival worship to the worship of the Lord, but its completion, the worship of God the Son redounding to the glory of God the Father.

† The Christian Ecclesia by Dr. F. J. A. Hort, p. 108. St. Paul alone, apparently, associates the name of either God or of the Lord Jesus Christ with the church. As a rule he speaks of the church, or churches, without any such addition, and this is the usage of all the other writers in the N. T.

that *now*, 'in Christ,' all believers from among the Gentiles became fellow-heirs with the Jews, an integral part of the congregation or Church of God. This is 'the mystery of the Christ' on which he enlarges in Eph. iii. 1 ff. The Jews would have shut out these converts from all claim to be considered any part of 'the congregation of God,' and would only have conceded to them, and to any people of Jewish extraction who might be associated with them, some such poverty-stricken title as 'the Sect of the Nazarenes.' St. Paul would have none of it. Writing to the Corinthian Christians, a mixed assembly of Jewish and Gentile believers, he addresses them as 'the church [or congregation] of God which is at Corinth, (even) them which are sanctified in Christ Jesus.' To the mixed churches at Galatia he says: "If ye are Christ's, then are ye Abraham's seed and heirs according to promise." Similarly he uses the title "The Israel of God" in a new sense, viz., as embracing all who are in Christ. (Cp. Gal. iii. 29; vi. 16). These were the circumstances under which the apostle emphasized the fact that the followers of the Lord Jesus were the Church of *God*.

The circumstances with which we have to deal to-day in China are wholly and utterly different. We have to select, with the Scriptures for our guide as to general principles, and may I say? with the precedent of the past history of the church in the West to help us, a name for the church, disciples, and religion that we represent, which shall, as far as possible, embody the central thought of our creed, which is the Incarnation. In doing this we have to remember that for the Incarnation the history of Israel and of the old covenant, with all its grand Messianic hopes, was the essential preparation. I acquiesce in the use of the name 上帝 as a Chinese equivalent for the name of the God and Father of our Lord Jesus Christ, and, as a necessary consequence, I acquiesce in the term 上帝會 as a translation of the words 'Church of God' wherever they occur in the Bible. But I do so only because I believe no other name equally unobjectionable can be found. It is a poor equivalent, however, at the best and necessarily so. It has associations that are distinctly pagan, and I see it used sometimes in Christian books and hear it used by Christian preachers in ways that appear to me to be most dangerously misleading. If ever the Chinese are to understand Christianity they will have to gather their conceptions of what 上帝 means in the Christian Scriptures from a study of the Christ of Jewish expectation and the Jesus Christ of history. The process cannot be reversed. They will never form a right conception of Christ, the Son of God, from ideas of 上帝 derived from the Chinese classics, or from the traditional use of the word amongst the heathen.

I am glad to believe that there is an increasing number of missionaries who hold more or less by the views expressed in the foregoing pages, and I cannot but think that the case needs only to be clearly stated in order to convince many more, both Protestants and also Roman Catholics, that the terminology in use amongst us both at the present time needs to be reconsidered. In the case of Protestants who feel that a change is desirable, nothing better can be done than that they should gradually, quietly, and without controversy seek in their preaching and conversation to give more prominence to the name 'Christ' and to the Messianic element in Scripture, and, I would add, to follow more closely apostolic precedent regarding the use of the name Jesus when unaccompanied by any qualifying term suggestive of His Divine majesty or of His Messianic glory, viz., to use it very sparingly.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Shanghai Romanization.*

NOT long after Dr. Martin and his colleagues developed their system of Romanization at Ningpo, Rev. Charles Taylor, of the Southern Methodist Mission, presented a paper to the monthly Missionary Conference of Shanghai, containing, as he supposed, all the sounds of the Shanghai dialect written out in Roman letters, aided by diacritical marks. The idea of Romanized literature for the Chinese did not at that time meet with much encouragement, although a committee was appointed to consider the matter. One of the committee, Rev. T. P. Crawford, invented a phonetic system called the *Sing Z.* (新字), better adapted to writing with the Chinese pen, and this system met with considerable favor for a while, but has long since gone out of use.

Romanization in Shanghai never amounted to much until the time of Rev. Cleveland Keith (American Episcopal Mission). In 1855 he issued his Romanized Primer, and quite a number of books followed. The elder Bishop Boone, Dr. and Mrs. Farnham and others did considerable work in the Romanized; the whole of the New Testament was printed in it and a hymn book with musical notes, but the cause waned for lack of enthusiastic and persevering supporters,



and the literature in Keith's Romanized was almost obsolete when Miss Haygood and others prepared a new system and used it in publishing the Gospel of Mark in 1886. A hymn book followed, but neither this nor Keith's system were adopted by the missionary body in Shanghai. Macgowan, Edkins and Yates used systems of their own in their books for students of the dialect.

The present union system was adopted by the Shanghai missionaries at a meeting held July 1st, 1889, and has supplanted all other systems. A few changes have since been introduced, the most noticeable being the substitution of *h* for the aspirate sign ', a change which seems to commend itself to nearly all who have given careful attention to the subject; for experience has shown that it is a great advantage to have the Romanized as free as possible of extraneous marks. The Shanghai system is in this respect superior to all others yet introduced. There are no diacritical marks over the vowels, and any ordinary font of type can be used without the addition of types specially cast.

#### LITERATURE.

Since the adoption of the Union System in 1889 comparatively little has been done in the way of preparing literature for the Chinese. The system has been used mostly in preparing books for foreign students. The first book published was a Primer. A "Syllabary" followed, then the Gospel of Matthew, and after that a revised edition of Yates' First Lessons, a Vocabulary of the Shanghai Dialect and Davis and Silsby's Chinese-English Dictionary. It is only during the last year or two that vigorous efforts have been made in the way of teaching the Chinese to make use of the system. The progress made is encouraging. The Romanized has been introduced into quite a number of Anglo-Chinese schools, and several classes have been started for teaching the illiterate. Those who have some knowledge of English learn it very readily,—in some cases, only one or two lessons being necessary;—they are then in a position to help others. A monthly paper is being published and a revised Primer. The revised Gospel of Matthew is nearly ready for the press and several other books are being prepared. A vigorous campaign is planned for the autumn of the present year, and some of the most sanguine think that the Romanized will in a few years supplant the character for colloquial use, the character being reserved for *wén-lì*.

#### Initials.

The UPPER SERIES are—*p*, 'm, 'v, *t*, *ts*, *s*, *l*, 'n, 'ny, 'ng, *g*, *k*, *ky*, *kw*, *i* and 'w. These initials are pronounced in most cases much the same as in English, but without aspiration, higher in pitch and with less vibration

of the larynx. The apostrophe before a letter indicates that the letter belongs to the "higher series." Pure vowel initials belong to this series.

*ny* has a sound similar to that of *ní* in *spaniel*.

*ky* = *ch* in *church* with all aspiration eliminated.

*i* as an initial has the sound of *i* in *dahlia*.

The ASPIRATES are—*ph, f, th, tsh, kh, ch, khw, h, hy* and *hw* (*th* as in Thomson—not as in *thing*).

*ch* = *ch* in *church*.

*hy* is nearly like *tí* in *Portia*.

The other aspirates are like the corresponding initials of the higher series with the addition of a strong aspiration (indicated by *h*).

The LOWER SERIES are—*b, m, v, d, dz, z, l, n, ny, ng, g, j, gw, y* and *w*. Their pronunciation is much the same as in English. They are lower in pitch than corresponding initials of the "higher series," and have more "voice," being pronounced with more decided vibration of the larynx. The lower vowel initials, indicated by an inverted comma (‘) and attended with a slight aspiration, belong to this series.

#### Finals.

1. The VOWEL ENDINGS are—*a, e, í, au, o, oo, oe, eu, u, uí, ía, íau, íeu* and *ie*.

2. The NASAL ENDINGS are—(a) *an, en, ien* and *oen*, in which the *n* is not sounded, but lengthens out and imparts a nasal quality to the preceding vowel; (b) *ang, aung, oong* (or *ong*), *ung* and *iang*, in which *ng* has the value of *ng* in *song*, but often is nearer the French *n* in *bon*; (c) *uin*, in which *n* is sonant and has a value varying between *n* and *ng*.

3. The ABRUPT VOWEL ENDINGS are—*ak, ah, eh, íh, auh, ok, oeh, uh, íak*, in which *h* and *k* are the sign of the *zeh sung* 入聲, and the vowel is pronounced in a short, abrupt manner.

The sounds of the vowels are—*a* as in *far*, *e* as in *prey*, *í* as in *caprice*, *au* as in *August*, *o* as in *no*, *oo* as *ou* in *through* and *though* (modified by its environment), *oe* as *oe* in *Goethe* (German *ö*), *eu* as in French *monsieur*, *u* as *oo* in *foot*, *ui* somewhat like *ui* in *fruit* (the French *ü*). In *ía, íau, íeu* and *ie* we have short *í* followed closely by *a, au, eu* and *e* as described above. *a*, followed by *n* or *h*, has the short sound of *a* in *man* or *at*. *k* is used after the long Italian sound of *a* in place of *h* (the ordinary sign of the *zeh sung* 入聲). This device makes the use of diacritical marks unnecessary. *e* before *h* has the sound of *e* in *meh*.

Of course it is understood that the Chinese sounds in a majority of cases vary somewhat from the English sounds given as the nearest equivalent.

The DOK-YOONG Z-moo—"Initials used alone," i.e., without vowels, are—*ts, tsh, dz, s, z, an, ng*, and *r*. The first five are followed by the vowel sound in the second syllable of *able*—prolonged. Mateer and Baller use *í* for this sound and the new Mandarin Romanized uses *ẓ*. It is not written, but understood in the Shanghai system. *m* has the sound of *m* in *chasm* and *ng* the sound of *ng* in *hanger*; *r* is a sound between *r* and *l*.

#### Tone Marks.

As in the Ningpo and other dialects of the Woo family, tone marks are unnecessary for ordinary printing, but the addition of the tone marks is easily made by the use of an inverted comma for the *zang' sung* 上聲 (‘), an inverted period for the (·) *chui' sung* 去聲, and a final *h* for the *zeh*

*sung* 入聲. The absence of any such marks will then indicate the *bing sung* 平聲. This is a new scheme which has not been formally adopted. In previous works the small circle (°) or half circle (˘) before and after the word has been used. There is an "upper" and "lower" of each tone, determined by the initial letter, the "higher series" of consonants and the aspirates being used at the beginning of words which have the upper tones. The "voiced consonants" belong to the lower series. The eight tones are thus easily distinguished without the use of a large number of extraneous tone marks.

We give below an example of Shanghai Romanized with tone marks. The verse selected is Matt. v. 8:—

Sing-li' kyih-zing-kuh nyung, z' yeu' fok-chi-kuh, iung-we' yi-la' pih-iaü' khoen-kyien' Zung.

Next month we intend to give a description of the Ningpo Romanized, which really deserves the first place in this series of articles, as it was the first system to be used in printing literature for the Chinese.

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## A Protest against the Teaching of Chinese Classics in Primary Schools.

BY REV. P. KRANZ.

PASTOR KRANZ, "in behalf of China's eighty million children," enters the following vigorous protest against one feature of the course proposed by the Committee of the Educational Association:—


When I read in the last RECORDER the elaborate Course of Study prepared by the special Committee, I must confess I was astonished and disappointed about the manner in which the study of Chinese Classics in primary schools and academies has been treated. I simply ask, Would *we* wish to see *our own children* educated in this manner? 己所不欲, 勿施於人 (cf. Matt. vii. 12). It is proposed by the Committee that a seven years' old child (just like my little girl!) shall memorize the Trimetrical Classic and get it explained three years later (iv. 6), that a child nine years of age shall memorize half of the Lun Yü (a compendium for wise statesmen) and get it explained one year later; at ten years of age memorize Chung Yung and get it explained four years later, etc., etc. The same antiquated Chinese method, called by Dr. Martin "mental infanticide on an enormous scale" (Analytical Reader), is applied in the "Academies" to the Book of Odes, which is entirely unintelligible without explanation, and to the Book of History. The space at our disposal here does not permit an elabor-

ate refutation of the erroneous pedagogical principles involved in this question, but with all due and sincere respect to those five leaders of missionary education in China, I feel it my duty to record my dissent from them in this matter. I am convinced that the future development of education in China will justify me. I point to Dr. Faber's able Essay, delivered before the Educational Association in 1896 on the question: "What shall we do with the Classics in our mission schools?" According to him, and also to Dr. Legge in his *Prolegomena*, the Classics are entirely unsuitable as text-books in primary schools (not in colleges!) He uses, as you will remember, the striking figure of putting two horses (Bible and Science) in front of your carriage, and nine (the Classics) at the back, pulling in different directions! Even if the Classics are to be memorized at all in elementary schools, they certainly ought first to be explained and then memorized. (See also my Preface to Dr. Faber's *History of China*.) If perhaps some friends should object to my expression of an opinion in this matter on the ground that I am personally not superintending a Chinese school, I may be allowed to point to the answer which Dr. Faber gave to Dr. Mateer in the discussion of his paper. This is not a question of theory or practice, but of a *right* or *wrong* theory. A correct theory should govern our practice, and modern pedagogical principles ought to be applied also to the study of the Chinese Classics. A long continued wrong practice may prejudice the mind against seeing the right of a correct theory and the necessity of changing the "old custom."

No time has been provided in this "Standard Course" for the study and practice of Romanisation. Dr. Faber's Review of the Chinese Classics and his Meditations on the Old Testament might have been included in the list of suitable text-books.

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### Notes.

HE Fourth Annual Report of the Christian College, temporarily located at Macao, is before us, and we are pleased to note that the college is making steady progress and winning a good reputation for thorough work. Land has been obtained near Canton and negotiations for more are in progress. "Up to the present, deeds to the number of seventy-five, covering the ownership of about eleven acres, in somewhat disconnected patches, have been taken over and paid for." We congratulate Dr. Wisner upon this good beginning. Among other things we notice that all students are expected to use only English in conversation with one another



and with all others who can and will use that language. This rule does not apply, however, to the Chinese recitation period, and on Sundays and at other stated times Chinese is allowed to be spoken.

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We are preparing a Directory of the Educational Institutions with which members of the Educational Association are connected. The items included are: (1). Name of the institution in English and in Chinese Character. (2). Names of all the foreigners connected with the institution. (3). Number of Chinese instructors—male and female. (4). Number of students—male and female—and number of students who are boarders. (5). Number of graduates last (or present) school year in various departments. The character of the institution is to be stated, and in the case of day-schools, each member of the Association has been requested to report the number of schools conducted under his superintendence,—whether for boys, girls or for both sexes together, with total number of teachers—male and female—and the total number of boys and girls in these schools. Nearly all the blanks sent out have been filled and returned, and the results will soon be ready for the press. It is requested that any who have not sent in their reports, or who wish to give later information than that already given, will write immediately to Mr. N. Gist Gee, 18 Quinsan Road, Shanghai, that the information given may be as complete and correct as possible. In the Directory now being prepared it has not been found expedient to give anything more than a report of those educational institutions in China which are under the supervision of members of the Educational Association or, in the case of higher schools, those with which our members are connected as teachers; but it is hoped that this will prepare the way for a more general directory to be prepared some time in the future.

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No doubt there are many who will sympathize with the protest of Pastor Kranz against teaching young children to commit to memory the Chinese Classics who cannot yet see their way clear to throw out of their day-schools what seems to the Chinese so necessary to a good education. If the Chinese ~~assies~~ <sup>assies</sup> are to be committed at all there is something to be said in favor of committing them early in life. In most of our schools this seems to be at present a kind of “necessary evil,” but a better time is coming.

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## Correspondence.

### BIBLE-BURNING IN FIJI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As a question has arisen in the mind of one of the readers of the *Chinese Christian Review* as to the justice of the note on "Bible-burning in Fiji," in the July number, it is quite possible that others also might be glad of further information on that episode. The particulars to hand up to date are as follows:—

The newly-appointed Governor of Fiji (taking the place of Sir C. G. Denton, K.C.M.G., in 1902) is Sir H. M. Jackson, K.C.M.G., a Roman Catholic. And the French, wishing for some "sphere of influence" in those islands, and encouraged by the religious persuasions of the new Governor, made overtures to the Chief of Namosi, who joined their church for political reasons and persuaded several hundreds of his people to follow him.

The first defence of the alleged "Bible-burning" was made by Father Rougier (of Fiji) in the *Western Pacific Herald*, where he said: "Both the fact and the statement are false." And on the authority of Bishop Vidal (in Fiji), Cardinal Moran, of Sydney, denied boldly that any Bibles were burnt. But as the burning was witnessed by "many natives and Europeans", this defence had to be modified by saying that "not Bibles but New Testaments were burnt." And a subsequent letter of Father Rougier to the *Fiji Times* states that: "Following the practice of the

Catholic church, and the strict injunctions laid down in its rubrics, which ordain that all material of a sacred character, appertaining to church worship, such as missal, altar linen, and vestments, blessed crucifixes and sacred pictures, prayer books, Bibles, etc., when worn out and past use, shall be destroyed by fire; following this injunction the Catholic sisters did on February 12th, as they are wont to do periodically, burn up in the lime-kiln, aided by a few of their pupils, one kerosene case filled with soiled and useless Wesleyan Testaments, which the Namosi converts exchanged for Catholic books."

The number of the books destroyed is now stated to have been two hundred and thirty-eight. Two were rescued from the flames and taken to the Rev. W. A. Burns. They were found to be perfect as to letter-press, but the covers had been *recently torn off*. Hence they were "soiled". And their "uselessness" was acknowledged to lie in the fact that they were "*Wesleyan Testaments* [!]" and therefore not convenient for the use of "Namosi converts."

To justify this view of the case, Cardinal Moran, of Sydney, quoted from Froude's *Oceana* that the "Fijians regarded their Bibles as fetishes." The quotation was an apt one, but does not happen to occur in any edition of Froude's *Oceana* or in any other of his works!

With kind regards,

Yours sincerely,

WM. ARTHUR CORNABY.



## Our Book Table.

We have received from Messrs. Kelly and Walsh a very valuable book by J. H. Stewart Lockhart, C.M.G., F.R.G.S., M.R.A.S., H. B. M.'s Commissioner, Wei-hai-wei. It is the second edition of "A Manual of Chinese Quotations," and we hope to review it next month.

May the favoring gales of heaven speed it onward right into the hearts of the people of this land!"

The mandarin of the book is pure, easy, clear, and precise, and the illustrations decidedly apt.

S. ISETT WOODBRIDGE.

第四博士. The Story of the Other Wise Man. By Henry Van Dyke. Translated by Mary M. Fitch and Wong Hang-tong. Illustrated. Presbyterian Mission Press. 1903.

Those who have read the original of this delightful and helpful story will be pleased to know that it is now translated into Chinese; and that it has been rendered in a style so simple that even the native women and children can understand it. For the benefit of those who have not seen the original we will say that the story is based on a hypothetical "Other Wise Man," who for philanthropy's sake, failed to join the company of Magi going to greet the infant Savior just born in Bethlehem, but who journeyed alone amidst much difficulty to find Jesus.

Mrs. Fitch says:—

"This 'small, peaceful sailing vessel,' that Henry van Dyke 'set afloat on the sea of books' a few years ago, has made its way into China's 'translator's port of entry.' Its sails are stained and set in a somewhat different manner and its builder might have difficulty in recognising his original craft. We know, however, that he would care more for the passing on of its cargo than he would for the whiteness of its sails, so, though we have not succeeded in putting the full beauty of his thought and language into this little book—and indeed we had no hope that we could do so—we have longed to pass on its beautiful message of LOVE. We have therefore fitted it out as well as we could and we send it on its way again."

Sunday School Lessons. By the Rev. James Jackson, Rector of Boone School, Wuchang. Presbyterian Mission Press, Shanghai. Illustrated. Twenty cents.

This is the first part of a book which promises to fill a great want in the list of books of religious instruction. It is the beginning of a series of lessons on the life of Christ, to be completed in 104 lessons, thus giving one a week for a two years' course. While modelled after the popular book on this subject by Mr. Eugene Stock, well-known for many years as the Secretary of the Church Missionary Society, yet it contains much new material which makes it abreast of modern scholarship and gives it a fitting local coloring. It is perhaps too compendious for unreserved use among ordinary Sunday school scholars, being more useful, as it stands, for teachers and catechists, in giving them a full grasp of the subjects they are teaching. For preachers, too, it will be found full of good suggestive material.

The book is in mandarin—well printed on good paper—containing two maps and a dozen good pictures, being the first instalment of a series of seventy-five illustrations of the life of our Saviour, taken from pictures by well-known artists. The book may be had also without illustrations, if so desired, for fifteen cents.

This first volume, containing thirteen lessons, carries the reader

through the Temptation of Christ and leaves him with the sense that he has found a book that is suitable for a Chinese Sunday school, and thoroughly workable.

S. H. LITTELL.

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The following is the English Introduction to a new pamphlet, just being issued by the United Society 勉勵會 of Christian Endeavor for China:—

What is the Christian Endeavor Society? Of what use is it? How can it be established and carried on? These questions are simply and fully answered in a little book, "Christian Endeavor in Principle and Practice," written by Dr. Clark, the founder of the Society. Because this book answers these important questions so plainly, it has been issued again and again in repeatedly revised editions, and may properly be regarded as the hand-book of the Christian Endeavor movement. There are other books which tell more about the work of Christian Endeavor as a whole, and other books which tell more about particular details of the work, but none which tell more definitely just what you want to know and nothing more.

To extend the Christian Endeavor Society in this or any other land two things are necessary—the testimony of those who know and value Christian Endeavor methods, and a book which may serve as a practical guide to those who wish to try them. Now, through the kindness of Rev. D. McGillivray, we have this Christian Endeavor book translated into Chinese, and we are sure that the favorable testimony to Christian Endeavor from those who have known its helpfulness will not be lacking. If every missionary in China would place this book (with the seal of his personal commendation upon it)

as a Christian Endeavor tool in the hands of the native pastors, catechists, and teachers who look to him for suggestion and advice, we may confidently believe that it may be said in China as Dr. Chamberlain said in India: "Undoubtedly the C. E. Society will advance the evangelization of this land by a full generation."

GEO. W. HINMAN,

*Gen. Sec. U.S.C.E. for China.*

Peking Road, Shanghai.

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#### DR. REID ON ANTI-FOREIGN DISTURBANCES.

When a book comes to a second edition it is presumed that people have found it either interesting or instructive. Ten years ago the first part of this booklet appeared in the columns of the *N.-C. Daily News* and then in book form with the title "*Sources of the Anti-foreign Disturbances in China.*"

Dr. Arthur Smith in referring to it, while studying the same subject, speaks of it as "one of the most comprehensive treatments of the general subject," and adds that "much of it is as much in point now as when it was written."

Encouraged by the favorable opinion of his friends, Dr. Reid has now brought it out with the addition of a supplement on 'The Uprising of 1900.'

When Part I was written the author was in Shantung, the best point of observation for the troubles of that day. When he wrote the supplement (or at least gathered materials for it) he was in Peking, the centre of the great upheaval that closed the century.

Nor was he an inactive spectator. Not only did he go through the siege in Peking, but he had the honor of shedding his blood in the defence of the British Legation.



Months in advance of the siege he saw the storm rising and took pains to acquaint himself with the state of feeling among the mandarins of the capital.

The reader will find here a record of his conversations with such men as Kang Yi and Yu Hien, the leading instigators of the outbreak. Both appeared bent on the expulsion of the foreigner at all hazards. He visited a score or more of high officials, whose sentiments were of the same general character.

In both parts of the book variety and impartiality are the leading characteristics. All parties and movements are subjected to a searching analysis in which the author displays as little animosity as if he had been making his observations from the top of a snow-clad mountain instead of being a busy actor in the thickest of the strife.

This little book, so full of facts, and so marked by penetrating criticism, ought to find a place in every library in China. A careful perusal of it would prove alike beneficial to civilian and missionary.

W. A. P. M.

Wuchang, 7th July, 1903.

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Two Heroes of Cathay. Edited by Luella Miner, Fleming H. Revell Company, New York; Oliphant, Anderson and Ferrier, Edinburgh. Price \$1.00 (gold).

Perhaps no story of the Boxer troubles of 1900 is more full of pathos than these two simply told experiences of Fay Chi-ho and K'ung Hsiang-hsi. Mr. Fay's life, which opens the volume, is given in more of detail than Mr. K'ung's, but the reader is glad of it all, for, as Miss Miner aptly writes: "The Occident, if it would get into heart touch with the Orient, must take time for it." One feels this "heart touch" all through Mr. Fay's early childhood

and college days and on into the gathering of the storm, and as we follow him in his life journey till we come with him "Outside the City Wall," we feel that we have looked afresh upon the sorrow of Calvary.

Mr. K'ung's story is very much condensed, but perhaps even in this Miss Miner has done wisely, for one's heart aches with him as well as for him as we follow him through his "Perils with his Missionary Friend," and "The Reign of Terror." One of the most pathetic touches in the whole volume is the story of his imprisonment in his own home by his own father, who thus forcibly separated him from his missionary friends at the time of their greatest danger. He finally persuaded his father to carry to the one he loved best a white linen garment of his sister's, and in it he wrapped this little note: "I am a prisoner. Fly? I have no wings. Die? Death will not come to me."

His letter to her mother, p. 227, and Mr. Fay's address on "The Yellow Skin," p. 235, will both echo long in every sympathetic reader's heart.

After these young men gave so much of service, sympathy, love and devotion to their American missionary friends during the dark and awful months just before their martyrdom, it seems impossible to believe that the doors of Christian America, which "open wide to the offscouring of every other nation under heaven," were bolted and barred to them. But so it was. Every true American will long to do something more practical than to blush with shame as he lays down this story. But while we sorrow that a Christian country has been guilty of such heathenism we heartily rejoice that a heathen country has given us such Christian heroes. Let us remember, however, that it is *Christ* who has

given these heroes, and that He can make heroes in China as easily as in Europe or America.

Perhaps the world in general needs to ask the real meaning of that word "heathen," and perhaps the world in particular needs to find out how much of heathenism is within its own doors.

M. M. F.

**戴公行述.** Life of Mr. Hudson Taylor, as told by himself, done into mandarin by Mr. F. W. Baller, of the China Inland Mission. Pages 142, 71 leaves.

We have had in Chinese the biographies of many saints of the West; it is time we had a few of those particular saints which came to China and worked wonders there. So we have the life of Dr. J. L. Nevius, and now the Life of Mr. Hudson Taylor, the founder of the China Inland Mission. The reading of the original, which was issued under the modest title "Retrospect," was an epoch in our own missionary history, and we did a great deal to circulate copies of it among the churches of our native land, as one of the best missionary tracts we could find. Those copies are still circulating to-day. If you have not read it, get Mr. Baller's fine rendering into mandarin and read it to your soul's profit. You will resolve to put it into the hands of your native Christians forthwith. We could wish that all our readers understood the mandarin. Those who do not must get the English original if they are without it. But what about the millions of Chinese who cannot read mandarin or English? We hope their interests have been considered and that a Wên-li version is in course of preparation. We wonder too why the Tract Societies do not get a chance to bring out such books. They would jump at the chance, and probably the circulation would be larger.

**教士遇難記.** "Missionaries in Tribulation."

One of those who suffered deeply in escaping over many weary leagues of hostile country with a party of missionaries, some of whom died from the effects, was Mr. Alexander R. Saunders, of the China Inland Mission. His letter to the *London Times*, describing his trials, was one of the very first accounts made public at home in that awful "killing time." Mr. Saunders was asked on his return home to England to rewrite his account for the special benefit of the Christian world. We are not surprised to learn that three editions were quickly exhausted. The English title was "A God of Deliverances," which we like better than the Chinese title, for it is a wonderful story of God's working deliverances for His people. The rendering into mandarin was done by Mr. Stanley Smith, B.A., formerly of Shansi province, and as we might expect from such a master of mandarin is lucid and simple in style. We presume the reason why mandarin was adopted is that that is the speech of the Chinese who live in the northern provinces who knew most of the persecutions, and it is well that such a tale should be placed within reach of even the most illiterate Christian, who will understand when it is read to him, even if he himself cannot read. But we suggest that there are millions in other parts of China who do not know mandarin, for whom the Wên-li is the only intelligible written language, and therefore such books as the one we are reviewing, ought to be issued in both mandarin and Wên-li. We note that this plan is now being largely followed by the Society for the Diffusion of Christian and General Knowledge among the Chinese. The substance of Mr. Saunders' letter to the *Times* is given in that Society's book on

"The Tribulations of the Church, Native and Foreign, 1900," but there is abundant room for other, and it may be fuller, accounts of those stirring days. Dr. Edkins is never weary of urging on the missionaries the necessity of a complete Chinese martyrology, similar to Foxe's Book of Martyrs, and no doubt the various missions who were honored by adding their members to the martyrs' roll will each contribute something to the literature in Chinese on this subject. We welcome this little book as an earnest of what is to follow. Now that it is proposed to erect a national memorial to the martyrs, such books might well receive special attention from missionaries, who can do so much in directing the reading of their flocks. If these books are widely read by native Christians, they would assuredly wish to contribute their share to the monument which is designed to perpetuate the memory of their brethren who fell in 1900. The book may be had from the China Inland Mission or the American Presbyterian Mission Press, Shanghai, for the moderate price of five cents. Those who do not possess a copy of the English book should make haste to rectify the omission from their library.

D. MACG.

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REVIEWS BY A. H. S.

Rollicking Rhymes for Youngsters. By Amos R. Wells. Illustrated by L. J. Bridgman. F. H. Revell Co. Pp. 157.

This pretty volume of nonsense, sentiment and sugar-coated suggestion is the very thing for the young folks when they are tired of solid learning and want to be amused. Their elders also will not improbably be found looking over their shoulders!

The Bane and the Antidote, and other Sermons. By Rev. W. L. Watkinson, author of "The Blind Spot." F. H. Revell Co. Pp. 304.

This is an American republication of a volume of sixteen English sermons, the first of which gives its title to the volume. There is no obvious progress of thought in the series, but each one is fresh, and there is an evident skill in selecting pithy phrases and sentences and elucidating from them great ranges of meaning. The tone is thoroughly evangelical, and the discourses abound in felicitous references to scientific discoveries which are employed analogically. The price is only \$1.00 (gold).

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Help for the Tempted. And that means all of us. Published by the author, Amos R. Wells, Tremont Temple. Boston, Mass.

This is an anthology of quotations in twenty chapters, each terminated by an appropriate prayer. It has been translated into Spanish, and is, we believe, to be put into Chinese. It is one of the latest works of the versatile author, whose volumes are now approaching two score in number, many of which have had a great host of readers. To facilitate wide circulation the book is published not only in full leather and gilt-top (at \$1.25 gold) but in cloth at \$0.75 and in paper at fifteen cents. It is a good volume for general distribution.

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Memorable Places Among the Holy Hills. By Robert Laird Stewart, D.D., Prof. of Pastoral Theology and Biblical Archaeology in the Theological Seminary of Lincoln, Penn. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pp. 250. \$1.00 (gold) net.

The author of this work is already favorably known by his 'Land of Israel,' covering ground somewhat similar to that of the larger, more elaborate, and far

more expensive volume of Dr. George Adam Smith (who in this book is always strangely referred to as "Dr. George Adams Smith"). The 'Memorable Places' described are in sixteen chapters, and refer to cities, towns, and localities of especial interest in Palestine, considered in the light of the latest investigation and with an effort to be fair in the judgments in reference to disputed matters. There are a number of helpful illustrations and a very small and unsatisfactory page map of the Holy Land itself. There is a brief Index.

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*Dwellers in the Mist.* By Norman Maclean. Pp. 284. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. \$1.25 (gold).

This volume is a series of vivid sketches and tales of the simple folk who inhabit the Hebrides Islands, and who 'far from the madding crowd's ignoble strife', pursue their lonely course, picking up a scanty living from the moody sea and from their inhospitable land. The general idea of the book resembles that of "The Bonnie Brier Bush," of which it is an evident imitation, and like that immortal group of tales it has its flashes of humour, though the prevailing note is one of sadness. Among a stern set of Calvinists who would tolerate no frisking of children on the 'Sabbath,' and would allow no admission to their narrow church fold unless the poor unlettered woman were able to reply to their questions in the stiff phrase of the Catechism, this was, no doubt, inevitable. The hints as to geographical location are too designedly vague, and Hebridean maps are ordinarily on too small a scale to enable one to locate the situation, which is probably just as well both for author and reader. The expression: "When the visitors had sat in to the fire,"

we take to be a free rendering from the Gaelic, of which the author is evidently fond. It is interesting to note the strong objections made by one of the oldest inhabitants to the deadly influence of "the smoke-boat, the hideous thing," which had made it easy for the natives of the Isles to emigrate, and had brought all the unrest and heterodoxy of civilization with useless and demoralizing summer visitors and no real gain!

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One of the most interesting Missions in China is that of the Scotch and the Irish Presbyterians in Manchuria, which is only about thirty years old, but which has grown from a tiny seed into a great tree. A few months ago attention was called to Rev. J. Miller Graham's "East of the Barrier," the sub-title of which was "Side Lights on the Manchurian Mission." We now have another book by Dr. Ross, called "Mission Methods in Manchuria," of about the same size, and dealing with the same subject in a different way. Most of the questions which an intelligent inquirer would be likely to put, are here frankly answered by Dr. Ross, who makes an authentic and an eminently interesting and valuable story of his long and distinguished experience. It is easy to see that the temper of the people at the outset was quite remote from that careless indifference which ordinarily greets the beginner. In Moukden, on the contrary, there was deadly animosity and flaming hatred. By wise forbearance and unflinching tact these threshold difficulties were met and the harvest was in proportion to the energy manifested on both sides.

Dr. Ross is thoroughly wide-awake and in earnest, and insists that the reader shall understand his point of view. He is writing presumptively, for a home circle of



readers, just as Mr. Miller did, and in either case it is difficult to see how they could possibly get off without knowing something about the subject. As a side study for those rapidly increasing and omnivorous bands, societies, etc., of which we so often hear, Dr. Ross's volume has an unusual value, resembling Dr. Gibson's *Problems and Mission Methods in South China*, although not so formal as that and more in the form of narration, with confidential comments by the expert author. There is now no reason why recruits to the mission field should not come out well equipped for their work as was not possible when Dr. Ross made his first *début*. But with all the countless helps and inspirations of the present day, it is highly doubtful whether any better equipped or more all-round men do come out now than some of those who have recently consented to tell the story of their early struggles and the later triumphs. The volume has a relatively useless plan of Moukden and (unlike Mr. Gra-

ham's) no map of Manchuria, as it should have. There is likewise, we grieve to say, no Index. The volume is published by the F. H. Revell Co. at \$1.00 (gold) net.

#### ACKNOWLEDGMENT.

The Chinese Tract Society's Commentary on The Old Testament. Proverbs to Lamentations, inclusive. By A. J. H. Moule.

From the S. D. K.—W. E. Hall's International Law. Translated by Dr. W. A. P. Martin. In two volumes. The Czars of Russia. Translated by Dr. Y. J. Allen.

From the Bible Societies.—Union Version of the New Testament. Romans to Philippians.—Mandarin.

From New York.—Tenth Conference Foreign Missions Boards, 1903.

From Kelly and Walsh.—Journal of the China Branch of the Royal Asiatic Society. Vol. XXXIII. 1899-1900.

## Editorial Comment.

If any missionary ever finds himself breathing those words of Burns:

"Oh wad some power the giftie gie  
us,  
To see oursel's as ithers see us,"

he may be gratified—if not pained—by reading what a Chinese friend says in Mr. Brockman's article which appeared in the July RECORDER, more especially page 326. It is kindly expressed and by one who is in thorough sympathy with the missionary, who sees with enlightened eyes and expresses himself in such a manner as but few Chinese

are yet able to express themselves. After all one can do there is a great difference between one brought up in England or America and one born a Chinese, and more or less a resultant gulf. What can be done to make this difference as little felt as possible, to bridge over this gulf, is a question which should occupy the serious attention of every missionary to this people. Much can be done by way of kindness, true courtesy, humility, and an endeavor to know more about, and enter somewhat into, the social life of native helpers and others.

WE are sorry not to be able to give the remainder of Mr. Brockman's article, above referred to, in this number, but it will appear in our following issue.

\* \* \*

FROM the *Missionary Herald* of July we notice that Dr. Blodget passed to his rest May 23rd last, in the seventy-eighth year of his age. He was for forty years a missionary in China and a man of marked characteristics. Somewhat after the type of a New England Puritan, tall, stately, he was a man of deep religious sentiment, kindly feeling, scholarly, and a man to command attention and respect wherever located. For the last thirty years of his life in China his time was principally taken up with literary work, and he is most widely known and will be best remembered for his translation of the New Testament into Mandarin and the writing of hymns, etc. He came to China in 1854, and so was among the oldest of the China missionary veterans. After his retirement from China in 1894 he was made a corporate member of the American Board of Foreign Missions, and so his work for missions was kept up until the last. We hope to give a fuller notice of his life in our next issue.

\* \* \*

ONE does not need to have gray hairs in order to indulge in reminiscences of conditions quite different from those of the present. Material progress and changes in the physical conditions of life come so rapidly that they are taken as matter of course, but we are more surprised when

we find that within brief periods changes have come in the weight and authority given to our religious traditions. We are so apt to expect for our traditions the same permanence that belongs to revealed truth, and some good people find great difficulty in adjusting themselves to changes in what they are accustomed to call religious ideas. Perhaps in no one of these ideas connected with religion but not essentially religious, is there apparent a greater change in general sentiment than in the emphasis placed on denominationalism. Ten years ago the enthusiast, "crank" as he was then called, who preached and wrote about church union was looked upon as a well-disposed but quite impracticable dreamer. The more open-minded answered that spiritual unity of believers was eminently desirable, but of course organic unity would never be possible, nor was it even to be wished for, since, according to the oft-quoted illustration, "an army is made up of a large number of regiments, which fight better for having their separate organization and *esprit de corps*." But now we find a leading newspaper, the *New York Independent*, seriously forecasting the complete organic unity of Protestantism, marking out all the denominations into three great classes according to their affinities, and detailing just the points of connection where the more closely-allied denominations are beginning to melt together, and the remaining obstacles (very trivial, sometimes) which stand in the way of their union. If this article really represents present

religious sentiment, we may look in the immediate future for a crumbling away of the petty sandbanks which have separated the various channels of God's grace, because the rising flood of genuine religious feeling and life will fill the whole river bed with a resistless current. The Christian Church in mission lands should lead in this movement. We do not realize how rapid is the growth of sentiment in the home churches. Let us go ahead of it and lead it here in China. Whatever historic significance and value denominationalism may have had to the churches of a century or two ago, it is almost empty and meaningless to the Christians of to-day in China. Can we not soon follow the example of the Japanese missions and drop all denominational distinctions from the names of our native churches?

\* \* \*

SOME time ago an esteemed friend in the interior wrote drawing our attention to "the Missionary Association Letter," the organ of the Missionary Association. This Association was described to us as being formed "for the recognition of the Holy Spirit, a combine of men and

women of all missions who care for these things." Our friend added: "Address Donington House, Norfolk Street, Strand, London, W. C. No one pressed to join. All may do so who wish to. May it prove, as I hope it may, a foremost factor in the century." We wrote, and in response got a copy of the Missionary Association Letter, and we recommended our readers to follow our good brother's advice. From the copy before us it seems that the main aim of the Missionary Association is an urging of missionaries of all lands to "be filled with the Spirit." This is distinguished from "praying for the outpouring of the Holy Spirit upon missionaries of all lands," as this implies a reluctance on the part of our Heavenly Father to give His Holy Spirit to them that ask Him. We trust that the Association will be richly blessed in the emphasis being thus placed on the need and responsibility of missionaries of all lands to "be filled with the Spirit" and that through the preparing of many hearts for a special baptism of power there may come a great spiritual awakening in all centres of missionary operation.

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## Missionary News.

### *Children's Scripture Union.*

REPORT OF THE CHINESE BRANCH.  
JULY, 1903.

The number of enquiries elicited by my note in the January RECORDER, drawing the attention of missionary friends to the Chinese

Branch of the Scripture Union for Children and Young People, in connection with the Children's Special Service Mission, indicates the desirability of giving a report of what has been done. We trust that such a statement, whilst answering questions, will lead to further interest and practical participation.

The Scripture Union traces its beginnings to the success attending the work of the Children's Special Service Mission in England. For about thirty-five years special services for children and young people have been held in London and in many towns and villages throughout the country, an important feature of the work being the services held at the principal sea-side resorts each summer time. Through such means very many young people were brought to know and love the Lord Jesus Christ as their Saviour. How were these to be helped? The supreme importance of the work and influence of the Christian home, the Christian ministry, and the Sunday School being always fully recognised, the helpful agencies which were started were essentially of a supplementary character.

On April 1st, 1879, the Scripture Union was commenced as a branch of the Mission, with the main idea of banding the young people together for the daily reading of the Bible. The work has been so blessed that last year about 600,000 cards of membership were issued in English for the branches in Great Britain and in the Colonies, and about 100,000 cards in thirty foreign languages. The cards are now issued in English, Welsh, French, Breton, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish, Norwegian, Finnish, Bohemian, Hungarian, Polish, Bulgarian, Arabic, Hindi, Hindustani, Bengali, Marathi, Gujerati, Tamil, Telugu, Malayalam, Sinhalese, Chinese, Malagasy, Kafir, Yoruba, Japanese, and Armenian.

The Scripture Union list of daily portions has been adopted by a number of different societies who print their own cards. For a number of years the monthly list has been printed in the 月報 (*The Child's Paper*).

### *The Course of Reading*

goes through the Scriptures in five years, and 1903 is the fourth year of the present five years' course. In each year there are two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books, and two or three of the Epistles. The Acts of the Apostles, and many of the Psalms, are read twice during the five years.

In the New Testament, with slight exceptions, the whole of each book is read; in the Old Testament Books the most suitable portions are chosen. Of many Old Testament chapters only a part is taken, that the portions may not be too long.

In general, an Old Testament and a New Testament Book are read alternately. The Psalms, which throw so much light on other parts of Scripture, are interspersed between the books.

On the recommendation of friends in interior districts we have for several years printed our lists of readings according to the Chinese chronology. This year's readings, therefore, began with the Chinese New Year (January 29th, 1903) and end on February 15th, 1904.

### *Sphere of Influence.*

These lists have this year been sent to the following provinces, etc. :—

Fuhkien	...	...	...	845
Chehkiang	...	...	...	190
Hupei	...	...	...	250
Chihli	...	...	...	70
Kwantung	...	...	...	200
Honan	...	...	...	110
Kiangai	...	...	...	50
Kansuh	...	...	...	50
Shensi	...	...	...	40
Shansi	...	...	...	30
Szechuen	...	...	...	50
Manchuria	...	...	...	20
Hongkong	...	...	...	250
Australia	...	...	...	187
British Columbia	...	...	...	24
Honolulu	...	...	...	6
New Zealand	...	...	...	6



It is a matter of regret that we have not been able to record the actual number of members, but a number of friends failing to report, has made accurate returns impossible.

In addition to the above, romanized colloquial editions of the calendar have been issued in Pakhoi and Amoy.

#### *Provincial Secretaries.*

We are deeply grateful to Rev. Walter C. Taylor and Misses Wolfe, Moule, and Eacott for respectively acting as honorary secretaries for the provinces of Szchuen, Fuhkien, Chehkiang, and Hupeh. We will welcome offers of similar help from friends in other provinces. The experiences in the province of Szchuen have been somewhat discouraging. Mr. Taylor, who has worked so willingly and faithfully, feared the Children's Scripture Union had become a thing of the past; not that he gave it up, but that it gave him up, through the general substitution of the daily readings accompanying the Sunday School Lessons. Whilst these S. S. daily readings have been of great help in many stations, leading up to the subject for the Sunday with, as a result, more intelligent classes on Sunday, we are glad that in one station it has been possible to start the Scripture Union amongst the boys of the two schools.

#### *Methods.*

We give a few extracts from our correspondence which indicate methods which might be helpfully adopted by some of our readers.

Miss Moule writes :—

"At present we have no united meetings for Scripture Union members. In a city like this (Hangchow) it is difficult, though not at all impossible, for girls to meet much. In our own C. M. S. girls' school the children have lessons every alternate day on the two days' readings. They are also reading other

parts of the Bible by themselves. To old girls I send out the portions to distant parts of Chuki and up the Ts'ien-tang river."

In another letter Miss Moule writes :—

"What I chiefly value the Union for is that it interests the children in reading more of the Bible for themselves. Several, whom we thought too small or too backward to join the Union, have been reading together in the gospels every evening. The young school mistress lends them her room that they may be undisturbed, and they pray as well as read together, quite without help from any older pupils."

Miss Edith Benham, London Mission, Amoy, writes :—

"In our district the reading is by no means confined to young people; of course the schools and those who have been in school form the larger proportion of the members; but others join, both men and women, who have learned to read without going to school at all; in our own (London) Mission about 100 have joined this year, and I believe most of these will be faithful members; twenty-four of my sixty boarding-school girls have joined (most of them have been members two or three years), and many of them say how it helps them to remember private Bible study, which otherwise is apt to be slipped. The other two Missions of this district (English Presbyterian, and American Reformed) have nearly 100 members."

Miss Meadows writes regarding the Shao-hsing branch of thirty members :—

"We have no gathering together, as we have not been able to arrange for it. Occasionally the portion for the day is read at one of the services on Sunday, and sometimes I take the readings for morning prayers in the school. . . . Several of the girls who joined in the school are now married and settled in different cities. I continue to send them the books (of readings) each year, and have asked them to try to get new members in their own districts."

Mrs. E. C. Horder, C. M. S., Pakhoi, writes :—

"At the daily morning prayers in both our girls' and boys' boarding-schools, male and female leper asylum, and in the hospital chapel the portion of Scripture is always followed, and this is read and explained."

Cheering news come of meetings being kept up in distant provinces; in a new branch in the province of Kiangsi there is a meeting on Sunday mornings, before the regular service; other friends hope to be able soon to start weekly meetings, at which the week's readings can be talked over. Rev. S. Evans Meech, of the London Mission, Peking, mentions how "members have expressed the great advantage they have derived from the systematic reading of the Bible."

#### *Subscriptions*

will be gladly received by the Provincial Secretaries, or the Honorary Secretary in Shanghai, to defray the expenses incurred in carrying on the work in China. At home the funds are mainly provided through the contributions of one penny per annum from the members and from the sale of Scripture Union literature.

In many cases the equivalent of one penny would be beyond the means of some of our juvenile readers, and it may be of interest to know that in one branch the girls were asked to subscribe work, not money, as they were already giving to the native church fund and the C. M. S. Thirteen members knitted cuffs for day-school prizes and earned over one dollar (Mexican). We suggest that where a regular subscription is paid it should not be less than three Mexican cents per member. Any surplus will be devoted to the printing of the

#### *Picture Leaflets (訓蒙書報).*

Particulars of these in Mandarin, and Wen-li, and Foochow and Shanghai colloquials will be sent on application.

#### *English Branch.*

The Misses Richard, 38 Range Road, Shanghai, have kindly agreed to assist in the development of the English side of the work. Friends

in the outports, however, requiring English cards or copies of "Our Own Magazine," are requested to apply to

GILBERT McINTOSH,

*Hon. Sec. for China.*

Rev. A. A. Fulton, of Canton, has baptized 556 adults and sixty children during the last ten months. He has thirty-four chapels and thirty-four preachers under his care.

#### *United Presbyterian Missions in Manchuria.*

You may have received some notes of these annual meetings, but in case you have not, I may give you a few notes and our statistics.

In addition to members of the two Presbyterian Missions (Scotch and Irish) there were present two members of the Danish Lutheran Mission, whose head-quarters are in Port Arthur and who labour in the Liao-tung Peninsula. For several years these missionaries have been precluded by the Russian authorities from engaging in any aggressive mission work in Port Arthur or the neighbourhood, and have consequently found their field of work rather restricted. They came to us with an appeal for an addition to their territory. This application was very cordially considered, and the result was that two *hsien* districts, formerly worked by the Scotch Mission, were added to the field of the Danish Mission. The fact that these two gentlemen's 'honorable surnames' are Li (Lykkegard) and Wai (Waidtlow), afforded our witty Chairman the opportunity of making the happy remark that we were all brethren, seeing that Christians do not make distinctions between *li* and *wai*.

A good year in our theological college, conducted in Moukden by Rev. Dr. Ross and Rev. T. C.

Fulton, was reported; seventeen students having passed their respective examinations with percentages ranging from ninety-eight and a half to seventy-four.

The church, as a whole, is slowly but steadily recovering from the catastrophies of 1900.

In very few districts does lawlessness still prevail, and those chiefly mountainous parts where such occurrences are not rare even in ordinary times. Missionaries are itinerating freely through the country, and the reception they receive from both magistrates and people has perhaps never been so good as it is at present. The Christian congregations are not so large as before the troubles, but more sincere, and there are fewer glaring inconsistencies of character.

STATISTICS OF THE UNITED PRESBY-  
TERIAN MISSION IN MANCHURIA  
FOR 1902.

European pastors ... ..	20
„ doctors ... ..	10
„ lady missionaries ... ..	9
„ „ doctors ... ..	5
„ married ladies who are qualified doctors ... ..	4
Native pastors... ..	2
„ elders ... ..	27
„ deacons ... ..	110
Street preaching chapels ... ..	61
Churches and meeting places... ..	135
Last year's total membership	10,444
Baptized during the year ... ..	597
Other additions (suspended members received back, etc., etc.) ... ..	1,532
Total of baptized members at end of 1902... ..	12,064
Communicants ... ..	1,713
Inquirers ... ..	1,996
Schools ... ..	54
Male scholars ... ..	363
Female „ ... ..	327
Local contributions for pastors' salaries ... ..	\$316.00
Do. for general expenses	\$18,146.00
Do. for hospitals, Bible Socie- ty, widows and orphans ... ..	\$375.50
Total local contributions ... ..	\$18,837.50
Average per baptized member	\$1.56

A. R. CRAWFORD.

### Christian Endeavor Notes.

Very incomplete reports of the number and work of the Christian Endeavor societies in China reached the General Secretary in time to be sent to the United States for report at the Denver Convention. Statistical blanks are soon to be sent out, and it is hoped that all societies may be speedily and fully reported, as this will enable the General Secretary to greatly help the local societies by correspondence and the distribution of literature.

The Christian Endeavor Societies of Fukien Province number 128, more than in the whole of Japan. Seventy-six societies are connected with the American Board Mission and forty-eight with the Church Missionary Society's Mission. There are 4,379 active members reported. This great extension of the Society is due to the recognition of the fact that Christian Endeavor methods find their proper field in the work of the out-station churches. The Christian Endeavor Society, like the Sunday school, is quite as important a branch of church work in the small church as in the large one, and in the scattered and necessarily somewhat neglected village churches, it provides an opportunity and a method for Christian growth which is eagerly welcomed.

Among the most interesting testimonies to the value of Christian Endeavor societies are those from India, which speak of their work in the village churches, such as this from Rev. Herbert Anderson, Secretary of the London Baptist Missionary Society: "It is a joy for me to tell you that in our Bengal villages, Christian Endeavor goes steadily forward. I am constantly hearing of some sweet little

effort in Christ-like work done by one or other of our village societies; and the character of the churches, the village churches of Bengal, is being in some part moulded by the silent but potent influence of the Christian Endeavor movement." And this from Rev. R. A. Hume, D.D., of Ahmednagar: "I consider that such movements and organizations as the Christian Endeavor society are more needed among the immature churches and communities of missions than among the home churches." In China, even more than in India, the village is the center of social life, and when we have a method, such [as the Christian Endeavor method, so peculiarly appropriate and applicable to the work of our village churches, should we not make the most of it in the places where it is most needed?

It has now definitely been decided to hold the next National Convention of the United Society of Christian Endeavor for China at Ningpo in the spring of 1905, immediately after the regular triennial meeting of the Educational Association. The invitation for the convention has been issued by the Local Union of all the Christian Endeavor Societies, and all five missions working in Ningpo will co-operate in making the convention a great success. The Executive Committee of the United Society would be glad to receive suggestions as to program, speakers, etc., for the meeting, and earnestly hope that every province and district in China having Christian Endeavor societies will plan to be represented in some way at the convention.

## Diary of Events in the Far East.

### Closing a Chinese Newspaper Office.

6th.—The *Supao* native newspaper, published in Shanghai, has been closed at the instance of the Chinese local mandarins. Seven men charged with sedition are alleged to have belonged to that paper, and the process of "sealing up" the offices of the *Supao* was conducted by the Mixed Court runners under the wing of the police this morning.

15th.—The trial of the seven Chinese charged with sedition against the Imperial government was opened this morning before Mr. Sun and Mr. Giles (British Assessor). Mr. A. S. P. White-Cooper and Mr. W. A. C. Platt appeared to prosecute and Mr. H. Browett (acting on behalf of Mr. F. Ellis) represented the prisoners. The Court was crowded with Chinese and foreigners. The charges were formulated at great length and extracts from articles in the *Supao* and in pamphlets said to be written, printed and published by the prisoners were read, the keynote being "Slay the Manchu."

The man said to be editor and proprietor of the *Supao* is not yet in custody.

21st.—Continuation of the trial. The matter finally left to the Chinese authorities and the British Legation in Peking.

### The Crisis in Kuangsi.

15th.—A Wuchon, Kuangsi, dispatch states that H. E. Viceroy Tsên Ch'un-hsuen left that city for Lin-chou-fu, near the provincial capital, Kwei-lin, on the 2nd inst., accompanied by Generals Chêng and Ho and their respective commands, composed of some five thousand well-armed men. H. E. and the troops travelled by water as far as Chiang-ko'u, using nearly one hundred native cargo boats, which were towed by twenty-five steam launches, and then landed, proceeding straight on to Lin-chou-fu. H. E. also took with him Tls. 1,350,000 in silver, besides rice, to distribute to the sufferers from floods and famine in that part of Kuangsi, the object being to use force upon the irreconcilables and kindness and help to those who are willing to accept the Imperial bounty and return to work on their farms. It is believed that Viceroy Tsên's scheme will be quite successful and that he will be able to restore peace and order to the province within a couple of months. But there is a good deal of consternation in Kuangsi and Yunnan, lest Viceroy Tsên should be tempted to adopt the pacificatory methods of his well-remembered father, the late Viceroy Tsên Yü-ying.—*N.-C. D. News.*



Russia, Japan and Korea.

23rd.—Telegrams to the *N.-C. Daily News* from Tokio state that "Mr. Pavloff, the Russian Minister, insists that timber-felling concession in the Yalu Valley carries the right to construct railways and telegraphs. He declares that the removal of the Russian telegraph poles by the Korean local authorities is illegal, and demands compensation. If it is refused, he will deduct it from the royalty payable to the Korean government by the lumber company. He further announces that he has instructed the Company to re-erect their poles. Thereupon the Korean government has issued fresh orders for

the removal of the poles, if they are re-erected."

Other telegrams report that Russia's arbitrary proceedings in the Yalu Valley are exciting indignation in Japan, where the injustice of Mr. Pavloff's position is fully recognised.

#### Miscellaneous.

26th.—Serious thunderstorm and cloud burst at Chefoo. Thousands of native buildings are reported as being destroyed. It is supposed that at least two hundred Chinese have been drowned in the floods.

28th.—Ratification of the Mackay Commercial Treaty between Great Britain and China.

## Missionary Journal.

### BIRTHS.

AT MOKANSHAN :

July 8th, the wife of Rev. H. W. MILLARD, A. B. M. U., Hangchow, of a daughter.

July 14th, the wife of M. D. EUBANK, M.D., A. B. M. U., Huchow, of a son.

July 15th, the wife of Rev. R. F. FITCH, A. P. M., Ningpo, of a daughter.

AT SHANGHAI :

July 18th, the wife of Mr. J. TREVOR SMITH, Pres. Mission Press, of a son.

July 31st, the wife of Rev. J. W. CLINE, M. E. C. S. M., of a daughter.

AT Kuling, July 20th, the wife of WILSON H. GELLER, L. M. S., Hsiao-kan, of a daughter (Muriel Agnes).

AT Pei-tai-ho, July 20th, the wife of Rev. J. GOFORTH, C. P. M., Chang-te-fu, of a daughter (Mary Kathleen).

### DEATHS.

AT Shanghai, July 10th, MARY MARTIN, beloved wife of Dr. TIMOTHY RICHARD, S. D. C. K., aged 59 years.

AT I-shi, July 11th, Mrs. L. H. E. LINDER, C. I. M., of dysentery.

### MARRIAGES.

AT Kiukiang, July 8th, Rev. W. E. CROCKER, S. B. C., Chinkiang, and Miss JESSIE HILL SWAN.

AT Shanghai, July 11th, JAS. BUTCHART, M.D., Lu-cheo-fu, and Miss NELLIE DAUGHERTY, Nanking, both of F. C. M. S.

### ARRIVAL.

AT Shanghai, July, Miss C. REIFSNEIDER, Reformed Church in U. S. A. Mission.

### DEPARTURE.

FROM Shanghai, June 26th, Mr. C. F. WHITRIDGE, C. I. M., for Australia.





THE LATE MRS. TIMOTHY RICHARD.

THE

# CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 9. SEPTEMBER, 1903. { \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### *The Best Method of Preaching to the Chinese.\**

BY ARCHDEACON MOULE.

**M**Y subject draws attention chiefly to the preacher's matter and method, and to this I shall endeavour mainly to restrict myself. But it seems almost necessary to interpose a few words as to the preacher himself, since in the mystery of human responsibility the effect of the discourse may be profoundly influenced by the manner and character of the preacher.

St. Paul in words which intimately concern our subject, writes thus to the Colossians (iv. 5): "Walk in wisdom toward them that are without, redeeming the time ("buying up the opportunity"—preaching perhaps he would say, whenever you can; in season, out of season). "Let your speech," then, "be always with grace seasoned with salt;" (and a Christian example is seasoning salt to a Christian sermon) "that ye may know how ye ought to answer each one."

I do not feel able to follow the late Professor Drummond when, in addressing outgoing missionary recruits on "the greatest thing in the world," he told them that for some time "they would be to the natives their own message." The words are capable of a right and instructive interpretation, but thus baldly stated they might imply that kindness and gentleness, and consistency of conduct, constitute the missionary's message; and thus expressed the words look much like preaching ourselves, and not Christ Jesus the Lord.

Our message is the gospel. And we are not the gospel. We have not delivered our message till we have told men of God's love in salvation and till we have pointed them to the Divine Redeemer.

But meanwhile (and this doubtless was what Professor Drummond meant) we can show by a holy and consistent life the power

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\* A paper read before the Ningpo Missionary Association, June 16th, 1903.



of the gospel, and so commend it; "showing forth," not ourselves as a message but "the praises of Him who." through that message "has called us," and can call the Chinese "out of darkness into His marvellous light."

Still less can I follow modern theorists who maintain that the matter of a sermon matters little, if only there be sincerity in the preacher and earnestness, and a charitable sympathy, and broad-minded liberality, such as will attract the thoughtful and even the thoughtless to the preacher.

In neither case can souls be saved; and this is our one object. Without the divine, unique message of our Lord's incarnation, and life and death and rising and ascension, and the coming of the Holy Ghost, our preaching is vain; our hearers, so far as we are responsible, are yet in their sins.

But on the other hand, it is most solemnly true that the divine message may be uttered by unworthy human lips; and may be proclaimed soundly by men leading unChristian lives. And though with St. Paul we may thank God that anyhow, every way, Christ is preached; and though we know certainly that immortal vigour ever dwells in the word of life, yet some mysterious silence seems to wrap round and stifle for the hearers the lively word when uttered by a preacher whose example is "out of tune." Now if this be so, the preacher who would preach faithfully must live out his faith; and the preacher who would win souls, must show that his own soul is won for the Lord. "Giving none offence in anything that the ministry be not blamed." I speak not uncharitably, or censoriously, or dogmatically, but with a kind of four-fold sympathy when I assert that a missionary who is known to be a sportsman for amusement, cannot be a very efficient evangelist or preacher. I speak as an old sportsman, not with the gun but with the rod which fascinated me for years as much as it did Isaac Walton himself. I sympathize also with the Ningpo and Shanghai country people who used to view with grave distrust the sportsman foreigner. I believe sportsmen nowadays do in an honourable and kindly way respect the fields and gardens of the poor people. But I have with my own eyes seen a crowd of country people near Shanghai follow, as far as they dared, a party of "visiting" sportsmen, who shall be nameless, on their return from a daring and gallant expedition. These fine fellows had with them a good "bag," consisting of tame ducks and fowls.

But this state of things has wholly past away; and I do not arraign sportsmen on these grounds. I cannot but feel sympathy with both the hunter and the quarry at the same time, if that is possible. I know how many good people look upon sport as perfectly harm-

less; and I would not dogmatize or dictate to them. At the same time never since my conversion have I been able to understand how it can be esteemed manly, still less womanly, or kind, or Christian, to derive amusement and relaxation from the fright or maiming or death of living creatures.

And this consideration, if at all correct, gathers ten-fold force in the case of a missionary sportsman, because such sport wantonly infringes that one element in Buddhistic teaching which is, apart from its ancient ethical code, admirable, namely, the love of life. We come to show to the Chinese that Christianity soars far above the highest flights of natural religion and human systems of benevolence; and we fall to the ground dismally for the love of sport.

All this has nothing whatever to do with a missionary's exercise and relaxation, which are not only allowable but also necessary for health's sake; ever taking jealous care that hours of missionary duty shall not be invaded by amusement and relaxation.

Other features in a missionary's demeanour I shall notice farther on. But let us always remember that hasty temper, angry retort and rough or domineering presumption, as though we belonged to a superior race, the Chinese to an inferior one,—all this will either silence the preacher, or at any rate discount largely his most earnest words.

Careless neglect of the sanctity of the Lord's day, again, will gravely affect the preacher's influence with the Chinese Christians, from whom he demands much more self-denying observance than he renders perhaps himself; and with the heathen also his influence will be weakened, when they hear from his own lips about Sunday and see him neglecting the day. Sunday travel is sometimes inevitable, especially when visiting scattered stations. But the onward or homeward journey should always, when possible, be deferred till the sacred day is well over; till after evening prayers, and till the second watch of the night.

But a more imminent danger threatens the preacher. If there be in the minds of the audience the knowledge or suspicion that we or our Chinese assistants exert our influence and prestige, interfere in disputes for a consideration, are procurable with our cards on one side or other in mixed cases; and not merely as, what in all honour we ought to be, the sympathizing, disinterested friends of brethren in distress solely for the gospel's sake; then I think we and our catechists had better hold our peace. Preaching is of very little use if this danger cannot be resolutely and conscientiously avoided, and made a thing not even to be dreamed of for the future.

And now definitely as to our best method in preaching. I do not think I can say anything more vividly to the point than the words which Ian Maclaren puts into the mouth of the aunt speaking for the dead mother of the young Drumtochty preacher, fresh from college and proud of his powers: "Ye 'ill say what's richt; nae doot o' that; and a' body 'ill be pleased wi' ye; but, oh laddie, be sure ye say a gude word for Jesus Christ."

In Cowper's description of the conversation of the friends on the way to Emmaus

"Christ and his character was their only scope;  
Their object, and their subject, and their hope."

And as in conversation, so in preaching; as in our faith, so also in faithful preaching; without Jesus Christ the Lord, held up, our preaching is vain; we do but mock our hearers.

In the course of a remarkable article on the Bible, called forth by the British and Foreign Bible Society's meeting in the Mansion House on March 6th, 1903, the *Spectator* newspaper hazards the statement that speakers and teachers in the Bible proceed gradually, and cautiously feel their way to their subject; not obtruding the cross and Christian dogma till they have carefully paved the *via dolorosa* with simpler ethical teaching. This was apropos of, though not consequent upon, Mr. Balfour's true statement, that the translations of the sacred books of the East have shown us much more of non-Christian philosophy and ethics than our fathers had a hundred years ago. But the *Spectator* critic forgets that a written treatise, available in all its parts for a reader, is totally different from an open air address, or, for instance, a roaring market day in a Chinese country town, or one spoken to a shifting crowd in a wayside chapel in city or village. It may be the one only opportunity you will ever have of speaking to those immortal souls before you. They may never come in again till death calls them away. Can you offer them evolution in religion? A course of sermons? proceeding by careful and logical steps to Christ?

So this is my first practical suggestion, speak on all occasions and to all hearers "a gude word for Jesus Christ." Do not be afraid of the offence of the cross. Do not seek so to wreath and swathe it round in the flowers and foliage of your half deprecatory fancies as to render it almost invisible, lest perchance, man's sin and God's violated law, and repentance, and atonement, and pardon, and renewal fade also from sight. If I recall it rightly the great Nestorian Tablet, though it has to be sure a cross at the top of the sculpture, is silent about the crucifixion of Christ and its atoning significance in the inscription below.

I suggest further, not in any specially consecutive order that we should, if possible, always have a Chinese preacher with us, and that we accompany them as our friends and fellow-helpers. We may learn much in illustration and method of treatment from them, and they from us. I came once suddenly into the chapel which I had opened in the great suburb of Sinza in Shanghai and found an audience consisting of one old countryman, to whom the catechist with much fervour was preaching on the Judgment of Solomon. I was in time to change the text for one more suited to the congregation.

On another occasion near Tsông-gyiao I was going from village to village and town to town preaching, and the boat in which I travelled was lent to me by its Christian owner; he giving his time and labour voluntarily to scull me about. I had been preaching to a knot of people on the canal bank, and my friend was listening. When I returned to the boat for luncheon, after as I hoped a fervid and clear discourse and talk, he began his criticisms. "Pardon me," he said, "that's not the way to preach! You should always begin with the Ten Commandments. Shall I tell you about my conversion?" he went on. "I was a respectable man, and I knew it. I was proud and self-satisfied when who should come along but Mr. Dzing from Hao-meng-fông. I went to listen to him as he preached near the Tsông-gyiao bridge. What must he do but pull out his foot rule with its ten divisions and lay it alongside me to measure my longs and shorts. It was the Ten Commandments, and I found myself short and stumpy and deficient at each division—love to God, love to men, all short! I, the proud Pharisee, saw myself a miserable sinner, and I went down in the dust. Then the preacher lifted me up and set my feet on a rock with the glad news of the Lord who kept the law's demands, and endured the law's penalties for me; and I live now in Him. Sir, always begin with the Ten Commandments!" I thanked him. He had hold of an important fundamental principle. But I told him of another principle, namely that you cannot lay down any hard and fast rule; and that lifting up the cross and telling of God's love and salvation, convinces often of sin as sharply, as deeply, as surely, as the thunders of Sinai. My Chinese friend helped me, and I hope I helped him.

On yet another occasion near 'Ong-kông-dông-deo I and my Chinese companion had been preaching to some people by the wayside. I was accompanied by a missionary on his way to Japan. He had just landed from England, where he had been known as a revivalist. He watched us and listened with a critical mind. "That's not the way at all, at all," he said. "You should use action,



man. Throw your arms about; gesticulate, shout louder. You will never wake up souls in that dead and alive way." We bowed to our friend unconvinced, but not uninformed. We *must* indeed be in dead earnest when preaching. But yet to the Chinese, as well as to most Western hearers, earnest and clear and sober statements of truth move more promptly perhaps, certainly more lastingly, than the eloquence of noise.

Now turning for a few moments to that divine guide, more trustworthy far than our experience can be, however long and tried. What do we learn from our Lord's sermons and addresses and teaching for our guidance in the matter and manner of preaching? This great suggestion at any rate we learn, and of this I shall speak again before I close, namely, the usefulness and power of illustrations from nature and from any passing event. Perhaps readiness to lay hold swiftly and aptly of anything which occurs or passes by as you speak; and swiftness, though never sharpness, or mere cynical satire, in answering captious objections, must be deemed a *most* important weapon in the preacher's armoury.

"Who sells the opium?" used often to be shouted at us when preaching.

"Who smokes the opium?" replies the preacher; sharp, and quick and efficacious in turning the laugh and the sneer, but not *quite* Christian.

"Who buys the beef and eats it"? shouts an indignant husbandman

"Your Emperor," is the reply; quick again, but not *quite* Christian in courtesy and forbearing explanation.

But illustration, as with our Lord, is far more valuable than the power of repartee. It is not every one who can, like the lady of legend, begin the conversation with a brilliant repartee. But we can all begin with a *pi-fan-yi*, an illustration.

In one respect we cannot take our Lord's sermons as our type and model in present-day complete gospel discourses, and I contend that every address should, for the reasons enumerated above, contain as far as possible the full complete gospel. The reason is that our Lord's redeeming work was not actually "finished" when He preached.

And the examples which the apostles give us of preaching, supply us with hints and guidance indeed as to matter and method; but they must not all be taken for that which they do not always profess to be, namely, complete statements of the truth. St. Peter's addresses on the day of Pentecost, and again those related in Acts iii. and iv. are exceptionally full and complete. It was easier to be complete when the hearers knew already so much about God

and His promises. But St. Paul's speeches at Lystra and at Athens surely give us hints as to the way in which to begin your address, not of the way in which to end and complete your sermon. The *Spectator* in the article which I alluded to above quotes the English Prime Minister's warning that we must not despise or ridicule or belittle the sacred books of the east, of which we know so much more than our forefathers did. And this over confident leader-writer goes on to assert that this is exactly the spirit in which St. Paul acted. He would not obtrude dogma everywhere, and so to the people of Lystra he talked about nothing save the powers of nature and divine benevolence, introducing no abstruse and incomprehensible dogma. But this critic surely has forgotten that St. Paul's preaching was suddenly cut short by the crashing whirring stones. He did not mean, had he but the opportunity, to wait for another occasion and for another generation of evolved and better educated Lystrians before preaching Jesus and the resurrection. And the same at Athens. He had in his eagerness sprung on to the resurrection. And then the mockers and the scurrilous ridicule stopped him, or he would most surely have told them what the resurrection folds within itself—the death, the atonement of the Son of God, sin and its cure. And Mr. Balfour in no sense even hinted at the idea that these ancient vedas of India, these old philosophies and systems of China, contain "another gospel," before which *the* gospel must now walk humbly and warily.

It is the wonder of the Bible that it tells you the truth; unembellished, unadorned, though with all the eloquence and richness and flower which truth ever brings with it. It tells us what men did and said, not what you think they must have said or done. And so these incomplete discourses carry the marks of genuineness and authenticity with them, but they do not supply us with models for a complete discourse to a heathen audience.

And here I venture to reiterate what I have said above, namely, that we must aim at as great fulness and comprehensiveness as possible. The solemn thought must come when you face a crowd in the open air, or a chapel full of people, It may be now or never for you, my friends. I set before you life and death. You may never hear the gospel again. You may be gone into the eternal world before I can come again, or I may be soon called hence. 早上不知晚上事, "You know not in the morning what will happen by night fall." But 朝聞道夕死可矣, "If you hear the doctrine early in the day, you can die at night" (without fear). What doctrine is this? And dare we close a statement of the doctrine without lifting up the Lord Jesus, dying, rising, ascending, interceding for men?

At the same time such complete gospel discourses may cluster round very different texts and subjects. I remember during one long itineration, preaching eight or nine times every day, I felt constrained in every place to preach chiefly on the resurrection. But it was *Jesus* and the resurrection, and I remember still the interest and wonder excited in almost every place. At another time, the summer of 1877, during the seven weeks of my dear mother's last lingering illness, of which I had hardly heard in Hangchow till she had gone home from England, I was irresistibly led to preach on Sundays and week days alike on *eternal life*, but still "through Jesus Christ our Lord." It was remarkable that this same summer was the time of the beginning of our mission in the great region of Chü-ki, through which work not a few, we believe, have entered on eternal life.

I would urge, then, anything rather than desultory preaching. It must all have an aim, and that, the salvation of men by pointing them in the power of the Holy Ghost to Christ. And I used to find it very helpful to choose in the morning a passage which should guide me through the day in wayside talks and expositions. Weibrecht, that prince of Indian evangelists and itinerators in Burdwan and the country round, always did this. I would suggest also that the preacher always have his Bible in his hand, and that our Chinese preachers be exhorted to do the same. They may, and they do quote accurately, perhaps more so than we do; and their speech may be fluent, but the people like to see your book. I went into one of our Shanghai mission chapels late at night some few weeks ago. A young preacher was speaking well and relating accurately our Lord's words and works. But there was no voucher in his hand, no Bible near him.

Then as to manner as distinguished from the matter of preaching. Chinese fulsomeness and insincere flattery must not be imitated; but the grace and dignity of true Chinese politeness in addressing a crowd or an individual, should be carefully observed. Not 你們一班人可聽, "You men there should listen." But rather 諸公, 衆位, 在位好朋友, "All you honourable and good friends present before me." And ordinary terms of reverence and respect we shall do well to master 老公公, 老太太, "My venerable grandfather and grandmother, how many 令郎, 令愛 have you?" And complimentary or depreciatory words respectively for the hearer's and speaker's house, and age, and town, not put with our rougher baldness, but with Chinese warmer colour, cost little, and go far.

Apart from illustrations in nature, such as our Lord so constantly and so powerfully used, and such as I shall allude to as I

close, proverbs from the rich store-house of Chinese Proverbial Philosophy should be familiar to the preacher and ever ready at hand. This Proverbial Philosophy is infinitely better known to the Chinese than is, I fear, Martin Tupper's Repertory of somewhat stilted modern aphorisms, to us English readers: and quotations in illustration arrest attention and give real pleasure.

I can but glance for a moment at the adumbrations of truth, the sighs after something better, the grotesque acknowledgments of universal evil, the pathetic hopelessness of Chinese proverbial thought, most of it, I imagine, very ancient. We may pass upwards from the blunt, outspoken, almost comical confession of man's sin 善人有二, 一死了一弗曾生; to the nobler yearning word of Confucius which I quoted above 朝聞道夕死可矣; and the yet nobler anonymous saying 爲人勿做虧心事, 半夜搗門不怯驚, "If you do nothing to wound your conscience, a knock at dead of night will not startle you;" and in passing thus upwards we find countless gradations and variations. "Boast not thyself of the morrow," is our subject. 今夜脫了鞋和襪得知明日穿不穿, respond the Chinese, "You take off your shoes and socks to-night; how do you know that you will put them on to-morrow."

"In lowliness of mind, esteem others better than yourselves" (Phil. ii. 3), so says St Paul; and Chinese advice agrees with this 上半夜忖自个勿是下半夜忖人家勿是, "Think of your own faults the first part of the night (when wakeful); think of other people's faults the latter part" (when sound asleep).

"The God in whom thy breath is, and whose are all thy ways, hast thou not glorified" (Daniel v. 23), said Daniel to Belshazzar. "True" rejoins the Chinese proverb: "吃對門謝隔壁," You eat the rice of the man over the way, and thank the man next door for it."

"They all forsook Him and fled"; the preacher is speaking on the Lord's stedfast love and man's fickleness; and the Chinese sad proverb comes in, accusing the closest tenderest love of fickleness.

夫妻本來同林鳥  
大難到來各自飛  
你逃東我逃西

Man and wife, in tranquil life

Sit like birds upon one tree:

Trouble comes, they shake their plumes

"Sauve qui peut" their language now.

You fly west as suits you best,

I go east, where trouble's least.



"Oh! that I knew where I could find Him," sighs Job in agony. And even Chinese despairing thought, knowing in the despair of Confucius that, "if you sin against heaven, there is no place for prayer" 獲罪於天無所禱也, yet aspires to reach God 天高勿算高, 人心級級高. "High heaven is not high, man's heart is ever higher."

"The Peak is high; and the Dawn is high,  
But the heart of man is higher."

Again, St. Paul reminds the Athenians that, prodigal, outcast though we be, "we are also His offspring." "In Him we live, and move, and have our being." And "the Lord is good to all," the Psalmist reminds us (cxlv. 9).

The Chinese admit it. We are 天生天養 heaven born, heaven sustained 靠天做人. "We depend on heaven for our being."

人養人皮裹骨 天養人壯姤色, "Man feeds man, and he is only skin and bones; heaven feeds man, and he is fat and well liking."

天不生無樂之人, 地不生無根之草, "Heaven produces no one without some happiness. Earth brings forth no plant without a root." And if we promise final and eternal blessing to those who follow Christ. "he that loseth his life for my sake shall find it to life eternal;" Chinese proverb does not disagree; 人欺天勿欺 吃虧就是便宜, "Man may revile and wrong, but if heaven upbraids not, then loss is gain."

These as illustrations are most useful, but never as an earlier gospel, or a separate independent truth, but only as ancillary to, and adumbrations of, and feelings after the divine revelation.

There is another weapon which must be used with great care and accuracy, if at all. I refer to quotations from the Chinese classics and classical literature. It will not do, I venture to think, to *forbid* the use of such quotations in the case of our native preachers; for I am sure St. Paul would not do so, as he himself quotes, even giving a hymn to Jupiter written by Clenthes 300 years B.C. as a testimony to the fatherhood of God. But I think the practise should be rather discouraged than otherwise; first, because of the sad tendency to air your scholarship; secondly, because the quotations are generally above the heads and minds of an ordinary audience; and thirdly, because unless carefully expounded, such corroborative quotations may lead the audience complacently to conclude, "Just the same! Your religion and ours are the same," simply "exhorting people to be good."

But I think we ourselves ought to know more and more of the Chinese classics and to be able to quote at least a few apt passages.

The writings of Confucius and those more ancient ones which he edited and transmitted; the philosophy of Lau-tsu and Mencius again, and some of Buddha's reputed ethics, are not, as some would believe, "old dusty tomes," to be cast away in this enlightened age, but to be studied and taken advantage of, first as showing that Christianity is not a cold abstraction, out of sympathy with the aspirations and the nobler desires of all nations, but in deepest noblest sympathy with the fulfilment of every hope and the satisfaction of every desire. And, secondly, as showing that without Christianity all the wisdom of the four books and five classics put together can provide nothing but "a hope *making ashamed*," with no remedy for the ills bewailed, no realization of the ideals pictured.

And now bear with me, while I give as I close, a sketch of a sermon in the open air, drawn partly from long experience of effective native preaching, partly from my own ministry.

The text in the preacher's mind is, "The wages of sin is death; the gift of God is eternal life through Jesus Christ our Lord." The words are not given out in a clear voice and in a recognised form after prayer in public for God's blessing. (There has been much previous prayer, and much will follow in private). The preacher has no preaching gown or surplice, no beadle to guide him up the stairs. The discourse is not divided as I have had more than once to do, into two heads, addressed to a "settled" audience consisting of the people. The pulpit is a little elevation under a camphor tree by the canal side; and the congregation, a knot of friendly, curious men, and one or two women, has assembled.

"What is your honourable surname," asks the preacher, accosting the senior of the band of listeners.

"My disreputable name is Yang. And your distinguished name, foreign Sir?" "My poor name is Mo. What may be your honourable age?" the missionary asks again. "I am but young. My age is 68." "Sixty-eight! Can you add another sixty-eight to your life, venerable Sir?" "You flatter me," he replies, "who can live so long as that?" "Why not? See this camphor tree; it is 500 years old at least. Why are men so shortlived and trees so enduring? But if it be as you say, my venerable friend; if half your journey is over; what place do you hope to reach at the end? As your proverb has it 若是涼亭雖好, 不是久留之家. 'This world is all very well as a way-side rest house, but not as an abiding home.'"

"There is no real and lasting happiness here; as another proverb has it, 金也空銀也空死後何曾在手中 'gold empty, silver vain; after death will you find them still in your hand?'"

"We are but pilgrims and strangers; our home is in heaven. You yourselves avow that you are, 'heaven born,' and that on heaven you depend for life and food. Surely you believe in a living God; not in the blue vault of the sky, not in images of mud, and wood and stone. 勿敬神明但聽雷聲.

'Fear'st thou not God? Be still O soul,  
And listen to the thunder roll.'

The Heavenly Ruler, then, is your father in heaven. You, as children on foreign travel, should hope to return home after a while. Is that your hope, venerable Sir? And yours, honourable friends? (turning to the gathering crowd), to go thither?" "To be sure," they reply, "but who can go to heaven?" "Where is the difficulty?" asks the preacher 明明白白天堂路, 萬萬千千不肯修. 'The way of heaven is plain; the myriad people will not observe it;' 天堂有路無人走, 地獄無門爭進去.

'Heaven has a shining way, none walk along it,  
Hell has no door, and yet the people throng it.'

"The good go to the good place." "And are none in your honourable village good?" "Oh," they reply, "there are good and bad everywhere." "Indeed," rejoins the preacher, "in all foreign countries we fear there is none righteous; no, not one. And I have heard it said that in your illustrious land, there are but two: 'one dead, the other not yet born.'" This raises a loud laugh, when by the witness of their own proverb all the world is accounted guilty before God.

"Now, my friends," proceeds the speaker, "it is sin which makes us short-lived. It is sin which has brought death into the world; and which fills even the longest life with sorrow. 'The wages of sin, is death.' It is this which makes us fear we cannot reach our home. It is this which makes all men fear death. We all have sin; and sin, as you know, must be punished. Confucius says: 'If you sin against heaven, there is no place for prayer.' What is to be done? You, my venerable friend, are like yon westering sun. Your day is far spent. The night cometh. And you my friends, young and old, remember your proverb, 'who can tell in the morning what will happen at night?' Is there no remedy for sin; no salvation, no Saviour? Will fasting serve, or penance, or good deeds; a bridge repaired, a road re-laid, a rest shade erected? Will it help to join the vegetarians? Yet you yourselves exclaim.

心好天太平何用齧菜根.

'All's well if once the heart is right,  
What use those cabbage stumps to bite?'

Or does the maxim hold good 知過必改或得莫亡, 'If you recognise your fault, be sure to repent; if haply you may escape destruction.' Can Confucius save you, or Lautsu forgive you? or Sah Kyûô-meo-ni-veh, he too a foreign sage, could he take sin away? No! these are all well-meaning teachers, not saviours. Think, my friends; if one of you were to tumble into this canal, and I saw you drowning and proceeded to shout and holloa to you, and quote Confucius; and exhort you not to drown but to come out; and tell you you really ought not to have fallen in. Would it help you, would it be of the slightest use? No, no, no! 勸勿上岸 you cannot *exhort* a drowning man to the bank; you cannot make people good by exhorting them. Bring a rope, a pole, jump in yourself, and save the drowning man! And when he is out, and recovered, and has dry clothes on; then talk to him, 'Don't tumble in again. Walk warily.' Now it is this salvation, this Saviour that we declare unto you. 四海之內皆兄弟也, 'Within the four seas all are brethren' and as your brethren we have come to tell you the good news; 有福同享?" And from this vantage ground, the 'sweet story of old' is related plainly, fully, lovingly. Jesus, the Son of God, not a western sage, not a foreign Confucius, but the Lord of all, gave Himself a ransom for all, outweighing in value all the human race, even as a silver dollar exceeds vastly in value a small base brass coin. "All very good," shouts out a man on the outskirts of the crowd, "all very well; but this doctrine comes from abroad; and it is you foreigners who bring us opium." "My friend," interposes the Chinese catechist, "do you buy lucifer matches, do you ever use foreign calico? Is it not plain that some foreign articles are good and useful. Even supposing Christianity to be foreign, which it is not, it is from heaven, yet even so, why reject it unheard, untried? Why, you let in Buddhism, a downright foreign creed. And see how foolish we Chinese are. Here comes a pedlar, with two packs of merchandize; one beneficial to body and mind, and freely distributed to all applicants; the other ruinous to a man's whole being; and yet an article for which a heavy price is demanded. For the latter, thousands and millions are willing to sacrifice fortune and life; but for the first, few will even stretch out a hand to receive it as a gift. Is not this what we are doing? We reject Christianity's priceless blessings because we *fancy* it is foreign. We accept Buddhism and spend much money to no profit as its devotees; and we greedily consume ruinous opium, knowing both to be foreign!" "Well, well!" retorts the same critic. "But the fact of the matter is this: We in the Central Realm have Confucius, Buddha and Lautsu, and you in the West, Jesus!" "My friend," replies the preacher, "not quite so fast, please. Confucius and these



other sages cannot be compared with Jesus at all. The people of your honourable country resemble a man walking along a difficult, narrow, dark, and slippery path, with a precipice on either side, 10,000 feet in depth. One false step, and you are over, and no power or resolve or device of your own can then save you. As you enter the path a friend hands you a lantern; by using which assiduously you may perhaps avoid some of its dangers. This is Confucius. His light is his canonical books. Have you always used this light, and the candle of your own 是非之心?" "No, no," they all exclaim, "none of us have followed fully the doctrine; our consciences give tongue sometimes and remind us of our faults." "Then you are already falling into the dark and terrific pit of destruction. All Confucius and the sages can do, is to look over the edge cautiously and say: 'I told you so!' Only the power and wisdom of God can save. Christ Jesus is that power. Christ Jesus is that wisdom. Remember, my friends, Christianity is *not* a foreign creed. We foreigners are but heralds and letter carriers. The letter, the message, comes from heaven. See the setting sun. Is it a Chinese or foreign sun?" The crowd laughs. "We suppose you foreigners in the far West catch a few rays from it." "Certainly we do", the preacher replies. "Now mark; there are indeed native and foreign candles and lamps; but only one Sun. And when the dawn comes and the sun is up, blow out your candles. There are also many kinds of fans, folding or round; but the free air of heaven is for all. When the breeze comes booming and sweeping along, shut up, lay down, your fans. So when the doctrine of the Lord Jesus comes, and the Holy Spirit's power, these glimmering specks of light, your three-fold religious systems, this feeble movement of the air, cease their use. Oh! my friends, my friends, while ye have light believe in the Light. Do not be *half* persuaded. Do not cling still to the false and yet only half receive the true. 是道則進非道則退. Do not 腳踏兩頭船, 'One foot in this boat, one in that.' But 'venture on Him, venture wholly'. Come, believe in Jesus!" "Where is Jesus?" earnestly asks an old woman seated at a house door within hearing. "How must I pray to Him? Is it not true 天高皇帝遠?" "Don't you know," replies the preacher, "your common saying: 頭上三尺有神明, 'Three feet over your head is God.' Jesus is God. Everywhere present. In your bedroom, or sitting-room, or in the open air, or, if you will come, in His holy House of Prayer, you can find Him. Pray, trusting in His merits, and you will surely be heard. 有求必應. No candles are wanted by Him who made the great lights of heaven; no incense by Him who made the sweet fair flowers in the gardens, and on a thousand hills. Trust is the Incense of the Saviour's Life and Death for you, and

you are safe. And as a thankoffering, give to Him henceforth the 三牲福禮, not of 'fish, flesh, and fowl,' but the lip of truth, the uncorrupt life, the clean heart." "Ah!" she replies, "but I am 生殺了心釘殺了稱, 'with a heart fixed in nature, like the rivets in a steel yard.' How can I change? 江山可改稟性難移,

'Go shake yon mountain range!  
Man's nature who can change?'"

"You are right," we reply. "You cannot do it. But God can. He will give His Holy Spirit if you will ask Him; and through the Lord Jesus, you will receive pardon of sin and change of heart and life. All your spiritual bank notes, and rosaries, and paper money and charms can never help you or your departed friends. 假銀子肚裏空銅錢買來哄祖宗, 'False silver; empty and vain; bought with real cash to deceive your ancestors.'

But now we are ambassadors for Christ, as though God did beseech you through us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him that knew no sin, to be sin for us; that we might be made the righteousness of God in Him. And He will lead you safely home."

We pause. Tea is brought from several houses; and tracts are sold or given away according to the missionary's discretion. The sermon is over, the audience are invited to attend the nearest mission chapel. The crowd breaks up and the missionary and his assistants pass on to preach thus in "other towns and villages also," for "therefore came we forth."

Let me close with one more Chinese proverb.

能可搥穿鼓勿可放倒旗, "Better crack the drum than let the Standard fall." Never neglect this supremely important work of Evangelization. "Voe mihi! is non evangelizevero." With so great a Captain of our Salvation; with such a Standard raised up for us because of the Truth; with such a Gospel, and with such vast multitudes yet unevangelized; better wear out than rust out; better break down in work and fight, than let the battle flag; better spend and be spent in much patience, in afflictions, in necessities, in distresses, in tumults if it must be, in labours, in watchings, in fastings, in pureness, in long suffering, in kindness, in the Holy Ghost, in the word of truth, in the power of God—aye, and then as dying, as chastened (the frail but tight stretched drum seems ruptured and dumb) but behold we live, we are not killed, sorrowful, we always rejoice; the Standard shall not fall; "We are more than conquerors through Him who loved us."

*Rev. Iap Han-cheong, for Forty Years a Pastor  
in Amoy, China.*

BY REV. P. W. PITCHER.

**F**ORTY years in the ministry is an event worthy of commemoration in any parish. While in the homeland such occasions may not attract unusual attention from the fact of their more frequent occurrence, it becomes a different matter in a land like China, where up to the present time such an event has been entirely unknown. The first Chinaman to have this distinguished honor, so far as we have been able to



REV. IAP HAN-CHEONG.

discover, is the subject of this sketch, the Rev. Iap Han-cheong, of the American Reformed Church Mission, Amoy. The completion of his forty years in the ministry was appropriately celebrated at Sio-khe, where his present pastorate is located, on May 6th, 1903. This was a notable occasion from many points of view. In the first place not a vast number of those who have chosen the sacred calling, in any country, spend forty years in active uninterrupted pastoral service. That one of the sons of Han has achieved it is something more than the ordinary. He at least has the honor of being the first in all China to occupy such a position. In the second place he stands among the very first in this great empire of those who have been inducted into the office of the ministry of God's Word. For he and the Rev. Lo Tau, of the Sin-koe-a church, Amoy (who died a score of years ago), were both installed the same day, viz., March 18th, 1864. They were

elected, however, a year previous (1863), but allowed to wait a year, before ordination, for further preparation. We have been unable to discover any native pastorate in China that antedates his.

If this then be true, he stands in both positions a *unique* personage in Chinese church history.

Our Mission recognized the occasion not only by delegating its president to represent it at the time, but by presenting Rev. Iap with two testimonials of its appreciation and affection. The first consisted of four silk scrolls illustrative of the universality of the esteem that not only our Mission but all other Missions in this region bear towards this truly good man. Each banner was about seven feet long, and made of crimson and blue silk which, with the inscriptions of well merited praise, produced a very pleasing and harmonious effect. The second testimonial was of a different type. To enable you to better understand its nature let me refer to an action of the last Synod that met here in March. At that time someone proposed that Pastor Iap's forty years in the ministry should be honored and commemorated by founding a "Iap Memorial Fund", the interest of which should be used by the *Domestic Missionary Society of Amoy* for the propagation of the gospel in this region, and at the same time in this way perpetuate the name of this venerable and venerated servant of God for all time among the churches of the Amoy district. This was unanimously adopted, and the individual members of our Mission heartily endorsed it by a gift of several hundred dollars Mexican.

Iap Han-cheong made his entrance into this world in Amoy on the 29th of March, 1832. He was the only child of his parents, whose ancestral home was in the village of Ai-a-koe, about forty miles north of this port. His school days were few indeed, for those happy hours were numbered in just one year and a half. His father being a lumber merchant, young Iap was set early at work in the shop, just as most Chinese boys are, to help fill the family exchequer. It so happened, to use a common expression, that this shop was next door to the house that the Rev. Dr. J. V. N. Talmage occupied when he began his missionary career in Amoy. The chapel also where Dr. Talmage and the native preachers were wont to tell the "old, old story," was in close proximity. The boy's curiosity often led him to that place, both to hear and see the strange man from across the seas. In this way he was brought in touch with "the glad tidings"—the best news that ever came to this world. New impressions began to be made early upon the lad. Though the message he heard, almost daily, in the chapel, was all very bewildering and absolutely contrary to that which he had been taught to believe and reverence, yet he could not shake off the feeling that it was the truth. At the same time he



well knew that his father would bitterly oppose any step he might contemplate taking in regard to accepting it.

Early in the fifties the "Little Knife Insurrection" wrought havoc in and about Amoy. Iap's father was among the number who suffered heavily from its devastation. His property was either destroyed or confiscated by the rebels. Being rendered homeless and penniless the family for some reason were allowed by Dr. Talmage to take refuge in the lower part of his house. In this way he was brought in still closer touch with Christianity and with that man of God who had been sent to China to proclaim it. The relationship thus formed resulted not only in the conversion of this lad but of his whole household. Young Iap was the first to take his stand for Christ. His new found joy gave him supreme happiness. The loss of home was in the moment of his joy forgotten. His new found eternal possessions more than compensated for the loss of his worldly goods. We will not stop to dwell on the opposition he at first received from his father, nor how he overcame it, and finally succeeded in winning both his father and mother to the gospel, nor what his joy must have been when he witnessed them both uniting by confession of faith in the Lord Jesus Christ with this Tek-chhiu-kha ("Foot of the Bamboos") church in Amoy, a short time after he himself had.

Soon after his own conversion he was conscious of a call from God to devote his life to the ministry. But like so many others he silenced it by arguing, and by endeavoring to make himself believe that he could be just as useful a Christian in business as in the ministry. His Master again led him and made his path very plain. For when he was twenty-eight years old he was laid very low with a serious illness. For months his life was despaired of. In it all he saw the finger of God pointing him to the way he could best serve Him. The call therefore which he had heard and heeded not, he now resolved, if God spared his life, to obey.

Three years of preparation followed, part of the time being spent in the theological seminary and part out in the field in active service. At the age of thirty-one he received and accepted the call to the pastorate of the Tek-chhiu-kha church, around whose doors he had played in his youth, and where as a young man he had given his heart and his life to his Saviour.

He always felt very keenly the poor preparation he had received. But in some way God made it up to him. By diligent application, and by much prayer, he became a fairly well educated man, and above all a man richly endowed with the Holy Ghost and with power. As an expounder of the Word, he has no peer among the native brethren; as a leader and organizer, he is unsurpassed,

and as a pioneer and itinerant he is unequalled. Mr. Iap received the call to this church in 1863, and at first declined it. He felt that he was not fitted for so high an office in the church. Dr. Carstairs Douglas, his staunch friend and adviser, urged him to consider it a confirmation of that call he had already received from above. This he finally consented to do, with the stipulation that he should be allowed another year of study. This was granted, and as we have already seen his ordination took place on March 18th, 1864. He served this church eighteen years, travelling far and wide throughout the surrounding district, seeking to plant the standards of the cross everywhere.

In 1883 he received and accepted the call to the Sio khe church, located in a much wider field, sixty miles south-west of Amoy. He has been even more successful in this parish than he was in his former one. From one organization, it has grown to four; from four church buildings, to twelve; from a membership of 121, to 332, not taking into account the hundreds of inquirers and adherents, or that host that has passed over from the church militant to the church triumphant. For twenty years now he has served this church well, and still at three score and ten, and one more, he seems as hearty and vigorous as he did at sixty. What a happy retrospect his must be as he looks back over this wide sweep of forty years in the ministry. What changes! What advances! Forty years ago there were just two church organizations in this whole region, but no native pastors, while the church membership was in the smaller hundreds. The number of missionaries engaged in the work could be counted on the fingers and thumbs of one's hands. To-day there are at least eighty church organizations, fifty-three of which are *self-supporting*. There are thirty-eight pastors, viz., A. R. C., 12; E. P. M., 17; L. M. S., 9, and some 250 other native assistants connected with the three Missions. There are more than 6,000 communicants, over 3,000 baptized children—China's hope—and probably a total of ten or fifteen thousand adherents. There are seventy-one missionaries, not all living in Amoy or Kulangsu islands as they were (those few) forty-nine years ago, but located in six principal centers of this district, busily engaged in the blessed work.

The most striking feature, however, of all this work is that of *self-support*. It began along those lines, and it continues to-day along those lines. And so it will continue until this whole district is won for the Redeemer. In addition to the above we should not forget to mention the seven Mission hospitals, the theological schools, the boarding-schools for boys, girls and women, the parochial and the primary schools—the total number being something like 150—placed so far as possible in the commanding positions of this region.

All this and much more is the happy retrospect of this venerable pastor. But across his path not only the sunlight plays; deep, heavy shadows also sometimes darken the way. Besides the bitter disappointments and failures which come to all alike, three sons and two daughters, "young men and women of promise," were taken in the bloom of their young manhood and womanhood. And then a few years ago the severest trial of all came when he had to part with the companion and sharer in all his joys and successes in his life's work. Mrs. Iap was a rare Christian woman, very refined, educated, and exceedingly active in all church work. She was very highly esteemed by all, and it was often said that her home was the most home-like home in this whole district.

In China it is the custom to build "memorial archways" along the highways to commemorate the merits and virtues of the illustrious dead. Such monuments, however, serve for a time only. They soon decay and perish. Their inscriptions fade, their beauty soon departs. But Pastor Iap and his wife have a memorial more lasting than these—an everlasting never-perishing testimonial, viz., the churches in the Sio-khe valley. Time can never mar this memorial, never will it grow old and crumble; its beauty abides new and fresh forever on time's great highway.

Table of Statistics of the Synod of Amoy, China, a union work of the American Reformed Church and the English Presbyterian Church Missions. For the year ending 1902 (excepting the list of missionaries.)

*I. Foreign Missionaries (1903).*

Clericals—American Mission,	3	E. P. Mission,	7.	Total	10
Medical	"	"	3*	"	8
Lay	"	"	2	"	2
Wives of missionaries	"	"	9	"	13
Unmarried lady missionaries	8	"	14	"	22
	18		37		55

*II. Native Agents.*

Ordained native pastors	...	...	...	30
Unordained native assistants	...	...	...	125

*III. Churches and Schools.*

Separate church organizations	...	...	...	30
Entirely self-supporting pastorates	...	...	...	30
Number of preaching places	...	...	...	121

\* (One, a lady physician).

Communicants	...	...	...	...	...	3,465
Baptized children	...	...	...	...	...	1,822
Inquirers	...	...	...	...	...	2,800
Adults baptized and received on confession (1902)						259
Children of the churches	"	"	"	"	"	52
No. of children baptized in 1902	...	...	...	...	...	223
" " parochial schools	"	"	...	...	...	46
" " students	"	"	...	...	...	587
" " deaths of church members	...	...	...	...	...	209
Net increase	...	...	...	...	...	77

IV. *Native Contributions.*

For pastoral expenses	...	...	...	...	\$ 6,608.10
" Home Missionary Society	...	...	...	...	998.45
Thankofferings	...	...	...	...	1,313.00
Other gifts, for buildings, etc., etc.	...	...	...	...	10,405.24
					<u>\$19,324.79</u>

V. *Institutions independent of the Synod (1902).*

Number of hospitals	A.R.M., 3; E.P.M., 4.	Total	7
" " dispensaries*	" 1 " 1		2
" " theological seminaries (union)	...	...	1
" " students	...	...	35
" " native teachers	...	...	2
" " boys' academies, boarding (union)	...	...	1
" " students	...	...	33
" " native teachers	...	...	3
" " primary† schools A.R.M., 1	...	...	1
" " students	...	...	70
" " native teachers	...	...	2
" " girls' boarding†-schools			
	A.R.M., 4; E.P.M., 7.	"	11
" " students	" 174 " 295	"	469
" " women's schools	" 1 " 4	"	5
" " students	" 22 " 72	"	94
" " day-schools for girls	" 5 " 7‡	"	12
" " students	" 80 " 96	"	176
" " teachers in girls' schools,	" 11 " 22	"	33
" " Bible women	" 6 " 17§	"	23
Total number of male students in all schools	...	...	725
" " " female	" " " " " "	...	739
" " " " " " " " " "	...	...	1,464

\* Not in hospitals.

† Takes day scholars.

‡ One, a kindergarten on Kulangsu (Amoy).

§ Six of these only occasionally employed.



*How to retain to the Church the Services of English-speaking Chinese Christians.*

BY F. S. BROCKMAN.

*(Concluded from p. 329, July number).*

IN the second place this lack of men is due in some cases to the improper adjustment of the educational and evangelistic work. Instead of being two related parts of one organized whole, they are considered independent. This brings disappointment to both educational and evangelistic missionary; to the educational missionary, because the men whom he has trained for years cannot be employed in mission work on account of a policy which to him is mistaken; to the evangelistic missionary, because he is handicapped in his work for lack of trained men. This mutual disappointment is apt to grow into a want of sympathy. The one is tempted to believe that he alone is doing the work of God and that the college is a necessary evil, an unapostolic, not to say un-Christian appendage to real missionary work; the other that his students will not be given a fair opportunity in the ministry. We have not infrequently an example of this lack of adjustment in the different standard of living in the college and in the ministry. The college supplies the student with fairly good food and a room that is sanitary and places him generally under conditions which create a demand for better living than is possible to the native minister to obtain on the salary given by the Mission. The evangelistic missionaries do not see their way clear to raise the standard of living and the educational missionaries cannot lower it. It is like a mill well equipped with improved machinery grinding fine flour and throwing it into the passing stream, while the hungry crowd without is insufficiently provided with food. The devil has invented few more effective agencies for retarding the progress of God's kingdom than this separation of the educational and evangelistic work. It is evident that no educational institution can do the best work for a mission unless that mission is agreed as to the necessity and functions of that institution.

Third. This lack of men is occasioned in some instances by the fact that the primary purpose of the college is to reach the higher classes. The college may be justified on this ground. Until the founding of Duff's College in Calcutta the Hindu class had been unmoved by missionary effort, and at the General Conference in London in 1888 it was said, without contradiction, that no Hindu

had been brought to a faith in Christ except through the influence of a missionary college. The splendid evangelistic work done by the Doshisha in Japan and the influence of some of our institutions in China show that, considered merely as an evangelistic agency, the missionary college is a great force. But the dominance of this purpose of the college to evangelize a certain class militates against its influencing men to enter the ministry. The students are drawn mainly from non-Christian homes, and those from Christian families, where the ranks of the ministry are naturally recruited, are shut out. The spiritual tone of the institution is lowered by the preponderance of men from heathen homes. As a missionary of long experience describes it: "Their sordid conversation and worldly influence give a momentum dollar-ward to the school which it becomes practically impossible to arrest." Again, because of the increased expenses for a higher standard of living the Christians who do enter often incur debts which it is not possible for them to pay unless they accept lucrative positions.

The purpose in some institutions is somewhat different from the above. English is taught, first, to give to the sons of Christians an independent livelihood, and, second, to attract those young men who wish to enter the telegraph and post-office services or some commercial pursuit. A missionary institution of this character can be justified on the same grounds as industrial education can. Such an institution may have an important bearing upon self-support. But we might as well expect ministers from a school of technology or a commercial college as from such institutions. It is folly to found an institution to fit men for one line of effort and then blame it for not yielding men desirous of entering another line. One college president aptly says: "A college will do what it is meant to do." If one studies the history of those colleges and universities which have filled the ranks of the ministry, institutions like Oxford, Cambridge, Harvard, Yale, and Princeton, he will find that the primary purpose in their founding was the raising up of a Christian ministry.

We are not to understand that candidates for the ministry are only to be expected from those institutions, whose sole purpose is to educate ministers. An institution may purpose to give a sound and liberal education, fitting men for all professions alike, but taking care to create and maintain in the institution an atmosphere of Christian culture, favorable to the appreciation of the claims of the ministry. Such is the character of the denominational college in America. In such an institution whatever will tend to poison this atmosphere will be excluded. Students from heathen homes, however much that may add to the influence or income of a college,

or however much help the college may be to them, will not be admitted in disproportionate numbers. The use of the college as a place to gather a smattering of English for commercial purposes will be discouraged. On the other hand, every influence which tends to prepare the heart for the reception of a call to the ministry will be welcomed. The course of study, while sacrificing nothing in scholarship, will give an emphatic place to Bible study. The teaching of the Bible and kindred books will not be delegated to those of the least experience and power, but will be done by the president of the college and his ablest associates. Delicately and tactfully opportunities will be found almost daily by each member of the faculty to show his respect for the ministry or the unparalleled opportunity it offers for the service. The feeling will gradually permeate the student body that the faculty largely measures the success of the institution by the number of men who enter Christian work. The most honored alumni will not be those who have gained official recognition or who have made money, but rather those who have despised such things for a life of self-sacrifice. The advancement of the kingdom of God will be constantly held before the students as the one enterprise most worthy of the efforts of educated young men. The thoughts, prayers and expectations of the whole mission also will be centered upon the college as a source of supply for an educated ministry, and it will not be disappointed.

Let us next glance at some fundamental principles to be observed in the solution of the question.

First. The question must be faced in the spirit of largest charity. Some of the students who have finished in these institutions are young men and egotistical. Large patience will be needed in dealing with them.

Second. The English-speaking Chinese young men, the native church, and the missionary body must solve it together. The question cannot be solved if the young men themselves are considered a negligible quantity in its solution. Chinese nature is not communicative, and every means must be used to hold the confidence of the young men and have them make a statement of the difficulties as they see them.

Third. We must not hope to remove temptation but rather to create a spirit which will overcome temptation. We cannot buy a ministry with money. We are not to take them out of the world but make them superior to the world.

Fourth. The church cannot take the stand of discouraging the largest outlook and widest culture on the part of the ministry. Whatever may be the solution of this question, it does not lie in

limiting culture. We are not to fill the ranks of the fittest calling with those fitted for nothing else. In order to tame the eagle whom God has taught to blow his breath upon the sun, we do not need to break his wings and set him upon a dunghill. No talents are too rich, no culture too splendid, no outlook too wide for the minister of Jesus Christ, whether he be Chinese or foreign

*IV. In addition to any which have already been made let us further consider some practical suggestions as to how we may hold the services of the English-speaking native Christians.*

First. We must show that the ministry affords a field for the fullest exercise of every highest gift. To do this means that the highest gifts will be called for and recognized. The president of one college who has not been able to lead many of his students to enter the ministry writes saying: "We cannot expect an educated man to think much of a calling which he has been taught to believe an uneducated farmer can follow with as much hope of success as himself. I know of one very large mission where the uneducated farmer would have the preference. Let worth and good service meet with the recognition they would have in other callings. In our Mission, for example, the only hope for an increase in salary is an increase in the number of the children. A man serving a church of four hundred members gets no more than a man serving a church of three members." Such a policy was possibly best when only men of the same grade of culture and demands were coming into the ministry, but the missionaries in their educational work have created another grade of men, and former methods must be changed in this matter to meet the conditions which the missionaries themselves have brought into being.

Second. This means that a careful consideration must be given to the question of an adequate support in the Christian ministry. There is a widespread conviction among missionaries that the allurements of wealth alone are keeping English-speaking young men from the ministry. The facts do not bear out this belief. Here is the testimony of the president of a college in which English has been taught for a number of years:

"We have been graduating students for ten years, and have graduated twenty-eight students. Out of this twenty-eight all of them study English, and all of them had been disciplined to another business, have been prepared to enter business at a salary of about fifteen Taels a month for the first year, twenty Taels for the second year and twenty-five Taels for the third year. Some have had much better offers. Twenty out of the twenty-eight have entered the church to preach the gospel or to teach the gospel; some of them on a salary of three Taels a month. May I call



attention to one or two of these? One of them, when graduated, was offered \$40 a month. He accepted a position in the church and began preaching on three ounces of silver a month. Another, instead of entering the Customs' service, preached for two or three years on a salary of five or six Taels a month, and after that he requested us to allow him to teach English, which he was perfectly competent to do, to the families of the officials, where he could earn his own living and he would preach for nothing. He preached for nothing. The first year that he began preaching and teaching he subscribed ten Taels toward the building of our church, twenty towards the building of our dispensary and collected from his official friends enough to complete the building of the dispensary. A brother of this young man began teaching for five ounces of silver per month. After a short time he requested one hour a day to teach English. Then he brought the thirty Taels which had been given him for his extra hour a day and turned it into the treasury." The same president gives a number of other instances equally striking, but which it is not necessary to mention. The principal of another institution wrote me recently saying: "I told the man in charge of the post office in our city the other day that I could only let him have our leavings. All of our best men prefer to go with us for five and half dollars a month to entering the Customs."

We have noticed in the statistics given in the beginning of this paper that there is no lack of English-speaking young men in Christian schools as teachers, and yet most of these men are working for less salaries than they could earn elsewhere. Chinese young men may not have the aggressive heroism of the English and American which would make them good missionaries amidst the hardships of the American North-west or the Klondyke. They may not have that resourcefulness, independence and initiative that make the splendid home missionary out of the Anglo-Saxon; but for the quieter virtues of endurance and self-abnegation, who knows their superior? In order to hold them in the ministry we need not appeal to their love of money. It is death to the ministry when we do it; we have opened the vial of their fiercest passion; we are doing what Jesus Christ never did; we are working absolutely contrary to the fundamental laws of the kingdom of God. A wonderfully suggestive definition of life is this: "Human life is a device of God for training His children in the unselfish use of power." We must teach prospective ministers to look upon their lives as an unselfish expenditure of God-given power. For once make the allurements of the ministry the allurements of comfort, ease, or wealth, and we have closed up every fountain of the minister's power.

But, on the other hand, and there is another hand, we must be reasonable. We must not put burdens on these young men which we would not lift. We have said that human life is a device for training men in an unselfish use of power. But money is a low form of power. God has entrusted us missionaries with enough money, so that we are free for the expenditure of our higher powers—our spiritual powers. Perhaps one thing which dissatisfies some of our Chinese brethren, although they may not have clearly analyzed it in their own mind, is that in the ministry they feel so ground down by poverty that they do not manifest the highest powers which are in them. May it not be that it is not so much the ability to make higher salaries elsewhere that makes our educated natives ask for more pay, as it is the consciousness of these new powers which Jesus Christ has awakened within them, and their God-given instinct that these powers, social and intellectual as well as spiritual, must have their fullest exercise?

We need to bear in mind that the low salaries of China are not the product of Christianity, but of heathenism, and the ability to live on five or six Mexicans per month is not the result of a laudable economy unknown to Christian countries, so much as it is the result of a degradation of manhood to the level of beasts. The church is responsible for the knowledge of a better way of living. We have created the desire for a clean house, clean clothing, healthful food, and books, on the part of our educated young men. Shall we implant this desire for six or eight years and take the rest of the man's life in trying to squelch it?

But some one says: How about self-support? You have indefinitely postponed that. Not so. There is an idea that the divine program of Christianity is, first, a self-supporting church among the poorest. Second, an extension to the smaller shop-keepers. Third, to the farmers. Fourth, to the merchants. Fifth, to the higher class. But there is nothing in the Old Testament, or in the New Testament Church History that justifies us in laying down this as God's only plan of working. Abraham was chosen of God, but he was not a pauper, nor did God make him one. Moses was taken out of a king's house. Isaiah belonged to the royalty. David kept his father's sheep, not a neighbour's. Jeremiah and Daniel consorted with kings and princes, both in Israel and heathen nations, and from this pedestal wielded a mighty influence. Job was not poverty stricken when first we see God dealing with him, nor when God finally left him. And in the New Testament the mission of Jesus Christ was no colossal charity. We have rung the changes on those poor fishermen of Galilee until I imagine Peter, James, and

John would not know themselves clothed in the tattered rags in which we are pleased to picture them. Mary broke the costliest ointment on our Lord's head. Joseph bought His tomb. Mark's mother probably owned her own home in Jerusalem, Apollos was an eloquent university man. Paul, learned and probably rich, was His greatest apostle. Barnabas sold his possessions, which were great. It was a sign that Jesus was the Christ that even the poor had the gospel preached to them and not that only they should hear it. We have not come to China as a mission to the submerged tenth. We have come as apostles of truth to a mighty empire, to the great and the small, to the rich and the poor, and if we had a native ministry which could appeal to a different class of men than most of them are now appealing to, would not the day of self-support be hastened beyond what we dare to hope? Is there not a feeling out for something better on the part of the well-to-do, the more intelligent, just as really as there is on the part of the lowest classes? Do not we have a mission to the man who can pay a hundred dollars a year to the church just as really as to the one who pays one hundred cash? There is nothing so costly as cheap men. Let us have a higher grade of men. We shall have a higher grade of church-membership. Is it not true that nothing more stands in the way of self-support than some of our native clergy? I do not mean to say that English is the only thing lacking, but what I do contend for is that we must not turn down better men because better must have a little more to live upon than poor men.

Third. Let us win these men to ourselves as well as to our cause. Such was our Lord's way. How dimly they suspected at the beginning the nature and the claims of the kingdom of God. It was not for this that they followed Him, but they found a personality so winning that the charm of it held them by bonds stronger than death. They were happy in His presence, miserable away from Him. They were loyal to Him, to nothing else. This loyalty silenced all their doubts as to His mission.

Such has been the secret of every great leader. It was so with Duff in India, Verbeck, Moody, and Drummond. With what affection the elders of Ephesus hung weeping upon the neck of Paul. Is there such affection between us and our native fellow-workers? And yet has anyone seen any more loyal friends than the Chinese? Is it not a national characteristic of theirs to demand some one to look to, to lean on, some one to stand by them? Perhaps it is an outgrowth of their clan organization and their strong family ties. We are prone to call it a national weakness. It is also for us a source of strength. If a Chinese attaches himself

to you, your displeasure is his greatest punishment, your approval his largest reward. You can lead him anywhere. I have thought oftentimes, if He were here, He who drew all men unto Him; what loyal friends He would have in Ma and Ching and Sen and Chu, these same men who are so quick to leave us. How their hearts have suffered many times in loneliness. We have not come to suffer with them. How often they have been in doubt and found us absorbed in other things with no time to advise them. How different it would have been with Him. How His loving anxiety would have discovered even their secret thoughts and broken down their natural reserve. And yet His means of winning men to Himself were most practical and easy of imitation.

He took a deep personal interest in each one. His devotion to them was intense.

Those of us who are in open ports, and this is where the English-speaking Chinese are in largest numbers, are apt to become separated in our social life from the Chinese and meet them simply in a professional way. We ought to study how to keep in intimate touch with the young men who show promise of entering the ministry. They should be invited often to homes, to meals, and to social gatherings. We should, if possible, visit their homes. We should take a close and personal interest in all the affairs of their life, however trivial at times they may seem. We should strive by every means to win their confidence.

Fourth. We should initiate these young men into the work of soul winning. This, too, was our Lord's method. He took the twelve with Him preaching, and after they had listened much to Him and seen Him crowd into days the work of months, seen Him rising early in the morning and hastening off to be alone with the Father, seen the wonderful manifestations of His power in the curing of disease and the redeeming of fallen life, He then sent them out. They came back full of joy, and He listened eagerly to the story of their achievements, encouraged them here and warned them there and lifted their hopes everywhere. Ought it not to be the part of every teacher in an Anglo-Chinese college to go out for part of the year with a chosen body of students in evangelistic work? Ought he not to be their leader in personal effort for souls? Let him teach them the secret of winning men and then no prospects of wealth will attract them. Soul-winning is the most intoxicating work on earth. Everything else is tame after one has had a taste of that. Let us not say the educational missionary has no time. Has he time to do anything else until this is done? If the purpose of the institution is primarily to train men for Christian work he will be dissatisfied until this is accomplished. And should not our



evangelistic missionaries take young men out with them, even before these young men have decided upon their life work, and give them a taste of soul-winning?

Fifth. The claims of the ministry and other Christian callings should be forcibly and continuously brought to bear upon the students in our Christian colleges. The results of the Student Volunteer Movement in Christian lands is most instructive here. A similar campaign of education and of earnest presentation should be carried on in our missionary colleges in China. The time perhaps is not ready yet for asking men to sign declarations declaring their purpose to enter the Christian ministry, but practically all of the other work of the Student Volunteer Movement in home lands could be brought to bear upon the students in our missionary colleges. India has had gratifying results from this kind of work within the past few years.

Sixth. Let us pray unceasingly and definitely that God will put these men into the harvest field. How pathetic is that scene of the Son of Man looking out upon the crowds and then upon the small band of workers and crying out, "The fields are white unto the harvest, but the labourers are few." Into the fellowship of His suffering in this matter we have all entered. He there gave one remedy for the state of affairs. "Pray ye therefore the Lord of harvest that He will send forth laborers."

"I found that a spirit of speculation and doubt had come into the school. When the week of prayer came, it passed without any special results, and we held it over a second week, but no result came. Then a little band of perhaps ten held on, praying daily. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and of the needs and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on, and there was no sign here. The little band of praying ones had increased to half a dozen. On Sabbath, the 16th of March 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew of it until the next morning. But of the about one hundred and fifty young men in the school very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week. The whole movement was to human eye spontaneous. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan. About the middle of April answers to my letters

came, and they told us that on March 12th, 13th, 14th, 15th, 16th, 17th, and on, companies were praying for the outpouring of the Spirit on the Doshisha, some of them saying that they were praying with strong crying and tears."

Just such testimonies as this of Dr. Davis might be multiplied indefinitely from missionary experience.

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## In Memoriam.

MRS. TIMOTHY RICHARD. (*Née* MARY MARTIN.)

BY DR. JOS. EDKINS.

Mrs. Richard was a highly respected and beloved member of the missionary band in China. She has been called away to her eternal rest after twenty-seven years of unwearied labour in Christ's service in the land of Confucius. Her ten volumes of Christian biographies and other works remain for the instruction of the general reader, now that the appetite for Western knowledge is thoroughly awakened, and for the edification of the Christian church in China which is at the present time extending so rapidly. Mary Martin's father was a city missionary in Edinburgh, in which lovely city on the banks of the Firth of Forth she was born in 1843. She was the daughter of a missionary, and she inherited his missionary spirit; the disposition to become a missionary is transmitted just as other mental and moral qualities are traceable to an ancestor in many cases. This fact may have something to do with the call to be a missionary to which Mrs. Richard felt obliged to respond. Heredity goes back into former generations, and none of us know exactly how much we owe to our forefathers and our ancestral mothers.

Among the Martins whose character have adorned the missionary roll in China a very distinguished one is that of Dr. William Martin, who traces his descent from a French family. His brother Samuel laboured faithfully for many years at Ningpo. Mary Martin comes next. In early years she developed intellectual power combined with piety. When she was fourteen she was made assistant teacher in a normal school. At twenty-two she went to Landisfarne as governess in a family and also taught in a school near Perth. When twenty-seven she became one of the governesses in the Merchant Company's College schools in Edinburgh. Here she remained for six years, when she offered herself as a missionary for China in connection with the United Presbyterian Missionary Society of Scotland. In 1876 she joined Dr. Williamson at Chefoo and applied herself to the study of the Chinese language. She soon had charge of a school and visited the neighbouring villages, accompanied by a Bible woman. The good effect of long training and experience now began to appear. Whatever she undertook, was done with an experienced eye and hand.

At Chefoo Miss Martin was attacked by fever. On her recovery Rev. Timothy Richard wrote her a congratulatory letter. This

led to a correspondence which terminated in their marriage. They went together to the chief city of the province of Shansi, to Tai-yuen-fu.

This city was the home of Mr. and Mrs. Richard for eight years, and here their four daughters were born. There were at that time in the city about two hundred Mahomedan families with a mosque and three Ah-hungs. There were in Shansi about three foreign Roman Catholic missionaries, a bishop and sixteen native priests. In Tai-yuen-fu there were six hundred native Christians of the Roman Catholic type and about two thousand in the villages. The eastern part of the city is very thickly populated. In the south-eastern angle is an imperial palace called Wan-show-kung, to be used if the Emperor should at any time arrive. It is empty, except that an imperial tablet is kept in one room to be worshipped by the high officers at the winter solstice. There are eight gates to the inner city and three to the outer. There is a lofty tower at each corner of the city wall. The streets are about sixty feet wide. Their appearance resembles those of Peking, except in regard to the peculiar shop architecture seen in the metropolis as a characteristic feature. The mountains are much nearer to the city than in Peking and the mountain scenery in the neighbourhood of the city gives to Tai-yuen-fu an advantage over Peking, where the hills are only reached after an eight or ten miles' ride.

While residing in this city Mrs. Richard soon began a series of Christian biographies which form a sort of ecclesiastical history, beginning with the lives of the apostles and ending with Spurgeon, Moody, Sankey, Miss Willard, Barnardo and other well known orators and philanthropists of the nineteenth century. This is a very successful series of books, full of interesting incidents, told in a flowing, easy colloquial style. Here the reader may learn about Wiclif, Luther, and Hanssachs who helped the Protestant cause in the days of Luther by his verses. Here he may learn about Francis d'Assisi, Bunyan, Dominic, Augustine, Wesley, and Whitefield.

A friend writes: Mrs. Richard was a woman of unusual ability, of wonderful energy and deeply devoted to the work of blessing and elevating her sisters in China. She will be held in grateful remembrance by hundreds to whom she has given a higher vision of the possibilities of life than their own sages could teach them, and has led them to desire that holiness and perfection of character which is to be obtained only by a living faith in the Saviour of mankind.

Five friends unite in saying: We five approach the outskirts of your measureless sorrow with uncovered heads and aching hearts that we may commend you and your motherless daughters to the loving care of Him who slumbers not nor sleeps and whose compassions never fail.

She has passed from unstinted, never spared, unselfish service to those higher ministries to the heirs of salvation which constitute the heaven appointed office of such as she. Every worker's heart in China enshrines her funeral urn and is made truer and stronger by the memory of her radiant life and victorious death.

In one of Mrs. Richard's letters she says: What a time of discipline this whole life of ours; and what infinite pains our loving Father takes to mould us after the pattern He has planned for us. May you and I yield ourselves completely up to His fashioning hand.

A friend writes:—

Even death is nothing more  
Than the opening of a door,  
Through which men pass away  
As stars into the day,  
And we who are not blinded by the light,  
Cry "They are lost in night!"  
Thus ever near or far  
Life seems but where we are,  
Yet those to whom we bid good, bye  
Have found that death is not to die,  
As she departing from an earthly strife  
Goes hence from life to life;  
Nor dark nor silent would the distance be  
Could we but hear and see.

Another says: She was a living epistle, a very saint of God. Another says: I shall miss her sorely, and her secret influence will always remain with me, helping me to a nobler, more unselfish and helpful life. Another says: Wondering that you and yours should have such sorrow, those words flashed into my mind, gold must be tried by fire. Another says: Her life was lived on a high plane. She brought down much of heaven into this world and left it here. May the thought of how great a help she has been to us all and to China, and our thankfulness for it, steal into your heart and dull so far as may be the edge of your keen pain. Another says: Mrs. Richard just lived for others. She was such a good, more than good, woman. It does seem as if I could have been spared so much better, for I have done nothing in the world to make it happier. Yet she is supremely happy now, because her reward is great. Another says: A beautiful, consecrated, devoted woman is Mrs. Richard. For our sakes I am sorry she must soon leave us. Earth will be poorer, but what a treasure heaven will gain. Another says: She was one of the powers for good in Shanghai, both among the strangers from afar and among the Chinese who were so dear to her.

Very real must have been the spiritual and intellectual excellence which called forth unasked such testimonies as these.

Still another says: She was an ideal missionary wife; enthusiastic, devout, capable, loyal to her husband's plans and work. I hope you may have the joy of seeing one or other of your accomplished daughters ready to continue what their mother so splendidly began.

Not only did she tell the Chinese very fully about Dwight L. Moody and his work, but she translated too the Dairyman's Daughter.

Among her gifts that of music was a very conspicuous one. She understood the theory and practice of music. Amyot took the lead in his treatise on Chinese music, and he was followed by musical authors on the history of the art. It is from him that they have derived what they say on Chinese music. Amyot was an enthusiast, and he believed that Pythagoras came to China by way of India and learned music from the Chinese. Now the opposite of this is true. Music came to China from the West. First they learned the five notes—kung, shang, ki, chü, yü—which, says Amyot, are our fa, sol, la, do, re.\* They added two sounds—mi and si—thus completing the octave. But Amyot failed to notice that the full octave of sounds was only included in their music by the Chinese in the T'ang dynasty. Mrs. Richard has given two examples in her article on Chinese music of Indian Buddhist chants and she

\* Mrs. Richard says they are do, re, mi, sol, la.



has shown that the Chinese kung c'he system, equivalent to our Western solfa, was first introduced in the northern Liao dynasty and that modern music in China really dates from the Tang dynasty.

There is a passage which says : Her sun has gone down while it is yet day ; and another which speaks of the people as saying when they saw the works and heard the teaching of Christ, He doeth all things well. The path of the just is as the shining light that shineth more and more unto the perfect day ; so it was with our lost friend. After leaving Tai-yuen-fu with its schools and its work among women, Christian and heathen, in the hands of others, Mrs. Richard worked for a time in Peking and Tientsin.

When in Peking she taught English in some high families and also to some members of the Japanese Legation. Of their own accord the Japanese wished to study the New Testament. The result was that they asked for baptism. With the consent of the Japanese Minister they were admitted to receive this rite.

These baptisms must be set down to the self evidencing force of the divine word, and when such conversions occur they show that the power of the gospel to change the hearts of men remains in all its pristine freshness. We can do without miracles while we have hearts changed and notorious sinners brought to God.

Mrs. Richard gave a lecture on Folklore at one of the meetings of the Asiatic Society. This was a subject on which she was well qualified to write, because she saw so much of Chinese life, especially in the great cities—Tai-yuen, Peking, Tientsin, and Shanghai. When she came to Shanghai in 1891 she was of great assistance to Dr. Richard in Secretarial work. He became the Secretary of the Society for the Diffusion of Christian and General Knowledge in China. This Society was founded on the lines of the society for India. I had joined the committee two years before, and when the question who should be asked to be Secretary came up for consideration I proposed Dr. Richard. To this the Committee agreed unanimously. It so happened that Dr. Richard was prevented by fever, caught while administering famine relief, from accepting the invitation of the Shantung Baptist missionaries to rejoin their band. Medical advice forbade his compliance, and thus the way was open for us in Shanghai to obtain his help as Secretary of the Diffusion Society. We were aided by Dr. Glover, of Bristol, and Rev. T. M. Morris, of Ipswich, who came out as a deputation from the Baptist Missionary Society. They strongly recommended that Dr. Richard should be supported by his Society in undertaking this work.

A new avenue was thus opened for Mrs. Richard to engage in much useful work in Shanghai. She became co-editor of *Woman's Work in the Far East*. She aided Dr. Richard in editing the *Messenger* while I was absent in England. She became editor of the *East of Asia* in the first numbers. She assisted the Woman's Union Mission in their school work. A high class girls' school was started by the Reformers in 1898, 1899, and she was made a director and sole foreign inspector. Also she continued to teach English in some high families up to her last illness. When urged to spare herself, she said : I am never so happy as when I have plenty to do. There will be time enough to rest by and by. Now the workers are so few. She had the opportunity in Shanghai of seeing her books neatly printed with a large variety of good portraits and interesting views of world famed objects. Her musical

knowledge was made good use of and much appreciated by our audiences in Shanghai and repeated before another by request.

She had printed *How to pass the Great Examination*, a tract for free distribution to candidates for degrees. She rendered into Chinese part of Jeremy Taylor's *Holy Living*, Lord Northbrook's *Sayings of Jesus*, Professor Goodspeed's *Messianic Hopes of the Jews*, the words in Handel's *Messiah*, and the anthems in the congregational hymn book, a Chinese tune book in Chinese notation, a dialogue on what a true Christian does, and parallel passages in the Bible and in the Chinese Classics.

#### FAREWELL.

Her soul has gone to reach the world on high,  
As a bright star she shines in yonder sky.  
Her fair example she has left behind,  
Her sense of duty, and her nature kind,  
Her diligence, her faith working by love,  
All her affections set on things above.  
We will not, no ! we will not, e'er forget  
How we as Christian pilgrims often met,  
And how with her we had sweet converse, too,  
Because she was a faithful friend and true.  
She lived a valiant soldier of the cross,  
She struggled counting earthly things but loss.  
Her children will arise to call her blest ;  
Who would recall her from her heavenly rest ?

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## Educational Department.

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REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### *Ningpo Romanization.*

IN 1851, at Ningpo, Rev. W. A. P. Martin showed to Messrs. Cobbold, Gough, and Russell a note written in Roman letters by a Chinese teacher to whom Mr. Martin had given some instruction in this form of recording Chinese sounds. These gentlemen interested others in the subject; Messrs. Cobbold and Russell suggested the system of initials and finals borrowed from a rough kind of spelling found in Chinese dictionaries,—a form of spelling which had been introduced by the Buddhists from India; and thus the system of Romanization which has been so successful in Ningpo was fairly launched.

As far as the writer has been able to learn, this was the first attempt to introduce Romanization to the Chinese; but the usefulness of this kind of writing seems to have been recognized at once in other places; for as early as 1853 an edition of the Gospel

of John in Shanghai Romanized vernacular was published in London, and in the same year one of the Gospels was published in the vernacular of Amoy. While in Shanghai the character colloquial has succeeded better than the Romanized, in both Ningpo and Amoy the success of the Romanized has been most marked, and no character colloquial has come into competition with it.

### Initials.

The Ningpo and Shanghai systems are essentially the same, and one who has learned one can easily learn the other. The initials are divided into an upper and lower series; the upper being sub-divided into non-aspirates and aspirates.

UPPER SERIES. (a) *The Non-Aspirates* are—*p*, *m̃*, *t*, *ts*, *c*, *s*, *l̃*, *ñ*, *ny*, *ng*, *k*, *ky*, *kw*, *i*, *ü*, and *ü̃*.

A curved line above a letter indicates that it belongs to the upper, as distinguished from the lower series—which is indicated by the same letter without this mark. As in Shanghai, pure vowel initials belong to the upper series.

*c* has nearly the same sound as *ts*.

Initial *ü* has nearly the sound of *y* in vineyard, and its consonanted value is nearly the same as that of the initial *i*.

(b) *Aspirates* are—*p<sup>c</sup>*, *f<sup>c</sup>*, *t<sup>c</sup>*, *ts<sup>c</sup>* *sh*, *k<sup>c</sup>*, *ky<sup>c</sup>*, *kw<sup>c</sup>*, *ky<sup>c</sup>* = *ch* in church, and *hw*.

*sh* = *s* slightly aspirated. In Shanghai these syllables would be unaspirated.

The other initials are pronounced as in Shanghai, the aspirate sign (°) taking the place of Shanghai's *h* when not initial. It will be noticed that in the combination *kw<sup>c</sup>* the aspirate is written (but not pronounced) after the *w̃*. Shanghai uses *khw*.

LOWER SERIES. These initials are, with a few exceptions, pronounced as in Shanghai. They are—*b*, *m*, *v*, *d*, *dz*, *dj*, *l*, *n*, *ny*, *ng*, *g*, *gy*, *j*, *gw*, *y* and *w*. The lower vowel initials, indicated by an inverted comma (°) written before the initial, belong to this series.

*dj* is a sound nearly like that of *dz*.

*gy* is nearly the same as *j* in *jug*.

*j* is a sound between that of *j* and *z*.

### Finals.

1. The VOWEL ENDINGS are—*a*, *ao*, *ae*, *e*, *eo*, *i*, *o*, *ó*, *ö*, *u*, *ü*, *ia*, *iao*, *iü*.

2. The NASAL ENDINGS are —(a) *aen*, *en*, *in*, *ön*, *un*, *ün*, *iaen* and *in*,—in which *n* is not sounded, but imparts a nasal quality to the preceding vowel.

(b) *ang*, *eng*, *ing*, *óng*, *ong*, *iang*, *üing*, *üong*, *üóng*,—in which *ng* has the sound of *ng* in song or of the French *n* in bon.

3. The ABRUPT VOWEL ENDINGS are—*ah*, *eh*, *ih*, *oh*, *óh*, *iüh*, *üoh*, *iah*. *h* is the sign of the *jih sing* 入聲, and the preceding vowel is pronounced in a short, abrupt manner.

In Ningpo there is no clear distinction between the sounds represented in Shanghai by *ak* and *ah*.

This is also true of *oh* and *óh* (Shanghai *ok* and *auh*).

The sounds of the vowels are:—

*a* as in *far*.

*ao* between *aw* as in *law* and *ow* as in *cow*.

*ae* between *a* in *mare* and *a* in *man*.

*e* as in *prey*: before *h* *e* as in *pet*: before *ng* it often approaches *u* in *fun*.

*eo* is a diphthong beginning with *e* as in *err* and ending with an *o* sound.

*i* as in *caprice*.

*o* as in *note*.

*ô* as *ou* in *ought*.

*ö* as in German *könig*.

*u* as *oo* in *too*, but modified when followed by *n*.

*ü* as in French *vertü*, but modified when followed by *n*.

*ia*, *iao*, *iu*=short *i* pronounced lightly and followed by *a*, *ao* and *u* with powers as above.

#### *Doh-yüong-go.*

These (initials *used alone*) are—*ts*, *ts'*, *dz*, *s*, *z*, *ṁ*, *m*, *ng*, *r*: they are pronounced as in Shanghai,—the first five being followed by the vowel sound in the second syllable of *able*, prolonged.

#### *Tones.*

There are eight tones, four belonging to the upper and two to the lower series. They are not marked in any of the Ningpo literature.

#### LITERATURE.

The literature in the Ningpo Romanized comprises quite a number of valuable books. First in importance is the Bible—complete and with marginal references—a noble monument to the ability and persevering industry of Rev. J. R. Goddard, D.D., and the enterprise of the British and Foreign Bible Society.

Among the other publications we may note: *Line upon Line*, *Life and Words of Jesus* (2 vols.), *How Good Mothers should Teach their Children*, *Pilgrim's Progress*, *Bible Studies*, *Biography of Jing Tsia*, *Shorter Catechism*, *Catechism for Little Children*, *Church of England Catechism*, *Book of Martyrs*, *Ningpo Hymnal*, *Bible Teachings for the Young*, *Romanized Primer*, *Geography* in six volumes, *Algebra*, etc. Morrison's vocabulary uses the Romanized as a guide to pronunciation of words and phrases expressed in character.

Those who can read and write the Ningpo Romanized must number several thousand—mostly Christians and those who have been educated in Christian schools. No doubt a little more enthusiasm and enterprise along this line would greatly increase the number of readers; but the value of the Ningpo Romanized, hitherto, has neither been appreciated nor utilized as much as it deserved. The intelligence of the Ningpo native Christians as compared with those in districts where the exclusive use of the



Chinese character has kept the mass of church members in comparative ignorance, is a grand testimony to the value of the Romanized.

We regard the Ningpo system as one of the simplest and best of all the systems now in use among the Chinese Christians. It is the oldest of all, and has stood the test of many years. Its chief blemish is the use of the aspirate sign (') and the use of the curved marks above the letters *l*, *m* and *n* in the upper series of initials. Diacritical and other marks should be avoided as much as possible, combinations of letters being preferable. Thus, *oe* is better than *ö* and *ui* is better than *ü*, while *h* is better than the aspirate sign ('). In the matter of tone marks and marks to represent the upper series of initials, however, there seems to be no good way to avoid some kind of a distinctive mark, although a friend has suggested that as *h* is used to represent the 入聲, so *x* and *q* could be used to represent other tones—a device which would be just as sensible. As the use of the *l̃*, *m̃* and *ñ* is comparatively rare, and no tone marks are used, a page of Ningpo Romanized is much more pleasing and less trying to the eye than a page of Romanized in the more southern dialects, which is peppered over with diacritical and tone marks.

We give below Matthew v. 8 in Ningpo Romanized:—

Sing-li ts'ing-kyih-go yiu foh-ky'i; ing-we gyi-lah we ts'ing-hwu z Jing-ming-go ng-ts.

#### ERRATA.

In the article on *Shanghai Romanization* in the August RECORDER we note two errors:

1. In the list of *Initials, Upper Series*, *g* should have been omitted.
2. In the list of "*Dok-yoong Z-moo*" *an* should have been *m*.

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### *Shansi Imperial University.*

**N**O doubt all of our readers are interested in the above named University and will be glad to read the following brief account of its origin, constitution, course of study, etc. The Chinese name is 山西大學堂西學專齋.

I. *Origin and Constitution.*—It was originated in the settlement arrived at regarding the cases that arose out of the Boxer troubles of 1900. Dr. Timothy Richard, who was asked by the government to represent the Protestant missions, stipulated with the Plenipotentiaries in Peking that, instead of indemnities for the lives of those missionaries who lost their lives in Shansi, the government

pay annually for ten years the sum of Taels 50,000 towards the expense of starting a university for the province and so end the ignorance that had been the prime cause of the Boxer outbreak. The administration of the institution and its funds would remain wholly in the hands of Dr. Richard for the period of ten years, after which time it would revert to the provincial government. Before this idea could be carried into effect the Imperial government had issued several edicts for the establishment of governmental universities. When then in the spring of 1902 Dr. Richard reached Tai-yuen-fu he found that already steps had been taken to establish an educational institution along the lines of the one he had contracted to initiate. There were neither funds nor students for the efficient carrying on of two rival colleges in the same city. Negotiations were therefore begun with a view to amalgamation. After prolonged deliberations a new contract was made out, and by it the two colleges became one university and the deeds were ratified by the Imperial seal. It was stipulated that the college proposed to be started by Dr. Richard undertake the supervision and control of all Western subjects of study and form the Western department of the University, while the one already started would confine its work entirely to Chinese studies and form the Chinese department of the University. That contract forms the constitution of the present institution. The monies and management of the Western department are under the control of foreigners, while the finance and control of the Chinese department are under the superintendence of the Chinese themselves.

II. *Course of Studies.*—In the Western department the course is planned for six years—three years of preparatory work and three years of special study in any one of the following subjects: (a) Law, (b) Science, (c) Medicine, (d) Language, (e) Engineering. At present there are 205 students, and the following subjects are being taught: Mathematics, English, Chemistry, Physics, Drawing, Zoology, Geography, Physiology, Law, History, Gymnastics.

III. *The Students. Entrance and Degrees.*—All students must have the *Hsiuts'ai* (Chinese B.A.) degree and pass an entrance examination. They must be under thirty years of age and contract to pursue a course of at least three years. Each receives a monthly allowance from the government of from Tls. 2 to Tls. 8 per mensem. At the close of the three years' course certificates will be granted only to such as have qualified for entering the special course in any one of the five courses stated above. At the close of the sixth year examinations will be held to determine the fitness for a government degree in either one of these: Law, Science, Language, Medicine, Engineering.

All teaching is carried on in the Chinese language: Students who obtain degrees will be eligible for public offices and be on the same footing as those who graduate from Peking.

## OFFICERS AND STAFF.

<i>Chancellors:</i>	H. E. the Governor of Shansi. REV. TIMOTHY RICHARD, D.D., Litt.D.
<i>Directors:</i>	CHI NING-TAO. KU JU-YUNG.
<i>Principal:</i>	MOIR DUNCAN, M.A.
<i>Professors, Law:</i>	L. R. O. BEVAN, M.A., LL.B., Barrister at Law, Gray's Inn.
<i>Science:</i>	E. T. NYSTROM, C. E., B.Sc., Stockholm. R. L. LYMAN, B.A., Stanford, U. S. A.
<i>Language:</i>	R. W. SWALLOW, B.Sc., Victoria, Manchester.
<i>Engineering:</i>	M. H. PECK, B.Sc., California, U. S. A.
<i>Assistants:</i>	MR. LI, B.A., Teng-chou, Shantung. " YEH, " Brest, France. " SU, " Railway College, Shan-hai-kuan " CHOU, " Queen's College, Hongkong. " SUNG, " Tientsin University. " YU, " Anglo-Chinese School, Shanghai. " NI, M.D., Naval College, Tientsin.

T'AI-YUAN, SHANSI, April, 1903.

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### Mandarin Romanized.

WE have received copies of the Mandarin Romanization Committee's "Introduction to the Standard System of Mandarin Romanization, with Sound Tables and Vocabulary" and "Sample Pages from the Gospel according to St. Mark, printed according to the Standard System of Mandarin Romanization." These books have been prepared in their present form with special reference to distribution at summer conferences and at the various summer resorts where missionaries gather for a few weeks of rest and recuperation. A Vocabulary of New Testament characters, classified according to the standard spelling, and with a Radical Index, has been prepared to accompany the Introduction, and the Gospel of Mark will, we trust, be ready before long, as well as the Romanized Primer. All who are interested in this work will do well to write to Rev. D. Willard Lyon, 1 Jinkee Road, Shanghai, and obtain copies of the books already published. The work of the

Romanization Committee should receive the hearty support of all engaged in work among Mandarin-speaking people. The labor expended upon these little books before us must have been considerable, but we are inclined to think that no more important books than these have this year been issued from the presses of Shanghai. We prophesy that they are the fore-runners of a literary revolution in China, and that this revolution is near at hand.

## Our Book Table.

*The East of Asia Magazine*, July, 1903.  
Printed and published at the *North-China Herald* Office, Shanghai. Price \$1.50.

We have to congratulate the printers and publishers on the handsome appearance of this valuable quarterly, with its well-nigh sixty illustrations and tastefully arranged letterpress printed on art paper. The number before us at first sight easily takes first place among journals in the East and a high place among home journals. The reading matter is also excellent and deepens the good impression made. The comparison of the life and teaching of Plato and Confucius, by L. Odontius, is of special interest, because whilst Confucius intelligently understood and interpreted the character of the Chinese race, his own character is not so easily understood by men of modern times, and this comparison of the Chinese and Grecian philosophers may help some to get a clearer idea of the worth of Confucius.

Of things Chinese we have articles on "the Kowtow," Chinese architecture, Chinese fans, Mountain and cliff at Wei-hai-wei, Refuge towers of North Yunnan, the Bronzes of His Excellency Tuan Fang, and Buddhism in Hwang-mei. The glimpses of Vladivostok take us further afield; whilst the Japanese Women's University, by Miss E. P. Hughes, and the

Description of the return of the court to Peking, last year, have each a separate interest of their own.

G. M.

公函譯要, *Kung-Han I Yao*. Translation of Important Official Letters, by William George Lay, Deputy Commissioner of Customs. Shanghai: Kelly and Walsh, 1903. Price \$4.00.

There are sixty of these *Kung Han* in the book, judiciously diversified to meet the requirements of the student. A few selections will indicate their range:—

"Quarantine station: January salaries of native doctors forwarded."

"Forty-two horses may be shipped to Manila."

"Liu Kung Pao; announcing death of."

"Nanking Cut-off, queries concerning."

"Legations Abroad, etc."

"Thirty coffins Hunan braves, etc."

"Copper cents from Kiangnan mint, etc."

"Peking University; Wai Wu Pu directs that apparatus for, be passed free."

The Chinese text is given in clear characters above on each page and the translation with notes are put below on the same page. This arrangement makes the study of the documents easy and pleasant.



Mr. Lay says in the Preface: "In these letters my aim has been not to mystify the student by free translations which apparently have little reference to the original text, but by rendering the meaning as literally as possible, consistent with ordinary grammatical rules, to afford him useful instruction." He has hit the mark. We hope he will page the book in the next edition.

S. I. W.

A Manual of Chinese Quotations. Being a translation of the 成語考, with the Chinese Text, Notes, Explanations and English and Chinese Indices for easy reference, by J. H. Stewart Lockhart, C.M.G., F.R.G.S., M.R.A.S., H. B. M.'s Commissioner, Wei-hai-wei. Kelly & Walsh, Hongkong, Shanghai, etc. 1903. Price \$12.00. Second edition.

The difficulties of acquiring a language and of translating it into another form do not consist wholly in the mere rendering of words. The historical allusions, poetic references, proverbs, etc., of any particular form of speech which naturally evolve from the necessities, circumstances and conditions of mankind everywhere, must be properly understood before that language is thoroughly mastered, or before a correct translation of it can be made. The Chinese language is, for the most part, projected on the same principle as any other language, inverted perhaps, or apparently inverted to us English mongrels, which is merely a grammatical accident not affecting the main issue; but agreeing in all essential points with other organized forms expressing the thoughts and desires of our common humanity.

This is a splendid book. Let the author describe it himself: "This frequent use of quotation is one of the great stumbling blocks to the foreign student of Chinese, even before he has advanced very far in his study of the written language.

Letters on the most common subjects and newspaper paragraphs detailing ordinary items of intelligence are seldom written without the introduction of quotations, and, if these quotations are not understood, it is impossible to grasp the meaning of the writer. But it is not only the foreign student of the language and literature of China who experiences difficulties. The Chinese themselves are often non-plussed by the use of some ingenious parallel or recondite allusion which they are unable to explain. To meet this difficulty works of a special class have been compiled treating solely of quotations. Of this class the work, of which for the first time a complete translation is now offered to the public, is one of the most common, being generally known and widely used throughout the whole of China."

In this second edition of the work the author has corrected former mistakes, improved translations in several instances, and, making an index in English, has endeavored to trace each quotation to its source.

The 645 pages are divided into thirty-three chapters and the impecunious but eager student who has sold his coat and bought a copy of the book will be repaid a hundred fold for the sacrifice—would that these consular folk were less dear in their prices! We find a chapter on 天文—Ouranology our author rightly calls it instead of Astronomy or Astrology, being more generally celestial than particularly stellar; another on Woman; then we have Flowers and trees (花木), Clothes (衣服), Inventions (制作), Buddhism, Taoism, Ghosts and Spirits, Human Affairs, Diseases and Death and many others.

Our conclusions, however, have developed along lines different from those of the author expressed at the outset of his Introduction, written ten years ago and petrified

by this time no doubt, into imperious conviction. He says: "One of the chief characteristics of the written language of China is its love of quotation." We are glad to note that the sinologues of the other profession can personify that noun and make it capable of love, but (advice is dreadfully cheap) they should gingerly and delicately fight shy of "characteristics"—in this same personified noun. We do not refer to accidents and take no account of them just as astronomers take no account of such trifling things as the moon, however big it may appear to the lunatic. Our modest conviction is that the love of quotation is not a characteristic of the Chinese language. The lack of space forbids development here. Most other decent languages possess alphabets which we quote over and over again; and our language particularly, is a regular Cave of Adullam for all nationalities from the Cape of Good Hope to the top of Japan. We do not even capitalize such words as quixotic, macadam, boycott, and a bran new one just hardening into common, *morganized*. We must consider too, the tre-

mendous range of Chinese literature and history and the limited area of ours. English writers quote from others more than we think; in fact there is nothing new under the sun. The Chinese, language and all, is but an integral part of humanity, but one or the other of us is turned upside down.

A few errors in the book serve as foils to set off its excellencies to the man who has studied it; but "allageance" on page 520 is shocking (et vox haesit in faucibus). The author has omitted the "heart" radical in 愈 on page 455, and says "compared to" on page 553. We should much prefer to translate 范丹蛙生土, etc. (page 523). "The cooking stove of Fan Tan begat a frog; his broken cooking-pot begat dust." But these criticisms are merely the pin scratch wounds of a friend. The translations of Mr. Lockhart are true to the text and the references most valuable. "A Manual of Chinese Quotations" should be put in the course of study for missionaries in the fourth or fifth year.

S. ISETT WOODBRIDGE.

## Editorial Comment.

A RUMOR having reached us that the time of the next General Missionary Conference had been changed, we would refer our friends to the official announcement of the Secretary of the Committee on page 198 of the April RECORDER of this year, in which the time is given as the spring of 1907, and the considerations mentioned which induced the Committee not to fix an earlier date. No later action than this has yet been taken. It might be well if our friends would note the request of the

Secretary, Rev. C. F. J. Symons, as to suggestions as to writers of papers and an expression of opinion as to the proposed date for holding the Conference.

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WE have long watched with gravest interest the progress of Russia in Manchuria. She keeps "inching along" and never retreating. If it were merely a matter of Russian occupation and assimilation, we should not feel so great regret, but we firmly believe that when once

Russia has full possession in Manchuria, she will pursue the same policy there that she does elsewhere in regard to Protestant Christianity. At present the progress of mission work in Manchuria is almost phenomenal, and we cannot but regard with apprehension the final absorption of that country into Russian territory and the consequences which we feel would inevitably follow.

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JUST as we go to press an affair has occurred which would seem to be fraught with serious and it may be far-reaching results to the missionary body in China. Four young men, Chinese, had been apprehended, whether unjustly or otherwise, for uttering disloyal sentiments at a public meeting. Their case was taken up by the missionary of that region and the release of the students asked for and obtained. The magistrate who gave them over to the missionary is now being pressed by his superior, the Taotai, for the rendition of the students, on the ground that they were inciting to sedition and had been unlawfully released. Those who are familiar with the course of Chinese justice have little doubt as to the outcome if the students are again given into the hands of the authorities, especially with the recent judicial murder of the Reformer Shên of Peking fresh in their minds. We are sure that no missionary wishes to shield any Chinese from justice. His only fear is that justice will not be meted out but that gross injustice and cruelty will obtain. Moreover, if these four young

men are delivered up and punished as seems most likely the Chinese authorities would punish them, the news would spread far and wide, and we fear would be made a pretext and an example for proceedings which would involve many an innocent native Christian in other parts of China.

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MR. BROCKMAN'S article sets before the missionary body a very important subject, treated in a very interesting manner. The temptations to secular employment which are presented to the young men of our mission schools are multiplying and appealing with ever increasing force, because the positions offered are, if rightly filled, for the most part honorable, comfortable, well paid, and in the line of the commercial advancement of the country. The Customs, post offices, railways, telegraphs, positions in educational institutions and many other lines are calling with ever increasing and never to be satisfied persistency for more men, and unless faithful instruction is given and wise care taken, our choicest young men will be drafted into secular service. And it is well that the secular service be well manned, but we shall fail utterly in our work as missionaries if we do not raise up a faithful host of native preachers whom no inducement can draw from, or difficulties bar from, the direct work of preaching the gospel. Mr. Brockman makes one suggestion which is specially worthy of the consideration of all, that we bind these young men to us by cords of strongest love and sympathy.

WE have much pleasure in drawing the attention of our readers to an announcement in this month's Bulletin regarding *China*, a quarterly record, religious, philanthropic, and political. In our December issue for last year we drew attention to this journal, and what we have seen of recent issues of *China*, emphasizes what we felt and said then regarding the editor's living intelligent sympathy with China and the problems of her future and his intimate knowledge of the various organizations at work in China. It is a great joy and stimulus to workers in China to know that there are such self-denying workers and warm friends at home as the editor of *China* and his co-workers.

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THE "exchange" journals which come to us from India are of special interest, as through them we become acquainted with the peculiar conditions of mission work in that important field, and get into warmer sympathy with our distant co-laborers. These last two words sound paradoxical, but we leave them as being expressive of a cheering thought. One of these exchanges is the *Young Men of India*, and we have been struck with the excellence of the July issue (a Bible Study number). In the August issue we are also glad to note a sympathetic reference to the Association's attitude toward the Bible. The Hon. T. Raleigh feels we have a strong appeal to make to the educated classes of Eastern lands. Speaking with special reference to India he says:—

"During the last century many of the best minds of Europe have been busy with the sacred books of the great Eastern religions, and our learned men have been teaching us that some of the thoughts and aspirations which we identify with Christianity have found expression in the best teaching of other religions. If our scholars have done this for the East, we may well invite the scholars of India to meet us on the common ground of Bible study; and if we make the most of our common inheritance, we shall then be able to justify our contention that the Bible is the greatest of all the sacred books."

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WE wonder if there is room for such a journal in China. The *Young Men of India* has a grand sphere of influence in a country which has two or three millions of young men studying English, but here in China the conditions are entirely different. When *China's Young Men* was started there were several pages of English matter, and we understand these were given up because this section was not specially cared for by the students who form the bulk of the readers. The magazine being in Chinese character is understood by all the students, and its cheapness makes it possible for all to purchase, whilst its daily Bible readings and studies made it well-nigh an essential for all leal members of the Young Men's Christian Association.

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THE mention of this Association makes us realise that possibly we have not kept our readers fully in touch with this hope-



ful and helpful movement. Its development may partly be gauged by the fact that there are Association foreign secretaries in Hongkong, Shanghai, Tientsin, Nanking, and Seoul. In addition to this there are general and editorial secretaries in Shanghai, and it ought to be noted that the Nanking secretary, Mr. C. H. Robertson, is preparing for special work among the literati. We understand that Associations have also been formed in Chefoo, Foochow, and Tsingtau: whilst there are thirty-six student Associations

in eight different provinces. A point worthy of notice is the cordial manner in which prominent Chinese merchants in Hongkong, Shanghai and elsewhere are showing a substantial interest in, and appreciation of, the work. We rejoice in all that has been accomplished and trust that development will be strong and rapid. The prominence given to prayer and Bible study—the old-fashioned means of grace—in a young and ardent work is a most hopeful and interesting sign.

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## Missionary News.

### *Notes on the Martyrs'*

#### *Memorial.*

Copies of the circulars on the Tentative Scheme for a Martyrs' Memorial in Shanghai were sent to all missionaries in China the last week of July. It was also reprinted in the local dailies, which devoted leaders to a favorable view of the scheme. Answers are now coming in rapidly, and the project seems to meet with practically unanimous support. The figures as we go to press stand as follows:—For, 181; Against, 4; Doubtful, 9.

The Mokaushan missionaries endorsed it as a body and pledged support.

Many valuable suggestions have come in, which will be carefully considered by the Committee.

The circular has been misread by some as excluding the Chinese. From the very beginning the Chinese martyrs and the Chinese Church were prominent in the minds of the Committee, and the latter will be asked to contribute if they so desire.

Dr. Griffith John writes: "I am entirely in favor of the building idea as by far the most appropriate, as well as the most useful. There can be no doubt as to the best place, i.e., Shanghai. I shall consider it an honor to have my name connected with this splendid attempt to perpetuate the memory of the Christian martyrs. There is no fear as to the money."

Dr. Arthur H. Smith writes: "There is no doubt in my mind that this plan is of the Lord, and that it will be enthusiastically taken up by the missionary body all over the empire as it certainly deserves to be. The advantages of such a central head-quarters are in part obvious, as mentioned, but there will be others not at first seen or thought of. It will embody and prove that unity which must be the note of the triumphant missionary movement of the twentieth century. There is no question as to the location, which *must* be at the center, which is and will always be Shanghai. Fifty years hence this building will be the feature of missionary life and activities in

China and the wonder will be why it was not thought of sooner!"

The Committee is being enlarged to cover all the provinces, and stands now as below:— Bishop Graves, Bishop David Moore, Dr. Griffith John, Dr. T. Richard, Dr. Y. J. Allen, Dr. A. P. Parker, Dr. Hykes, J. N. Hayward, D. E. Hoste, Director, C. I. M., T. D. Begg, W. Leonard Thompson, J. W. H. Bevan, G. W. Hinman, G. H. Bondfield, E. Box, C. J. F. Symons, W. H. Lacey, G. McIntosh, Pastor Kranz, D. Willard Lyon, S. Isett Woodbridge, E. S. Little, G. Matheson, J. W. Crofoot, D. MacGillivray.

#### TENTATIVE SCHEME FOR A MARTYRS' MEMORIAL FOR CHINA.

*Preliminary:*—It has been in the minds of many for some time that there should be some appropriate *National Memorial* to perpetuate the memory of the Christian martyrs of the Protestant Missions who have fallen in China, in the service of Christ and His Church, during the last century, but more especially in memory of those who were faithful unto death during the terrible storm of 1900. It is now proposed to erect in Shanghai a large building which shall serve in many ways the cause for which the martyrs died. A worthy monument in a public spot might be sufficient as a local memorial, and may yet be erected in Shanghai, but in addition to the numerous local memorials to the martyrs, both at home and in China, it is felt that the widespread character of the martyrdoms of 1900 calls for something greater. The fact that Memorial Churches, Colleges, and Halls are scattered up and down in all lands, is sufficient indication of the unanimous judgment of the Christian world that such buildings are the best way of commemorating the dead. The names of many such will readily occur to everyone, but we may specially mention that a Memorial Hall on very similar lines to the one now proposed was built in Madras after the Indian Mutiny.

*Object of this Circular:*—A special meeting of the Shanghai Missionary Association, held June 9th, 1903, having discussed various plans, decided that a memorial building was the fittest way of accomplishing the object in view, and a large Committee was named to

advance the scheme. This Committee has had several meetings and, having matured its plans in general outline, now issues this Circular to the missionaries of China. It is felt that if this scheme is to accomplish its object, it must secure the practically unanimous support of the missionary body in China. Only so will it be thoroughly representative and national in character. Our object therefore in sending out this Circular is to lay the whole scheme before missionaries and missionary organizations in China, so as to secure an expression of opinion and evoke their prayerful sympathy and support.

*The Proposed Building:*—The following are the draft outlines, viz.:—

1. Site in as prominent and suitable a spot as possible.
2. Size of assembly hall—looking to the future, to hold from 1,500-2,000
3. Offices—to afford a permanent home for societies which are the servants of the whole missionary body in China, such as the Bible and Book Societies.
4. Such other rooms as may be desirable should funds and site permit.
5. Cost—according to expert opinion, will be at least Taels 300,000.
6. The permanent Board of Trustees to be elected by the next General Missionary Conference of all China.

*Location:*—After careful consideration, it has been thought that the conditions necessary to render the memorial effective are best found in Shanghai. It is the great commercial and missionary head-quarters of the empire. Chinese from every province and foreigners from all lands visit it in ever-increasing numbers. The maximum of *prominence* and *usefulness* will be attained here as nowhere else. There is therefore good reason to believe that a memorial building, erected in a prominent position will, under the divine blessing, exert a powerful and beneficent influence on the whole Chinese empire.

*Reasons for the Particular Form of the Memorial:*—We believe that this is the most fruitful and sensible way of commemorating the martyrs and perpetuating their testimony. The building will stand as a perpetual witness to the world that China has a Martyr Church. The essential *unity* of the Christian Church will manifest itself in this united effort as a concrete example of how best at the same time to honor the dead and bless the living. The project, too, happily synchronizes with the approaching *Centenary* of Protestant Missions in China. The erection of such a building to commemorate the martyrs will be a fitting effort which will also mark and

commemorate the first hundred years of missionary work in China. Finally, China is rapidly opening up, and missionary work and the growth of the native church is keeping pace with advance along other lines. Hence some such building is necessary as an *Exceter Hall* for China, to accommodate the union meetings of Chinese Christians, the great national conference and other religious gatherings which cannot now be accommodated in any other building open to the Chinese. It will also be a great advantage to have the various sister societies grouped in one common building. These at present hold a precarious tenure of rented buildings, and could be given a *permanent home* at a proper rental sufficient for the upkeep of the building.

*The Fund*:—Those who have pondered this scheme most deeply believe that it is feasible, and there need therefore be no fear as to the money.

The gold and the silver are the Lord's, and He will provide. So sacred a task is the duty of the Christian world at large, but China will have to begin. When the general support of the missionary body in China has been secured, the Committee will then extend its organization, so as to give all an opportunity of a share in the memorial.

*Subscription Lists*:—It is hoped that the scheme will be sufficiently advanced to admit of the circulation of subscription lists in China by next December. Two unsolicited sums of \$1,000 each have been subscribed, and another gift has come from a lady in San Francisco.

*Suggestions*:—The Committee send out this first word in great hope and confidence, and earnestly ask every missionary to carefully consider the scheme. The Committee will gratefully welcome suggestions, which may be sent to the General Secretary, to whom replies should also be sent.

*Executive of the General Committee*:—

The Right Reverend BISHOP GRAVES,  
Chairman.

Rev. A. P. Parker, D.D.,  
Vice-Chairman.

Rev. D. MACGILLIVRAY, 41 Kiangsi Road,  
General Secretary.

E. S. LITTLE, Esq., of Brunner, Mond & Co., 12 Kinkiang Road,  
General Treasurer.

J. R. HYKES, D.D.  
W. LEONARD THOMPSON.  
J. N. HAYWARD.

Shanghai, July 1st, 1903.

## The Appeal

(See following Communication)

adopted at the mass meeting held in the Kuling church on Monday, August 17th, has for its central thought the undertaking of a three years' enterprise in preparation for the Chinese centenary year, 1907. It asks the home churches to join us in thanksgiving, confession and prayer, and the special object of prayer is that we may get reinforcements all along the line: More members, more Chinese workers and the doubling of the missionary force in the three years.

It is being forwarded to every mission in China with a request that it be adopted and signed by an appointed representative. It is hoped that such adoption will be made as soon as possible and reported immediately to the secretary of the Committee, Rev. G. G. Warren, Wuchang. By the end of the year at the latest, and earlier if possible, the committee will send to all the missions the list of those who have adopted the appeal, so that it may appear in the home magazines early in 1904.

The central committee consists of Dr. John (Chairman), and Messrs. Adams, Bolwig, Bowen, Brockman, Cory, Deans, Ekvall, Gelwicks, Goodchild, Bishop Ingle, Kranz, Nielsens, Orr-Ewing, Preston, Sjöblom, Sköld, Sparham, Seyffarth, Warren and Woodbridge, being connected with nineteen different societies and six different countries.

## Led by the Spirit of God.

Only the above words can adequately describe the movement that culminated in an appeal for re-inforcements for China, in which it is desired and believed that every missionary in the empire will unite, first and above all before the throne of grace, and then in announcing to the home

church that which has been claimed in faith from Almighty God.

Some of the missionaries assembled at Kuling had upon their hearts the burden of a large call for reinforcements and spoke of it to one another. In this way it became evident that not a few had been, independently of others, thinking and praying about the same matter.

Quite incidentally, from man's view point, a little group was brought together to pray over the matter of calling a general mass meeting of all Kuling residents to consider such an appeal. This led to a representative preparatory meeting, which resulted in a committee whose work was submitted to a subsequent meeting. Meanwhile the idea became the subject of much personal conversation.

The conviction was general that something very definite should be presented to the mass meeting for its consideration, but the preparation of what became the resolution presented, was the work of no person, nor one group of persons. It came before committees, meetings and individuals of differing sentiments, for there was by no means unanimity of thought upon the subject. There were radical differences of opinion and all the difficulties that the human heart is prone to advance when called upon to undertake great things. Still, through it all there persisted a unity of thought and purpose that indicated the presence of an unseen author. Nor was the matter hurriedly or thoughtlessly undertaken. Several busy weeks elapsed from the inception of the movement to the mass meeting. From the very start it was realized that if the enterprise were to succeed God must be the giver, faith our assurance and prayer our means.

The mass meeting, numbering about two hundred, convened in

Kuling church Monday, August 17th, 1903, a date that will ever be memorable at least to all who were present. The meeting was preëminently one of prayer; thanksgiving to God for what He has already wrought in China, humbling ourselves before the Lord because of our shortcomings and sins and pleading for the Holy Spirit to be our teacher and helper, showing us what we should ask for and endowing us with the faith to receive the blessing. Our prayers were answered, and we were enabled to realize something of what the first Christian Pentecost must have been like. There was no audible rushing wind, but better than that there was a swelling of each heart that swept silently through the room, requiring none to say whence it came, and banished differences and doubts.

The resolution came to the hearers as the direct command of the Captain of our salvation to His soldiers to gird themselves anew for the mighty conquest of this empire. While the younger missionaries were deeply interested in the enterprise, it was the Nestor of Central China who proposed the heart of the appeal, namely the doubling of the present missionary force within three years, or by the date of China's Protestant missionary centennial, and it was the older missionaries who spoke in supporting the resolution. There were none to speak against it.

One who knew all about the plans said that in coming to the meeting he was not ready for the appeal, but that now he was ready. Another said that the appeal crystallized what had been in his mind for several months, and that he had received a letter from one of the home secretaries lamenting the low stage of missionary interest, and expressing the belief that what the church needed was a spiritual awakening from the field.



Another stated that he recently received a letter from Shanghai suggesting such an undertaking as this and asking for the missionaries to pray for it. The senior missionary present said that not since the Conference of 1877 had his heart been so stirred as by this meeting. The key-note of the meeting was prayer—important, unceasing, prevailing prayer, both private and public as the one secret of success. A permanent committee was chosen, whose efforts shall be unceasing in bringing the appeal before all missionaries in China and the Christian church in all lands. The plan is to conduct a continuous campaign of prayer and presentation of China's needs from now until the date of the missionary centenary.

REV. GEO. L. GELWICKS,  
*Secretary of the Mass Meeting.*

### ***The Hunan Missionary Conference.***

Inasmuch as Hunan is such a new field and a goodly number of missions\* are undertaking work in the province, the conviction became general that the interests of the kingdom could best be served if the various missions, from the very start, sought to attain the largest possible degree of oneness in all their work.

Definite form was given to this conviction in a letter from one of the missionaries to all fellow-

\* Missions working in Hunan:—1. Christian and Missionary Alliance, 2. China Inland Mission, 3. Cumberland Presbyterian Mission, 4. London Missionary Society, 5. Mission of Presbyterian Church in U. S. A., 6. Mission of Reformed Church in U. S., 7. United Evangelical Mission, 8. Methodist Protestant Mission, 9. Wesleyan Missionary Society, 10. Finland Missionary Society, 11. Norwegian Missionary Society, 12. Church Missionary Society, 13. American Episcopal Mission (no resident foreigners).

workers in the province, asking their opinion regarding the calling of a conference and suggesting the nomination of members on a committee of arrangements. The replies were nearly unanimous in expressing cordial sympathy with such a conference.

At the conference which was held in Chang-sha June 19, 20, 21, thirty-two foreign missionaries were present, representing ten of the twelve missions having foreigners resident in the province. The plans of another mission to be represented were unavoidably altered, and one mission, having only Chinese resident workers, expressed its regret for inability to send a delegate. The countries represented were: Australia, Canada, England, Finland, Germany, Norway, Scotland and the United States. The spirit of love and oneness that pervaded the entire conference made it a blessing to the spiritual life as well as a benefit in practical ways. Its culmination was the Sabbath afternoon service, where all the delegates present united in the celebration of the Lord's Supper.

The purpose and scope of the Conference had been stated in the call sent out by the Committee on Arrangements as follows:—  
"In certain older mission fields the attainment of results sought by this Conference has been impossible because the work has become so fixed that any change involved considerable sacrifice. It is therefore deemed wise to afford the Hunan missionaries an early opportunity for consultation and co-operation. While it is hoped that this Conference will lead to concerted action, still it will possess no legislative power. Its recommendations will depend for acceptance upon subsequent approval by the various missions."

The following subjects were considered:—

"Affiliation or union of Chinese churches with respect to name, government and statement of belief."

"A permanent organization representing Hunan missionaries to deal with questions of comity and general mission interests."

"Converts and the Civil Power."

"Division of territory for the purpose of making each Mission Society responsible for a given section."

"Mission inter-relations regarding enquirers, members and native workers."

"Co-operation in educational, literary and medical work."

The results of the Conference may be seen in the resolutions adopted:—

"*Resolved*, That the members of this Conference pledge themselves to do all that they can to further the outward expression of the real inward unity that exists between the churches represented here. We advise that the Chinese terms for names held in common be as far as possible unified, and that matters in which we differ be emphasized as little as possible."

"*Resolved*, That the Conference recommend the following nomenclature: for Christianity, 基督教; for Protestantism, 福音教; for Street Chapels, 福音堂; for Houses of Worship, 禮拜堂."

"*Resolved*, That the secretary of the Conference be empowered to request each mission working in Hunan to appoint a member upon a committee to prepare a plan for a Permanent Advisory Committee representing all the missions in the province; said plan to be submitted to the various missions for consideration."

"*Resolved*, That this Conference of missionaries at present working in Hunan, wishes to record its opinion that the church of Christ in China should seek in every way

to avoid all intermeddling in Chinese litigation of any kind whatsoever."

"*Resolved*, That inasmuch as the Chinese are entitled to freedom of choice, previous attendance at other services should be no bar to membership in the churches of any mission. But no baptized or communicant member or Chinese worker of any mission should be received or employed by any other mission without consultation with the first mission. Further we suggest that when any unbaptized person transfers his attendance to a different mission, the missionaries to whom he comes inquire as to his antecedents. And it is considered a brotherly act for the missionaries from whom he goes to volunteer such information, even if not asked."

"*Resolved*, That the committee to prepare a plan for a Permanent Advisory Committee, be instructed to recommend at the same time a union hymn book and union Lord's Prayer."

A resolution was adopted inviting the Yale University Mission to undertake educational work and special work for the literati in Hunan, and recommending the missions to entrust the higher education of the province in arts, sciences and medicine to this mission. This action was taken in response to a communication from the Yale Mission.

No formal action was taken upon the subject of division of territory, but emphasis was laid upon the facts (1) that the true principle of division is not a seeking to debar others from a field, but a seeking to lay definite responsibility for a given section upon a particular mission, and (2) that our duty is to evangelize Hunan as speedily and thoroughly as possible, without the multiplying of agencies in some sections to the

neglect of others. Representatives of each mission told the Conference what were their present plans for the occupation of territory. As a result of this discussion the China Inland Mission has officially decided to withdraw from Pao-ch'ing-fu and occupy Yüan-chau-fu as the center for its German branch, provided the latter prefecture shall be regarded as its sphere of work. The prefecture of Yüan-chau is at present entirely untouched. A couple of other Societies are considering similar adjustments.

Of the thirteen missions working in Hunan all except one have appointed representatives upon the committee to prepare the permanent plan of union. In many ways this first Conference has prepared the way for the achievement of greater results in the future. Reports of the Conference may be secured from the Secretary, Rev. Geo. L. Gelwicks, Siang-tan, Hunan.

G. L. GELWICKS,

### ***Christian Endeavor Notes.***

Miss Patterson, the Corresponding Secretary of Christian Endeavor for North China, writes that there were in 1900 about one hundred and fifty Christian Endeavor Societies in North China, and that almost all of these were scattered or broken up during that fearful summer. But numerous messages from friends of Christian Endeavor in the north show plainly that these societies will be re-established, and the work will go on until the transformation of China by the power of the gospel will make impossible another Boxer outbreak.

The United Society of Christian Endeavor for China may yet have local Endeavor societies all over the world. Word has just come that the Christian Endeavor Socie-

ties in Kingston, Jamaica, are undertaking work for the large number of Chinese in that island. Christian Endeavor literature in Chinese will go to them with one thousand tracts from the Diffusion Society, and we may hope to hear of good work being accomplished there. On the adjacent mainland of South America, in British Guiana, there are four thousand Chinese Christians.

The great convention of Christian Endeavor Societies held in Denver, Col., U. S. A., in July was the "coming of age" convention, and summed up twenty-one years of growth and development. Rev. W. P. Bentley, of Shanghai, and Miss E. S. Hartwell, of Foochow, were prominent speakers on a full and very interesting program. Mission and method study classes were a feature of the meetings.

China's contribution to the convention, beside the speakers we sent, consisted of five Christian Endeavor banners from Peking, Shanghai, Ningpo, and Foochow. The most elaborate was from one of Dr. Ament's societies in Peking, of which a picture was published in the *Christian Endeavor World*. This banner went to the Oregon State Union. The Junior Society, organized by Miss Posey at Shanghai South Gate, sent a very beautiful banner with suggestive design. Two banners from Foochow were presented to the American Societies by the societies which sent them. All were given as prizes for increase in number of societies in the different states. Japan sent five at first, but was asked afterward for thirteen more, so great was the increase in number of societies and the competition for banners.

During the past year 175,000 have come from the ranks of

Christian Endeavor into the membership of the churches.

Indiana receives the Chinese banner from the Junior Society at the South Gate, Shanghai, for the largest proportionate gain in Intermediate societies and will hold it until the next convention.

In addition to their gifts in other channels, the societies gave last year for benevolence an average of over fifty dollars for each society by actual detailed reports.

Three societies deserve special mention. First, the Oxford Presbyterian, Philadelphia, Penn., which gave for missions last year \$1,814. Second, the Chinese C. E. Society in the Congregational Mission, San Francisco, Cal., which gave \$1,516, and third the Presbyterian Society, Clinton, Ill., which gave \$1,125.

During the Boer war many Christian Endeavor societies were organized in the prison camps in Ceylon, St. Helena, and Bermuda, with several thousand members. Since the return of these men to South Africa two hundred have volunteered for missionary work, and the Dutch Reformed Church has opened a training-school for them in Worcester, South Africa.

From one society, in 1881, to 64,020, in 1903, from one denomination to more than eighty, from one city to every country, and from fifty members to 3,822,300, and a million and a half more in societies bearing strictly sectarian names, but patterned after Christian Endeavor and gaining their inspiration from it. A net gain in number of societies in one year of over two thousand.

## Diary of Events in the Far East.

### July, 1903.

29th.—Summary trial and execution in Peking of Mr. Shen Kê-wei, recently a reporter for two Japanese papers, and who had been arrested on a charge of complicity in the abortive plot at Hankow three years ago. The judges having reported adversely to the Throne the decree was issued that Mr. Shen be beaten to death in prison (the punishment reserved for eunuchs and slaves). The gruesome work began at 4 o'clock, and although for two hours blows from bamboos were rained on limbs and back it was necessary to put an end to the torture by strangulation.

### August, 1903.

17th.—Fatal outbreak of cholera on a river steamer. Five foreign officers of the S. S. *Po-yang* died on the voyage up to Kiukiang.

—Chinese revenue cruiser *Huangtai* sunk near Swatow, after being in collision with the C. P. mail steamer *Empress of India*. The *Empress* steamer rescued most of the crew.

21st.—The *Kobe Herald* publishes the following telegram from Seoul: "The Russian Minister to Seoul, after consenting to the cancellation of the original lease of Ryong-an (Yong-Ampho), has now lodged a new demand. The new demand is more detailed and complete than the old agreement. The Russian Minister is now pressing the Foreign Minister to sign the new draft. It is reported that the new contract contains no stipulation about foreign offenders; but on the other hand, a far wider area is claimed. The Foreign Minister is understood to be inclined to sign the lease.

The Korean Emperor has instructed the Foreign Minister to grant a lease of a small area of ground to the Russians. It is further reported that the Foreign Minister intends to comply with the Russian demands relative to Ryong-an and then open the Yalu to the world's trade, to satisfy Great Britain and Japan."

24th.—A Hongkong telegram to *Der Ostasiatische Lloyd*, says that "the Rev.



W. Homeyer, of the Berlin Mission, was attacked last Tuesday on the north river by pirates, who robbed and badly wounded him with four bullets in the face. His wife's maid, his own servants, and the boatmen were also wounded. The affair occurred at the same spot where the American railway engineers were recently attacked. The German Consul in Canton, to which place Mr. Homeyer has returned, has taken up the matter."

#### The Crisis in Kuangsi.

27th.—Dispatches received by the *N. C. Daily News* from reliable sources in Kuangsi state that Viceroy Tsên is successfully pursuing his scheme of restoring order in the province. The modern armed troops sent down from the Hukuang and Liangkiang provinces have been pouring into Kuangsi in such large numbers and have since proved themselves of different material from those hitherto oft-beaten "braves" of ex-Governor Wang Chih-chun and ex-

Marshal Su. The rebels are losing heart and returning to their homes in large numbers to accept the bounty offered by Viceroy Tsên to enable them to purchase food and agricultural implements and turn law-abiding citizens and farmers. It is further stated that only the most desperate of the rebel bands now continue to rove about the province and fight the government troops, but where shortly before they numbered thousands they are now to be met with only in bands of hundreds. By firmly persisting in his present line of conduct it is anticipated that Viceroy Tsên will be able to restore peace and content in Kuangsi province by the end of the year. The Viceroy's popularity amongst his fellow-provincials, his mild treatment of them, his strictness over his subordinates, and stern punishment of unworthy officials all go to make the inhabitants of Kuangsi more amenable to H. E.'s exhortations to give up their arms and return to their allegiance.

## Missionary Journal.

### BIRTHS.

#### AT SHANGHAI:

June 24th, the wife of Rev. E. THOMPSON, C. M. S., Tai-chow, of a daughter (Olive Marjory).

July 21st, the wife of Rev. J. W. CLINE, M. E. C. S. M., Shanghai, of a daughter.

August 20th, the wife of Rev. JAS. DARROCH, S. D. C. K., Shanghai, of a daughter.

August 21st, the wife of Mr. N. GIST GEE, M. E. C. S. M., Soochow, of a son (Charles McQueen).

### DEATH.

AT Tai-ming-fu, Chihli, Rev. MEADE L. CUNNINGHAM, Southern Chihli Mission, of confluent small-pox, after two months only in China.

### ARRIVALS.

#### AT SHANGHAI:

August 1st, Rev. P. D. BERGEN, wife and son, A. P. M., Wehsien (returning).

August 6th, Rev. C. W. MATEER, D.D., and wife, for A. P. M. (returning).

August 15th, Miss TALBOT, of S. P. M. (returning), Kashing; Rev. H. C. DR-BOSE, D.D., S. P. M., Soochow (returning).

August 16th, Rev. W. C. BOOTH, for A. P. M., Chefoo.

August 20th, W. MCCLURE, M.D., and family (returning), and Revs. H. M. CLARK and G. M. ROSS, all for C. P. M., Honan.

August 27th, Miss J. STEVENSON, M.D., and F. O. WILSON, M. E. Mission, Tientsin (returning).

### DEPARTURES.

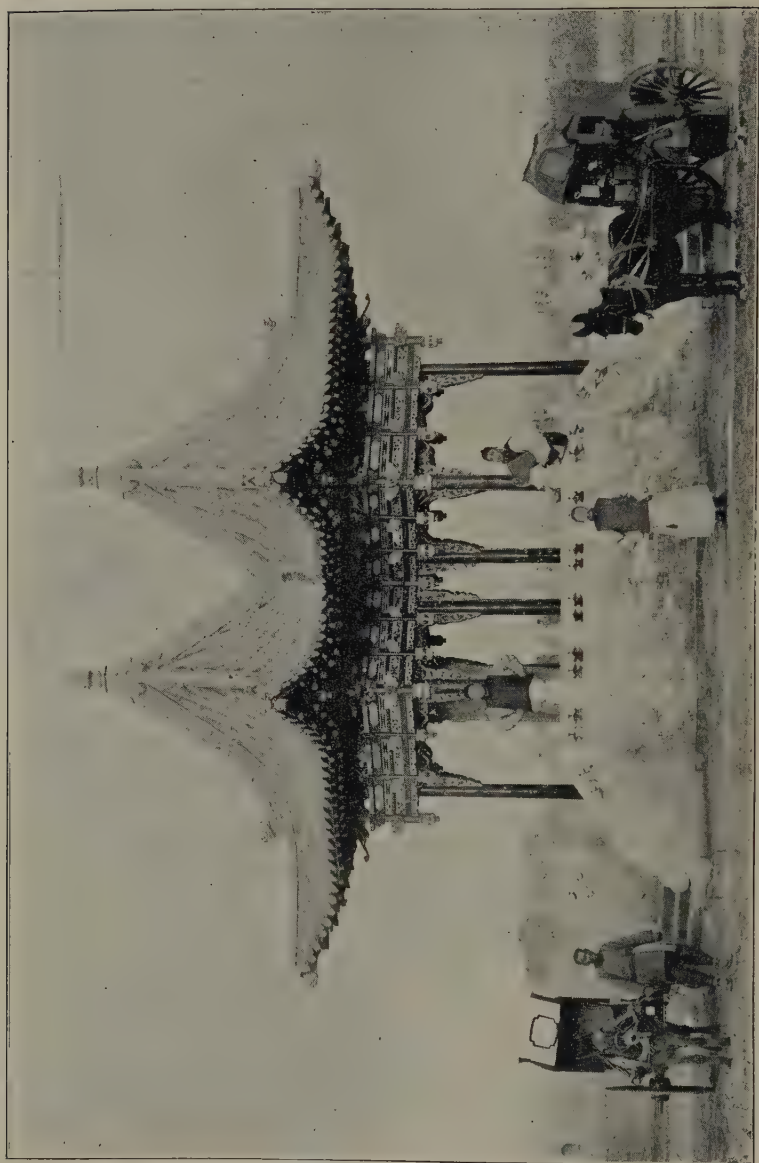
#### FROM SHANGHAI:

August 5th, Miss N. N. RUSSELL, of American Board, Peking, for U. S. A.

\*August 29th, Rev. C. WAIDTLOW, wife and child, Lutheran Mission, Port Arthur, for Denmark.



勅建太原省耶穌聖教教士爲道



捐軀紀念碑亭汾州府八福堂照

MONUMENT TO CHRISTIAN MARTYRS (BOTH ROMAN CATHOLICS AND PROTESTANTS.)

Who gave their lives for witness to the Gospel in the Boxer Uprising of 1900. Erected by order of the Emperor on the spot where his representatives met the Peace Commissioners in 1901, outside the Great South Gate of Tai-yuen-fu, Shansi.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 10. OCTOBER, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### *Union.*

BY REV. G. G. WARREN.

THE idea of union is "in the air" just now. Peking has challenged all China to say whether or not we shall be one in terminology and government and hymn book. The missionaries of Hunan met recently in Conference at Chang-sha, and the great object of this Conference was to find out lines on which united action and speech would be possible.

I was honoured with a request to write one of the papers at the Conference on the subject of Union in Name, Government and Statement of Belief. Instead of reproducing the paper in the RECORDER I should like, with the kindness of the editor, to take a somewhat different line from that which the title of my paper (which was selected by the Committee) kept me to.

The first thing I should like to say is that there is no magic about the mere word "Union." The history of the Christian church, both within and outside the canon of Scripture, gives us instances of union that were not for the glory of God, and therefore not for the good of the church; and also instances of separation that were guided by the Spirit of God. Indeed "Union" often necessitates a separation; it does for each and every man who is united to Christ; that union separates him from the world.

Whenever, therefore, anyone talks of "Union" let us never be afraid to challenge the word. What is the "Union" to be between? Will it mean "separation" as well; and if so, from what? If anything would "separate us from the love of Christ" there must be no union with it; on the other hand, whatever would promote "the unity of the Spirit" we must "give diligence" to gain. Many, if not most of the questions of union that come before us are not



matters that can be off-handedly put into either one or other of those two categories; they are questions on which if we are united, it is hard to say whether the union is necessarily a spiritual bond; if we are not united, it is not easy to say that we shall be thereby separated from any of the love of Christ. It is always best, when matters are indifferent, to frankly recognize it; so we are not likely to think too much of union if we gain it; and we are saved from any hard thoughts of any friends who do not see eye to eye with us and have to decline to join in our scheme of union. In such a frame of mind let us discuss

### I. UNION IN NAME.

Names are useful words that enable us to group together things that have something in common and that differ from other things. We have to avoid two faults in naming things. On the one hand, it is confusing to have different names for things that do not differ; on the other hand, it is confusing to have one and the same name for things that do differ.

How does this affect our position in China as Protestant missionaries? Briefly: we are united as Christians and as Protestants; we differ amongst ourselves in certain matters of polity and creed. We ought therefore to have one name by which to designate ourselves and all who are members of Christ's church with us as "Christians" and one to indicate that all who use it are alike "Protestants," but where there are differences amongst us that cannot be hidden and must at times form the subject of conversation, there is a need of different names to help the conversation; the differences will not come from the names; it is the names that are due to the differences.

1. "Christians." "And it came to pass . . . that the disciples were called Christians first in Antioch." No careful student of St. Luke would look lightly at any fact which he thought worth chronicling; to do so would show an ignorance of historical perspective, for only prejudiced men with an axe of their own to grind, put St. Luke down as a third or fourth rate historian. But to most of us the sentence comes with even more weight than that it was seen by a great historian to be worthy of record; it is a matter that the Spirit of Inspiration has preserved as one profitable for our instruction.

From that first calling at Antioch right onwards in all lands, with but one exception, the word "Christian" has come into use as soon as "disciples" have been won to bear it. And that one exception is China. Over 1,000 years ago the Nestorians called

their church the 景教; what did they call themselves? one wonders. Then came the Catholics. I should be glad if any reader of these lines could tell us what name the Catholics gave themselves before the day when the Pope showed his lack of infallibility by selecting 天主 as the right Chinese equivalent of God, so causing the Catholics to use an uncouth phrase for themselves as "God's Church Members." In due course came the Protestants, and as if there were some baleful influence resting on Chinese—did not one of the Catholic fathers say the language was the invention of the devil?—they promptly called the church the "Jesus" Church and themselves "Jesuits." Not content with getting a wrong name they added to confusion by making it do a double duty, so that the "Jesus church" sometimes embraced all Christians, and at others (without any warning that there was a difference of usage) excluded all but the Protestants.

The name "Jesus Church" will not do as a basis for union—if for no other reason than this, that there are a number of missionaries (of whom I am one) who never will use it and who are doing all in their power to discourage its use. The union name, if there is to be one, will have to be 基督教, against the use of which no such reasons as the following can be urged:

(1). The later New Testament shows a marked difference from the Gospels in the use of the word "Jesus." Whereas in the Gospels it is constantly used alone to designate our Lord in His ministry of humiliation; in the Epistles it is exceedingly rare without some such title as "Lord" or "Christ" or "Son of God." Not that it is regarded as too lowly a name; on the contrary it is especially set on high as the name above every name, in which every knee should bow, and therefore every tongue is to confess it as LORD, and not to use it as the names of Abraham and Moses, or John and Peter are used.

(2). Although in Western lands the personal name is used, in a most honourable way, e.g., for our sovereigns and by the nobility yet there is a marked avoidance of the human name of our LORD in such things as the names of churches and denominations. The pious founders of two well-known colleges in England meant well by calling them "Jesus" Colleges, but the use of the name as it is used—and almost necessarily used—to designate the students, and boats and athletes connected with the college, is far more grating to ears that are not familiar with such a usage than is that of other sacred names, such as "Trinity" or even "Christ" is. I could not imagine any one in the homelands thinking that it would have been an improvement to have spoken of "the Jesus Church" rather than of "the Christian Church."

(3). But in China the exaggerated honour which is paid to the personal name leads the educated and well-to-do classes to avoid it, and in the case of an Emperor the very characters that go to make it are tabooed, even in their ordinary meaning. Surely if all Christianity outside China had called itself the "Jesus" Religion there would be good reason for thinking that the Chinese would have claimed that their peculiar circumstances made it necessary for them to change the common usage. Surely in this land they would, at any rate, call the church by the official title and not the personal name of the "Christ." It is absolutely inconceivable to my mind that when the Chinese Christians come to know the real state of affairs they will tolerate the exact reverse of this and will allow the personal name of "Jesus" to be used without any token of respect for the buildings and members and all things connected with the Christian church.

2. "Protestants." As Protestants we do well to have a name that will both group us together and also show that we differ from the church of Rome. We do not wish to deny that Romanists as such are not Christians, though, alas ! it is getting more and more necessary in China stoutly to deny that many of the actions of the Romanists are Christian actions. We have nothing to be ashamed of, but rather much to glory in, in the historical associations of the great "Protest" against Rome that was commenced in the sixteenth century and that continues to be made in this twentieth century. Still it would not be wise to burden ourselves with a name that could not be understood in China. It is worth while remembering that "Protestant" is not a negative name, but on the contrary a most positive one of "Forth-witnessing." That positive idea is excellently caught by the words 福音. That name does distinguish us from the Catholics. First, it emphasizes the relation in which we stand to the "gospels"; we not only do not like the Catholics forbid members and enquirers to read the Gospels, we require them to read and understand them; next, the two characters which make the name indicate that "sounding forth" which as God's "witnesses" we constantly do in our preaching but which the Catholics do not do. The phrase 福音教 is therefore an admirable one to indicate without any offense the common causes of difference with Rome which unite us as Protestants.

3. What about our sectarian names? If we can drop our sectarianism by all means let us drop our names. But can we thus merge ourselves into one united church? Presently we shall come to that subject under the heading of Union in Government. Meanwhile I venture to add one word to those who have not yet selected but are thinking of selecting a Chinese designation. A serious

mistake has been made by more than one society by adopting a Chinese name which, though very suitable for the Home Committee or even the missionaries, is not suitable for the Chinese converts. Most unsuitable of all seem to me to be the names of the countries from which we come. Why should a Chinaman whom we have had the joy of leading to Christ be dubbed as an Englishman, or American; Norwegian or Swede? Does not that seem to be a confirmation of the untruth that does us so much harm, viz., the statement that we preach a "foreign" religion? Again, the name of some good man of God, e.g., Luther or Wesley, with whom we missionaries have a connection that we are glad to acknowledge in languages where the connection is understood, does not seem to me to be a suitable name for a Chinese church. One would be interested to overhear the explanations of a young Christian to an outsider of the reasons for calling himself a member of the "London" Hui; or of a Chefoo convert for naming himself an "Inland" Christian.

## II. UNION IN CHURCH GOVERNMENT.

One of our English statesmen made a sound remark when he said that there was a large number of people who believed that some things could both be and not be at the same time. One meets with such people in this matter. They believe firmly that Episcopalians and Congregationalists can become entirely united and still remain both under the control of a bishop and quite independent of any outside control whatever. It is as well to rid our minds of that idea at the outset. Congregationalists and Episcopalians may unite, and after union may be all Congregationalists or all Episcopalians or neither Congregationalist nor Episcopalian, but if they unite they cannot be both Congregationalists and Episcopalians. The same thing applies to Presbyterians (of which form of church government Methodism is but a modification) and either Congregationalists or Episcopalians and to a lesser degree to other less marked forms of church polity. We cannot have union and retain our differences.

If, therefore, we have union something has to go. Some one form of church government has to survive, and the rest have to die. But why should one survive? The New Testament contains no indication whatever of which is to be the survivor. All the way along the New Testament churches there were apostles; now there are none. We are compelled by circumstances to make one of two assumptions; on the one hand, we may assume that church government needs successors to the apostles and finds them in bishops; or on the other, that it does not need them. I say both these ideas are pure assumptions; there is not a word in Scripture to indicate



which of the two ideas is the right one; the *argumentum e silentio* tells with equal force on both sides. There is then no scriptural ground for settling this question, and it is a serious matter to undertake to supply the deficiencies of Holy Scripture.

But if Scripture is silent, what of church history? That is equally impartial. Granted for fourteen centuries there was but one voice; for four centuries there have been many voices. In the fifteenth century it may have been a risky business starting off on non-episcopalian lines. In the twentieth century it is a hopeless anachronism to talk as if there was any risk in a church without a bishop. God Himself has blessed all kinds and sorts of church government. Who am I that I should tell any man to alter his form of church government so that he may join with me when God has blessed that form of government? The reverse of the question holds equally good.

But I would go a step further than this. If a body of men want to alter their polity for union's sake I am inclined to look askance at the union. Suppose the Episcopalians were to say, "For the sake of union we will not insist on episcopacy," personally I should feel they were so weak-minded that I should not care for union with them. I am sorry for the man who hasn't the sense to see that Congregationalists and Presbyterians would be equally weak-minded to give up their forms of church polity, which God has not told them to give up for the sake of mere "Union."

There was a time when there was one Holy Roman Church and one Holy Roman Empire. Both the church and the world were poorer then than now. In those days the ideas that men had of the rich "diversities of workings" that God could use were as far behind our thoughts as was the world empire of that date behind the kingdoms and states of our day. The cry of "Back to those days"—and the cry for "One denomination only" is that cry—is as hopeless and as undesirable as a cry can be.

But do I expect these divisions in heaven? No, I certainly do not. Then why speak as though they must continue on earth? Simply because, if I may speak as a Chinaman, heaven is heaven and earth is earth. Here we are in a state of probation and must continue to "see in a mirror, darkly" and to "know in part." There we shall know as also we have been known. "But now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love." Can I love my brother who differs from me on these matters of church polity? The negative answer is absurd; the affirmative bears with it the corollary that union in matters of church polity is a matter that is indifferent. Every now and again as I "follow after love" differences of church polity

will sink and I shall be able to give and my brother to take an alteration in church polity; but on main questions most of us could truly decline to "take" even for self-interest. Methodism is not weaker, but the stronger for having sturdy non-connectional Congregationalists close at hand; both can bless God for help they never would have had but for a bishop whose control they will neither of them acknowledge. What a true insight into things Browning had when he wrote "lest one good custom should corrupt the world."

To-day as at the first our Great High Priest still prays "That they may be one." Is His prayer not answered? Is it true that we are not one? If our sectarianism is a necessary bar to our being one, it is true. That is a tremendous assumption for any man to make. Think of it—the great high priestly prayer is not answered—not merely not fully answered, but actually not answered. That is an assumption I cannot believe. I am sure we are one, spite of our diversities of working; so sure that I neither pray for nor have the faintest desire for the day to come when we shall not be divided in these matters. I am doing my best to develop a connectional form of church government in the Chinese churches that are associated with our Methodist work in Central China. I am glad to note that round us Episcopalianism and Congregationalism are being equally implanted into very similar gatherings of Chinese who have been brought to Christ by Episcopalians and Congregationalists. I don't know that I could love these brethren more if they all became Methodists. We are all of us limited; we can't know everybody, and we cannot love those whom we do not know like we love those whom we do; and I cannot but feel that if I had to know intimately more people who now belong to other churches, I should be obliged to know fewer of my own. I feel that it is necessary to speak out in this matter. There is a lot of talk about "Western" forms of church government and the blessing it would be if there were but one big Chinese church. I can only say that the one big church was a Western idea for a long time and it failed. I see no reason whatever why it should succeed in China. The man who teaches that you cannot love if you differ, is not teaching as good truth as the man who teaches that you can. Happy indeed is the man who by his whole bearing towards missionaries and members of other churches shows that questions of polity have nothing to do with "that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before" God.

*Shall We Still Send Missionaries to China?*

BY CHARLES DENBY,

*Former United States Minister to China.*

THE question whether Christian mission work should be still carried on in China is now being argued in many places in the United States. It has invaded religious circles, and the negative of this proposition has found advocates in the churches themselves. It is asserted that the Chinese have an ancient religion of their own, and that they have a right to cherish it, and that outsiders should not interfere with its cult. It is stated, also, that China has its own civilization, which is suitable to its people, that it has endured for centuries, and that it is presumptuous for the foreigner to attempt to supplant it by the civilization of the Western peoples. An argument against mission work is drawn, also, from the occurrence of the Boxer riots in 1900. It has been claimed that they have demonstrated that the missionaries have accomplished nothing.

In undertaking to present some reasons why the prosecution of mission work should be continued in China, the writer will not discuss the religious side of the subject. Such discussion may properly be left to the clergy of the country, who are vastly more competent to handle it than laymen are. It is conceded that to the missionary the supreme object and purpose of his labors is to save souls. To this end all his efforts are directed, but for its accomplishment he uses all suitable temporal means. To him the educational labors, the introduction and the practice of foreign medical and surgical methods, and benevolence, and charity, are means to an end; but in themselves they are all useful and praiseworthy. If men could be found, who, without the spur of the enthusiasm born of religion, would devote their lives at the risk of martyrdom to doing good, then all religious inculcation might be dispensed with. Such men have never existed in any considerable number. The spur to effort which involves expatriation, suffering, and probably death, either from sickness or violence, is found only in the heart which is stirred by religious devotion and by the belief in future rewards.

If then the cultivated Christian West is to assist the ignorant and superstitious East to mental, moral, and physical improvement, such assistance must be rendered by missionaries, or by religious societies. In this light all governments have looked at this subject. No government in the world has failed to appreciate the civil and

commercial advantages which have accrued from mission work, and all governments have protected and encouraged their citizens who have gone abroad to engage in it. England does this in India, China, and all its colonies.

Two of the most astute nations of the world—France and Germany—are conspicuous in their protection of Christian workers in China. Irreligious France, which expels religious societies from her borders, nevertheless extends her ægis over these same societies in China. She has done this consistently and continuously under the monarchy, the empire, and the three republics, and she has been repaid by the absolute devotion of her nationals in China and by the spread of her national influence. Until recently she has assumed the special protection of all Catholics in the east, as well as the far east. After the Franco-Prussian war the German Emperor realized that a subtle influence was escaping him, and he ordered that German Catholics in China should be protected by his own Minister at Peking, and should no more apply to the French legation on any matter. The present Emperor has been particularly energetic in this regard.

#### THE CIVIL RIGHTS OF MISSIONARIES.

Our own country has never failed to realize that its citizens who devote themselves to religious work are entitled to as much protection as are our merchants or mariners, and we have availed ourselves, under the favored nation clause in the treaties, of every privilege which has been granted by China to European missionaries. For instance, under that clause we claim that our missionaries have the right to settle anywhere in the interior, and under a French convention we insist that they may buy land and occupy it without first procuring the permission of the authorities.

In treating the general question whether the circumstances and conditions existing in China warrant our sending religious teachers to instruct her people, I propose, rather than to write an argument, to state the facts and let the reader, after considering them, determine for himself what it is right and proper and desirable to do. Let us look then at the actual condition of the Chinese as it appears to one who resided thirteen years among them. Let us first give honestly, fairly and truly the most favorable view that can be presented of Chinese habits, customs and progress, and then the reverse picture, and let the reader come to his own conclusion as to what our duty is in the premises.



## CHINA'S PAST ACHIEVEMENTS.

The authentic history of China dates back 6,000 years.\* The beginning of its civilization is lost in obscurity. The Chinese invented gunpowder and printing and discovered the compass. Suspension bridges have existed in China for centuries. Marco Polo writing in the thirteenth century speaks of Chinese four-masted ships with water-tight compartments—something we claim to have invented. China has the longest canal in the world. She has used natural gas for centuries; the wells are found in Szchuen. There are salt wells near them, and the only use made of the gas is to evaporate salt. The brine is carried in bamboo pipes to the jets of gas and evaporated in iron pans. This gas has given out in some parts of our country—notably in Indiana—but owing to the slight use made of it, it will probably last forever in China.

By the common consent of all the boards of trade the Chinese merchant ranks among the most honest traders in the world. Mr. Cameron, who is now the manager of the great Hongkong and Shanghai Banking Association at London, was formerly for many years manager of the branch at Shanghai. On leaving China he made at a public dinner, which was given in his honor, the statement that the Bank had had dealings of hundreds of millions of pounds sterling with the Chinese, and never had lost a penny. This is high praise, and it is corroborated by the business men in all the principal marts of trade.

The Chinese are noted for their artistic work in ivory, bronze, and cloisonné. They make the finest embroideries. Canton is a vast bazaar, where black-wood furniture, fit for the use of kings, and silks, satins, and velvets for the wear of queens, are manufactured. A postal system existed for centuries in China which did its work well. It was operated by private companies. Letters were sent by it to any part of China, and their delivery was guaranteed. In late years the Imperial Maritime Customs conveyed letters to and from the treaty ports, and recently a governmental system has been established, and China has become a member of the Postal Union.

## DEMOCRATIC CUSTOMS.

While China is as autocratic as Russia, she is also in practice very democratic. All titles lapse after the fourth generation. The single exception to this rule is the dukedom of Confucius, and the present duke enjoys all the emoluments and privileges granted

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[\* We fear it is impossible to substantiate this statement. Ed. RECORDER.]

to his great ancestor. He is the seventy-seventh lineal descendant of Confucius. Magistrates are often denounced by the people and cuffed, and pulled from their official seats. Sometimes their official boots are pulled off, which is the acme of insult. When the magistrate complains of the treatment of the people, he is told that if he cannot get along with them, he had better retire, and he does retire. Even the gods are subject to popular displeasure. Sometimes they are lashed with whips when great rains supervene, and in cases of excessive draught they are put out in the sun that they may see for themselves how hot it is.

There have been competitive examinations of students in China for centuries. As you pass along the coast of China you see towers here and there in the villages, and you are told that these were erected in honor of a student who passed the final examinations at Peking. At Nanking you are shown an Imperial temple surrounded by a wall, whose main gate never opens except for a graduate, and the townsmen tell you with pride that it has opened several times for students who lived at Nanking.

The Chinese have more books than any people in the world. At Peking there are many blocks of stores which are devoted to the sale of books. In the Hanlin Library there was one work which comprised 23,637 volumes. The Boxers conceived the idea that the burning of this priceless library would create so much smoke that the foreigners would be driven out of the British Legation. They accordingly set it afire, but the wind changed, and no harm was done to the garrison.

All forms of taxation and all theories of agrarianism have been tried in China. Irredeemable money was issued centuries ago. As far back as two thousand years before the Christian era the theory of depositing goods in a government warehouse and receiving bonds calling for two per cent. interest was tried in China. Two or three decades ago a political party in this country advocated this identical practice.

The Chinese are said to have invented the bill of exchange. They are old and experienced bankers. Besides the foreign banks, such as the Hongkong and Shanghai Banking Corporation, the Chartered Bank of India, Australia and China, the Yokohama Specie Bank, the Russo-Chinese Bank, and others, there are four hundred native banks at Peking.

We white people imagine that we alone are charitable, but this is a mistake. The Chinese give largely in charity. There are many benevolent societies for the support of widows and orphans, for securing insurance, and for providing for the poor. The Emperor

gives to every beggar in Peking a coat during the winter, and public kitchens supply the poor with food. Wealthy Chinamen often make large charitable donations.

#### THE DARK SIDE OF THE PICTURE.

It will be conceded, I think, that the foregoing is a fair picture of Chinese life, though it is necessarily brief. Let us look at the reverse picture.

The Chinese are ignorant and superstitious. Men of all ranks and conditions are governed by *fung shui*, a geomantic principle which is thoroughly elucidated by the great imperial almanac which fixes lucky days for every private or official act. At Peking no two houses are on the same line, each one is set farther back or forward than its neighbor. The reason for this peculiarity is that the evil spirits cannot turn a corner, and so when they start on a straight line they go out into space and are lost. On the ridges of all the houses little clay dogs are put with wide open mouths to catch the evil spirits as they fly. At the eclipse of the moon the whole population turns out beating gongs and tin pans in order to drive away the yellow dog which is eating up that luminary.

Even in courtship and marriage, necromancy governs all the proceedings. When a Chinese father concludes that his son is old enough to marry he employs an intermediary to arrange the preliminaries. This person discovers an apparently suitable girl. The first thing done is to learn the natal days of the parties. If the girl is born for instance on the day dedicated to the goose, and the boy on that of the fox, negotiations are terminated. Such a union would be unlucky, because the fox from time immemorial has eaten up the goose. Should, however, the respective days prove favorable the horoscope of the parties is cast, and, if desirable results are obtained, the preparations for the marriage proceed. On the wedding day the bride is borne in a red sedan chair to the house of the bridegroom. To make assurance doubly sure, she is covered up in a cloak and hat, and the door of the chair is locked; the best man carrying the key. In the procession in which the bridal presents are conveyed—which in that country as in ours accompany holy matrimony—a roast pig is carried in front. It is believed that the evil spirits will fasten on the pig and leave the bride alone.

Infanticide is common in China. During my stay at Peking a wagon went around every morning to gather the bodies of dead female infants, which were taken outside of the city and thrown into a ditch. Mining is opposed in China, because it is believed that underneath the hills a dragon sleeps, which if it is

disturbed, will destroy the world. It is said that the great Trans-Siberian road was deflected a considerable distance from its course to avoid going near a graveyard. On the subject of protecting graves from desecration the Chinese are very sensitive. Superstition is common to all classes. A few years ago the boatmen at Tientsin found a wretched little water snake in the Peiho River, which they carried to the temple of the water god and proclaimed that it was itself that deity. All the people went to worship it, and among them went the great Li Hung-chang. Li was asked one day if he really believed that the snake was the water god, and he answered that whether he did or not, the people did, and it was best to humor them.

Many riots have originated in China from the absurd charge that the missionaries secure the custody of children for the purpose of killing them and making medicine out of their eyes. When the diplomatic corps represented to the Tsung-li Yamên the ridiculousness of such an accusation we were astonished to find that several members of that august body declared that they had always believed that the charge was true.

#### WOMAN'S BONDAGE.

The condition of women, which is usually a fair test of civilization, is bad. Until a woman becomes the mother of a male child she is taken no account of. After that event she is honored and respected. Little attention is paid to female education, because the women cannot hold office, which is the ambition of every Chinese boy. Slavery exists all over China, and girls are continually sold by their parents. Polygamy also exists. Wealthy Chinamen always have three or four wives. I was introduced once by a husband to Madam Howqua number one, Madam Howqua number two and Madam Howqua number three; these identical words being used.

#### BARBAROUS PUNISHMENTS.

The judicial system of China is one of torture. It is the theory of the administration of criminal law that the accused must always confess his guilt before conviction. The Chinese judges examine into the case before trial, and when they are satisfied—as they usually are—that the accused is guilty, they force him by torture to confess. The prisoner is brought before the magistrate and required to kneel on the bare floor. He is then interrogated. If he denies his guilt, he may be beaten with the large bamboo—a stick three feet long and two inches thick—receiving, it may be, hundreds of blows. Or he may be beaten with the small bamboo,



which is chiefly used to strike the face and head. Or he may be suspended by his queue to a post; his feet barely touching the ground. Or a heavy log may be put across the calves of his legs as he kneels, which is see-sawed by a man on either end. This is said to be a terrible punishment. Other tortures are inflicted. After the prisoner confesses—as he usually does—he may be sentenced to have his head cut off, or he may be suspended in a cage in the sun until he dies, or he may be burned in oil, or sawn asunder, or cut to pieces by the terrible *ling chi* process, in which the various parts of the body are cut off one by one until only the bleeding trunk remains.

As we understand corruption, the corruption of the government of China is widespread—in fact universal. Li Hung-chang always had a man employed at Peking whose sole business it was to give money to thirty officials three times a year. The members of the Tsung-li Yamên—Foreign Office—received for their services Taels 1,000 per annum; in our money now about \$520. It was well known, however, that these distinguished gentlemen received large sums of money from the appointees to office. The lowest amount received was Taels 30,000, while the president enjoyed an income of Taels 250,000.

The administration of military affairs during my stay in China was very corrupt. It was openly charged that names of widows, children, and dead people, were carried on the army rolls and wages for them were paid to the colonels of regiments. During the Japanese-Chinese war the most astonishing frauds were discovered. In some instances the shells furnished to the artillery were found to be filled with sand.

It is safe to say that no governmental contract is made without payment of a bribe. A friend of mine who was making a contract to sell coal to the government was told to put in twenty-five thousand tons which were not to be delivered, but the price, nevertheless, was to be collected and the money paid to the agent. He refused to commit this fraud, and lost the contract. I myself saw a curious act of fraud. Once going up the Peiho River we passed about seventy junks which were anchored, and aboard them all men were engaged in drawing water from the river and emptying it into the holds. I inquired what this curious process meant, and was told that the junks were laden with tribute rice, and that wet rice weighed more than dry rice, and the men were watering it in order to increase their charges for freight. In all ranks of life “squeezing” is legitimate in China. Everybody retains some part of all money which passes through his hands. The servants in every house charge a percentage on every article that is brought to it.

A dealer in a Chinese city will ask his customer if he intends to take his purchase home, or if he wishes it sent to him. In the latter case the merchant must charge ten per cent. in addition to the price, because the gate keeper will make him pay so much before the goods can be delivered.

Very small salaries are paid in China, and the pay of the officials is eked out by robbing the State and oppressing the people. The Hoppo (treasurer) at Canton takes out of the public funds every year Taels 300,000. It is publicly known that he does this, and it is considered legitimate. During my day the practice at Peking was to require every distinguished visitor to pay large sums—as much as Taels 20,000—before he could enter the city. I might cite many more examples of official corruption, but let these suffice.

Do not the riots of 1900 of themselves furnish a conclusive argument that China needs regeneration? In no other civilized country would it have been possible to raise an enormous force to attack and destroy the ambassadors and their suites at the seat of government. It is well known that the Chinese government lent itself to the Boxer movement, and that the men who fought the foreigners at Tientsin, on the way to Peking, and at that city, were government troops. The forty guns which played on Tientsin were worked by the Talu troops. Deceived by mystic arts, the Empress lent herself to the movement against the foreigners, and did not raise a hand to stop the slaughter. In fact China declared war against all the world, including the United States, which had refused to join in the bombardment of the Taku forts.

From the Boxer uprising there is attempted to be drawn the conclusion that missionary efforts in China have proved useless and unavailing. The candid student of events will come to an opposite conclusion. There were three thousand Chinese in the British legation during the riots, whose labor and devotion saved the lives of the beleaguered foreigners. They did the manual work, built the barricades, and fought on the moat and the wall. Cheerfully they labored, and freely many of them died in defense of their benefactors.

#### HEROISM OF CHINESE CHRISTIANS.

At the Peitang another wonderful exhibition of devotion to Christianity and to its expounders was furnished. The Peitang is the great Catholic cathedral. It is located in the "Imperial City," under the walls of the "Forbidden City." In May, 1900, there were at the cathedral only thirty-five monks of the order of St. Francis, and as many nuns of that of St. Vincent. In June twenty French marines and ten Italian joined these feeble occupants of an

enclosure which was two thousand feet in circumference. The Boxers came in countless numbers. They kept up a ceaseless musketry and artillery attack. They mined the buildings. They threw letters into the enclosure, where 3,200 Chinese converts were gathered, promising immunity to all who deserted the missionaries. The attack went on during June and July. The besieged people were reduced to an allowance of two ounces of rice per day, and the eating of dogs and the bark of trees, for subsistence. During all this terrible time not one Chinese, though many were killed, proved false to his duty.

Well might Senator Quay move the Senate that these men might, without restriction, come to the United States. Here in one city were found 6,200 converts who put in peril all that men hold dear in defense of the men and the women who had taught them Christianity. Among Protestants there are 100,000 such converts in China, and more than 500,000 Catholics.

There are about twelve hundred American missionaries in China. For three-quarters of a century these men and their predecessors have labored to carry our prestige, our language, and our commerce into China. They have borne every species of suffering, and they count many martyrs on their lists. Their labors have been of immense benefit to us, no less than the Chinese. The "flowery flag" is known and respected in China. They are faithful promoters of all American interests. They have served us as interpreters, geographers, and historians. They have blazed the way for our trade. Regardless of peril they have gone into the interior, and the drummer has followed on behind, and foreign trade has begun. From their modest dwellings has emanated the light of modern civilization. As citizens they are entitled to as many and as great rights as any other class of our people. As unselfish, self-sacrificing benefactors of humanity they deserve our assistance and support.

If we turn them adrift our national fame will be dimmed. It cannot be doubted that by the disappearance of the missionary our commerce would greatly suffer and our diplomacy would lose its chief support. The labors of the missionary constitute some compensation to the Chinese for the wrongs done them by foreign powers. Conscience, after all that is said, rules the world, and its voice speaks through the missionaries in favor of justice and of right.

When Sir Robert Hart was asked what was the remedy for the prevention of riots in China he said that it was either partition, or the conversion of the people to Christianity. It is presumed that all Americans will favor the latter alternative!

—*Christendom.*

### *Fusion and Expansion.*

"Divide that we may conquer, scatter that we may increase,  
separate that we may compass."

CHINA'S great sage Confucius was ever looking into the past. His successors are the students, who are the government of China. They, generally speaking, are doing the same. He invented nothing fresh, neither do they. The great world-powers have long since risen and fallen into decay. China, like the brook, "goes on for ever." Being shut in by sea, desert, and mountains led her to think of those without as "barbarians" and, as such, her "tributaries." "Her exclusiveness kept her ignorant, her ignorance kept her self-satisfied, her self-satisfaction kept her conservative." She is much this to-day.

"The Chinese must be a great factor." They are one-fourth of the earth's millions. Plant them where you will, while others succumb they thrive and multiply. Famine, war, and plague have worked terrible havoc within her borders; yet ere long their places are filled by new arrivals, who seem to have sprung out of the very ground. This enormous concourse of people once *awake*, no nation or nations can afford to despise them as now. The change will not be yet. Her rivers need to be made navigable, her railways extended, her roads made a little more decent than at present for travelling. The Imperial Post is doing a good work, but is hampered in its usefulness by the above. Time is being taken into account; vide the sale of watches and clocks, the increased number of night boats, by no means for the foreigner's convenience alone. Her soldiers now, in parts, march to drill to the strain of drum and bugle bands, with rifles and sidearms, as her more enlightened neighbours. Japan has arisen and *taken her place*, China may arise and take her place.

I was much struck when in Chang-sha to see a women's college. The subjects taught could not be ascertained. The head teacher is the daughter of the celebrated Chao, who now lies or did lie in prison in Chang-sha for putting forth anti-foreign literature of a virulent type. The Japanese Tung Wen College in Shanghai is now training over a hundred students from Tokio university to become professors in Chinese colleges.

"Abundance of raw material, and exhaustless supply of cheap labour," with *no official hindrance*; what should hinder the growth of the factories on the Yangtsze?

Can we not, as the merchant does, look on these things and this people and in them see a wonderful field of "Expansion?"



We have seen great changes in evangelistic operations in China since she first reluctantly opened her doors to the messengers of the cross of Christ. But the very fact of many advocating new and radical reforms in methods of operation reveals the fact that a need is felt. We are extremely grateful to Dr. Richard for his paper in the RECORDER of January, 1903. He seems there in Part 2, sub-div. six, to make most valuable suggestions. We do well to ponder and pray over them.

China is an enormous field for evangelistic labours. Yet after so many years and a large staff are we in the best place to reach these masses of humanity? We look at some well-known places such as Hankow, Canton, Chang-sha, and others—well-known to all or most readers. In the past it seems to have been an absolute necessity to make certain places bases for each and every mission which came to China. The intention was undoubtedly to work out from these places into the regions beyond. Yet on examination we find in several cases that unless work has been opened at another centre of that district such has not been the case; rather have the efforts been confined to a very small area indeed. In some cases the workers *have* reached out in *all* directions, and we find it not an uncommon thing when they are going to visit their stations, to meet quite a number of others with a like purpose going over the same ground. Whereas one or two men could work all these out-stations, having to go to his own in any case.

In no place in China, I am bold to say, are the halls or workers too many for the people they are destined to reach. It is the point of the excessive number of agencies we need to enquire into. The main cause is our "unhappy divisions." It is hardly worth dilating on that fact, it is patent to all. Is it not "Fusion" on the part of those who differ but little in matters of faith and practise? We long to see this which would draw from congested areas and strengthen the hands of those who are longing to man strategical points. Others having few members could work to far greater advantage, if more concentrated. Other missions having but units, in the event of the evacuation of outlying stations of the former, could be provided with fields of labour, where at present they feel—or it appears so—they cannot with their limited forces go into hitherto unoccupied or unworked fields. Again, with new methods by the rising generation—whether wise or unwise, time will show, they deserve a trial and sympathy—is it necessary to weaken older established missions by sending a worker to take charge? Experience says No.

"Our chief centres where theirs are, and our ecclesiastical divisions as theirs—county for county, prefect for prefect, province for province." Dr. Richard gives us a grand thought. It cannot

be acted upon immediately, but that has not given consent to set it aside altogether. Many with whom the writer has conversed in these so-called congested areas, have expressed themselves very warmly on the subject of change, but at the same time expressed their objections. Some are as follows: They have already put down a plant, large or small as the case may be. Some one suggested "if real self-denial were present and the desire to co-operate were uppermost, the disposal of such plant would be no great difficulty in the Yangtze ports at any rate, with so many foreigners coming into residence."

Another was the capacity of various workers. For instance, one layman was pastor of some thirty odd preaching-halls. Yet as some of them had hardly been visited, it was not a good example upon which to raise an objection.

A new mission starting new work, but by reason of its numbers needing to be attached to its parent committee a long distance; thus necessitating a long absence from the station to whoever attended Conference. A very serious objection to "Expansion," not always to be avoided.

Taking hasty visits over wide areas. Whilst this is necessary for Bible Societies, many thought it better to concentrate the same amount of energy on their own special field with constantly repeated visits.

Then the fact of missions in these congested areas needing forwarding agents. It generally falls to the lot of an ordained man, and if he should chance to be secretary, most of his time is taken up with the former instead of the latter. Little other work can be undertaken by such an one.

To meet these objections is not easy. One merely suggests a few thoughts. Plant, if only preaching-halls, could be put under a local governing body, giving them one common name. Take for instance the example of the missions and the Union Hall at the time of the Osaka Exhibition in Japan.

The difficulty of forwarding agent has been settled by one mission in China, by establishing business centres at many points. Could not their plan be followed? By co-operation with those missions who already have these agents, possibly a dozen more such would be quite sufficient. Let volunteers be called for.

If our more perfect co-operation in the field can produce the following results, our time will not have been spent in vain in working, praying, and hastening that day.

1. Our churches, colleges, etc., will be more wisely located.
2. The healthy development of the Protestant faith and the day of self-support, propagation, and government will be hastened.

3. There is the possibility of increased influence and more generous support from home.

4. A greater tendency to influence public men.

5. An united front to a greater proportion of the heathen than at present.

6. Last but by no means least. We as workers would most assuredly enjoy greater peace of mind. The day would be hastened when every prefecture would have at least a hall where those who were desirous of hearing the truth might go. Yun-nan, Kuei-chou, Kan-suh, Kuangsi, and the interior would soon cease to cry out for workers as now, though they would never cry "Enough."


Might I, in closing, recommend the reading up of this subject in the Report of Ecum. Conf., New York, Vol. 1, pages 233-277.

I have to apologise to the author for some extracts from "Expansion."

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### *Some Present-day Hindrances and Difficulties in Our Mission Work.*

BY REV. J. C. GARRITT.

 WE need as missionaries to open wide our eyes to the fact that the difficulties which oppose us in our work must, in the nature of the case, grow greater and more complex as the years pass on. The day of the quiet, uninterrupted work of the study, the tiresome and uncomfortable but self-directed book-selling or preaching campaign.—the day when a responsibility could be shouldered or refused at will, has passed by. Also, the day when one or two missionaries in a district could have everything their own way, as to methods, the use or otherwise of men, etc., has passed; and either stations or missions or committees, with or without tried Chinese helpers, set upon our methods and perhaps upon us! I do not lament the old days; but I fear there is a certain difficulty for many who have been on the field for a longer time, in adjusting themselves to new conditions; and a similar difficulty for newer missionaries in understanding the conditions which have passed away, and will soon be "ancient history." It is with the desire of interpreting some of the present difficulties and dangers which beset our work, that I have consented to prepare this paper. I am but too conscious that, after all, it is but a partial and superficial statement of the difficulties which assail us in this locality; much more then shall I fail in touching the hindrances to the work throughout the Empire. But if we get some suggestions, and have a general exchange of views on the

subject, it will be to the advantage of us all. Meanwhile, the only proper way to meet difficulties of any kind is with a bold front, with such foresight as is possible to us, with unwearied purpose to conquer all, and, most important, with invincible faith in Christ and His promises.

It will be convenient to separate the topics to be discussed under two heads; first, difficulties relating particularly to the missionary himself, and second, those bearing more directly upon the work.

### I. Hindrances or Difficulties having to do with the Missionary.

1.—The first of these hindrances I shall mention, is a grave lack of continuity in methods of work. This has to do immediately with the missionary himself, because it arises out of the frequent though unavoidable change of personnel in our force. We may not like the extreme form of continuity and obedience to a central will which characterizes the Jesuits, or other societies within the Roman Church. But we Protestants go far to the other extreme; and the work which one man may have built upon special lines for years, and on a good method, may be overthrown or changed in its plan and purpose by his successor, and no one can interfere.\* Even in missions with a strong central authority, there is a serious lack of continuity in policy. It is quite time now that we should be able to formulate policies for the various branches of our work. One man cannot be as wise as a body of men; and the Protestant tenet of rights of individual conscience does not warrant us in "doing every man what is right in his own eyes." That is an extreme of the doctrine of liberty now so precious to the Anglo-Saxon, which, running into license, is bringing its own punishment in more fields than one. The old doctrine of the "Divine right of Kings" is now exploded. When shall we see the ultra-emphasized doctrine of the divine right of the Individual to "run himself" irrespective of others, also exploded? Let us seek to have more clearly formed plans and more continuity in carrying them out through the years. To this end we need more care in the appointment of men to fields of work, putting them at that for which they are better fitted; and not allowing them to be responsible for the carrying on of work, or to have a voice in its direction, for several years, i. e., till they are acquainted with the field, its conditions, the language, and the reasons underlying the mission policy. I do not advocate the running of missions by a clique, or a "set of old fogies," or anything

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\* The one-man power in mission work has done much harm. A man is said to "work well by himself," and yet not work harmoniously with others; but what story should we hear from the natives *over* (not *with*) whom he has worked?



of that kind. But even that may be preferable to having a mission all at sea in its policy and methods, and subject to sweeping changes in any of its stations at the will of men not yet thoroughly acquainted with the field. Per contra, the lack of continuity of which I speak is sometimes seen in a too close adherence to precedents. For example, plans may have been made looking toward self-support, or some other desirable end, but at some time, through a change of workers, the plan is held in abeyance for a time, and lo, what was at first a step toward a better state of things becomes a stereotyped "lao kwe-kyü." Our whole work is in danger if we do not exert ourselves to the utmost in the formulation of the wisest possible plans, and then so arrange that these plans, with only the most necessary modification, be carried out through the coming years.

2.—A second grave difficulty is that of not knowing how to "use men" (用人). By this I mean not only the difficulty of finding men fit for use in responsible positions, or of fitting them for such positions, but even more the difficulty of putting men where they will bring out the best that is in them. It is not nearly so difficult for a mission to place its foreign workers in the stations or the kind of work for which they are especially fitted, though even here mistakes are not unheard of; but to perceive the aptitudes of our Chinese helpers and put them where they will be of the most use,—this is a kind of ability which is woefully lacking among us. We cannot here go into the question of the relation between the foreign missionary and the Chinese worker. Suffice it to say that those Chinese who stand on the outside of the circle, whether really outsiders, or those who have been in mission employ but have attained self-support, see the propriety of the mission using men where and how it will, so long as they are willing to take their support from it. But it is just here that some of our best equipped missionaries seem to fail and to incur the criticism of the natives. They say: "Da dzai siao yong," or "Siao dzai da yong" (大才小用, 小才大用), and feel that we imperil the work by misuse of men. We should look at the employment of men from the standpoint of the men employed. We want, without at all catering to their selfish or short-sighted views of things, still to use them in work for which they are fitted, with methods with which they are in hearty accord, and giving such incentives as shall keep them fresh and happy in their work. We need to learn the golden mean—ah, who has learned it—of trusting our workers just as implicitly as we should, and yet not expect too much of them. It is easy to lay more responsibility of certain kinds on a man than he can bear. It must sometimes be laid at the mission-

ary's door, when a servant thieves from him; because opportunities for thieving were thoughtlessly placed before the man, which, though they might not be thought of as a temptation by the foreigner, are yet too strong to be resisted by the weaker brother. Why not carry the same argument to the case of our helpers? When a helper fails us at an unexpected point, let us examine our own dealings with him, and see how far our own mistakes may have contributed to his fall. Let us put on our native brethren no heavier burden than they are able to bear. The art of being able to use and direct a number of workers, with firm yet gentle hand, securing to them their own self-respect, not catering to worldly aims in them, and yet making it possible for them to realize the comfort of working with an outlook in the future and real joy in the present,—this is an art greatly to be coveted, and zealously to be sought after. An initial hindrance to our work is the scarcity of this ability among us.

3.—But as we enter the subject further, the difficulties thicken. After all is said, however, strained conditions may become between a man and his helpers, if they are men he has trained, or his juniors, the Chinese sense of duty or obligation to superiors will be a strong bond, and the missionary will scarcely find his rule disputed. But a new missionary comes out and takes up the work laid down by his predecessor. Now it is a failing not of the Chinese but of mankind, to draw comparisons; a foreign clerk in a Shanghai Hong, when a new *tai-pan* takes him in hand, is just as ready to criticise and compare as is the Chinese compradore. It is therefore to be expected that the missionary new-comer will be watched, and even tested at sundry points, by the Chinese helpers at his station. Now, if some of these men have been working longer than the new missionary has lived, and were carrying responsibility in the work while the new missionary was an infant in arms,—will it be strange if the newly-arrived finds these men a little disinclined to take orders from him? This is a condition of things which is increasingly a difficulty, and the difficulty must, in the nature of things, grow with the passage of years, if we are to continue in the position of disbursers of funds to the church,—the relation of employers and employed. In such a case as I have supposed, there is no help from the Chinese sense of duty to superiors; for really, why is not the gray-haired Chinese preacher, who has borne the heat and burden of the day, the superior of the young missionary tyro, full of theories and enthusiasm, but without the experience to grapple with a single question which meets him when he lands in China? You may convince me of the foreigner's superiority; but nothing but time and a lot of

vicissitudes will convince the native, and that only perhaps against his will. Our position is an abnormal one; and results from the fact that we disburse funds for the home Church. Were it not for that, we would not think of saying that a newly-arrived man from home had any right to place or displace men long in the work. How great, then, is our need of charity, a deep trust in those who through years of service have earned the right to our trust, and such tact and magnetism in oversight of their work, as shall win them to a willing acquiescence in our position. It must be fitness to take the lead, and not the mere fact of our being from the West, which gives us the leadership of the native Church.\*

4.—A fourth hindrance, which is much felt in our work at present, is the lack of mutual understanding between missions or workers in the same field. I do not mean friction between the missionaries themselves; for there is, in most of the fields, a very great harmony and brotherly love between the foreign workers; and at the least there is great forbearance shown by all. But the friction exists among the Christians and the native workers. Where fields of work are quite distinct, this friction is at the minimum. But where workers are side by side in the same hsien, or town, jealousy invidious comparisons of methods or of workers, playing off the one mission against the other, and a dozen other bad results are sure to follow. We all need more grace, so as to keep out of other people's territory, even when we know they are not doing all they might or ought for the region where we seem led to go. In nine times out of ten, when we are invited to go where others are already at work, the motives actuating the natives who invite us are mixed up with spite, or jealousy, or unfounded distrust of those already on the field. In short, while I do not wish to magnify this particular difficulty of our work, and while I certainly do not want to give the idea that there is not brotherly love between Christians of various missions in the same city, yet I do think that greater harmony is possible in a large city, like Shanghai or Ningpo or Hangchow, than can be hoped for in a small field; and we need to be more careful in the spreading out of our work, not to duplicate forces in country fields.

The effects of this difficulty may not have been felt by all of you. But it is very real. Who of you has not been talked to as long as you could be persuaded to listen, by your helpers or Christians as to how that other mission, or its foreign or at least Chinese workers, have acted in this or that matter? Who of us has not

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\* I may remark that the same difficulty assails the Chinese pastors in their oversight of Churches. The membership are sometimes quite insubordinate even to a pastor of years' standing, and especially so to a young or new pastor.

realized, especially since the failure of the Boxer attempts, and the resulting enhancement of the foreign prestige in the eyes of the Chinese at large, the desire of many Chinese to find which one of the foreigners he can "work" to the greatest advantage, and get him to enter their villages and reap a large harvest of ready-made converts? These and a dozen other forms of the difficulty are growing more pressing every day. As was pointed out last year at this conference, it has happened more than once that a man, actually punished by the official for having pretended to be a convert in connection with one mission, has succeeded in hiding behind another Protestant mission, so as to become unassailable, or practically so, by the officials. This hindrance to our work certainly needs to be ventilated, and effective measures taken for a policy of mutual exchange of church news, and oneness of method in our work. Brethren of different missions, we must work alike, presenting a united front to the heathen, recognize each others' membership and discipline, and arrange for certification of membership, etc., or, we must keep out of each others' fields. We must work together if we work in the same field; otherwise we shall help the enemy to sow tares.

II.—But let us turn, in the second place, to the difficulties which assail our work, or the Church in its growth. I will mention five hindrances or dangers which appear to me to be of importance; but others will occur to each of you from your own experience.

1.—I believe the capital hindrance to work in this part of China to be the almost invincible prejudice against the foreigner and his message. This is no new statement; but the reality of the obstacle is forced upon one's notice now and again with a new emphasis. The lies put forth about foreigners at the first by the officials; the natural disposition of the Chinese, from their isolated position, to look with both contempt and suspicion upon every outsider; the harmful effects of the godless side of Western civilization; the utilitarian view taken by Chinese, that understands commercial foreigners while it hates them, but can neither understand nor brook the preacher of the Gospel; the increased desire for the comforts and external benefits of civilization, coupled with a secret chafing at having to take lessons from the hated foreigner; the widespread stories, malicious or mischievous, regarding foreigners, told to those so credulous in all of which they are ignorant; the sort of cased respectability of the middle classes, which, while not indulging in the curses or vilifying of foreigners which the vulgar so freely bestow, yet secretly considers them well deserved, and is careful to maintain distance from the vilified persons; the fact that



so many come to the foreigner with axes to grind, from the scholar with his desire for Western knowledge, to the frightened bully with his desire for Western backing in the Yamèn, causing men of self-respect still to hold aloof from real study of the Gospel; the modified prejudice in the minds of many, which, while not active in opposition to Christianity, is supremely indifferent to it and the preacher of it; these and other marks show how great the prejudice of the masses against us has been. This, I am convinced, is the great reason of all for the comparatively slow advance of Christianity in this part of China. Special causes have worked in some localities, north and south, to remove these prejudices; and in some parts they have never existed in such force as here. This fact emphasizes the need for using every means possible for the breaking down of such a prejudice, and gaining that hearing for the message of Christ which has, up to the present, been denied us by the masses. Probably the most important form which this prejudice has taken of late, is the belief that foreigners aid or, at least, countenance their converts in the carrying of lawsuits through the Yamèns, or in the business of private settlement of disputes. If we can only practically demonstrate to the public that we are not in that business, we shall have overcome one very serious obstacle to our work. This is but one form, however, of the hydra-headed monster of Prejudice which closes men's minds and hearts to our message. It needs to be reckoned with and intelligently opposed. Every careless or wilful wound to Chinese susceptibilities, or unnecessary crossing of Chinese superstitions, retards our own work and increases the dead wall of opposition on the part of this people. We must no longer ignore the difficulty, expecting it to cure itself; we must take effective measures to overcome the prejudice of the people. And especially we need to guard against what is now in the air,—a deepening of the race-prejudice, or a recrudescence of it, on the part of our native helpers and Christians. This point, which is important enough to justify closer attention, we will, however, pass by at this time.

2.—This leads me to emphasize another difficulty which stands in our way, and one which we are not grappling as we should. This is the almost impossibility of reaching the masses. Through all the past, mission work in China has practically been the pushing of our work along the line of least resistance. It has not been true, as is supposed by some, that missionaries have only been willing to work among a certain class. But it is true, that finding the way closed toward certain classes, and more or less open in other directions, we have entered the open doors. In a land with such teeming millions, more than our slender force of workers could ever hope to

cope with, what more proper than to follow where the Lord seemed to lead, and do the possible instead of attempting hopeless tasks?

But we should now begin to recognize the fact that we have reached a new stage in our work. There are few parts of the field which have not been to some extent exploited; and, particularly in provinces like Kiangsu and Cheh-kiang, the present need is not so much wide itinerating, hasty touching of villages and towns here and there, the general seed-sowing beside all waters, but rather, a hand-to-hand encounter with every man we can reach. I believe it is a mistake for us today to attempt a wide work, which we can tabulate in our statistics as covering so many *fus* and so many *hsiens*, with so many out-stations, etc. and so diffuse ourselves that we cannot much influence any one. On the contrary, the time has come when it is possible and our bounden duty to pay more attention to the individual, and particularize our work. Let us do thorough work in the evangelizing of each county or township which we have entered; and reach the families and individuals in each of these smaller fields. Let us be sure we are giving the proper training to the enquirers and Christians whom we have, and not be led out into wider and wider fields of inefficient evangelization. I feel that our helpers are making a great mistake right here; and perhaps we have taught it to them. They have the same reluctance and sense of inability to work with individuals which many Christians at home confess to. They will work about here and there, talking at random, and giving time to those who are interested; but they lack ability to interest individuals, to tactfully embrace opportunities for reaching souls, for getting people waked up to their souls' needs. Let us not try merely to meet those who are already seeking after God if haply they may find Him, but take aggressive means to bring every man and woman in our field to face the question of their soul's condition and Christ's power to save.

A member of a Punjab Mission, writing of the condition in his field, emphasizes this thought in the following words: "I believe there never was a more critical time in the history of our mission in the Punjab than the present. The call is coming to us from God in a very clear manner, the call to evangelize the great masses in our districts and villages, who remain almost wholly untouched. A statistical table, showing the population by villages and towns which God has placed in our care, will be sent, and a careful examination of the facts will show that we are not reaching more than one-twentieth of the people for whom we are responsible. The Mission, the Presbyteries, the churches, missionaries, native preachers, have been deeply stirred up over this matter, and are earnestly seeking a solution of the problem which faces us." It is

this sense of the work yet to be done, that has led our brethren in India to ask for thousands of additional workers. But here in China we are still seeking new or wider fields, and not reaching even one-twentieth of the people for whom we make ourselves responsible. Let us call for more foreign workers to help us, and prepare as many native workers as possible; but let us sift our methods to the bottom, and see if we are doing our duty to the best of our ability for the souls for which we have already made ourselves responsible. Certain it is, that there has never been a time when careful training of inquirers and Christians was more needed, or the force of workers to do this training less adequate to the need. Many regions could be named where not only are the workers utterly failing to reach the unconverted, but converts have not the care and oversight which they should have, but are left month after month without the preaching or teaching of the Word.

3.—Another great difficulty which faces us in our work, is the spirit of worldliness which seems to have settled down over the church. Perhaps this has been largely fed by the failure of the Boxer movement, by which the Christians in some places obtained some indemnity for losses; or at least gained an ascendancy over their neighbors who in 1900 taunted them with the approaching doom, and then suddenly had to see the Church put on a high plane of (unwilling, but the more remarkable) official protection. The ideals of many converts seem so low and sordid. Their actions seem so often indefensible. Take a not uncommon instance. A man comes and complains of being persecuted because he will not engage in the ancestral or idolatrous worship of his clan. Very good; he has the edicts on his side, and should not be compelled to make any contributions to these things. But careful examination will often reveal a further fact; that if that man had given up the share in the good things of the festival, no one would have compelled him to contribute. But he wants to give nothing toward the worship, nor engage in it; and yet when the division of cash, or cakes and meat and other good things is made, he must have his share! This is but a small instance of what I mean. So often worldliness shows itself in far worse and more dangerous ways; as in the desire to stand well with the official and have a hand in the deciding of neighborhood disputes,—this not without the inevitable “hsieh-li,” the thank-offering. I think that we ought to have some rule that our helpers should refuse all such payment for settling disputes. We recognize that it is better to settle cases out of court if possible; and more than once the missionary is asked to exert his influence in restoring harmony between the Christians and their neighbors, and even between those who are

not Christians. But if the missionary does this the native preacher stationed in a country place may be led to do the same. He may or may not have the requisite tact and good judgment; but even if he has these he is besieged with presents and will not have the face to refuse them, with the inevitable result: "for a gift doth blind the eyes of the wise and pervert the words of the righteous." It is doubtless our duty to be peace-makers; but we must in this very direction guard sedulously against aggravating the covetousness or worldly aims of those under our care. Here, too, members of different missions are warned against working in the same fields unless we can work thoroughly into each others' hands, and so avoid the strife and bickering of the natives.

In many other ways do these worldly aims appear; as in the excusing of much "sharp practice" in money matters and the refusal to make the Bible the rule of life in business. But a few days ago a member in one of our churches, defending himself in some of his transactions, gravely told me that just as there are foreign merchants and foreign missionaries, each with their own rule of conduct, so business men and preachers must have their varying rule of morality! In other words, the business man must be allowed to do many things which would be dishonest or wrong in a preacher. Alas for our hopes of finding a simpler and more real Christianity in these infant churches than in the West, or of escaping the rocks on which Christianity in the West has so often nearly been wrecked.

4. Another difficulty facing our work at this time is the relation of the church to the reform movement. We are all of us heartily in favor of reform. We may be deeply interested in the growth of a public opinion in China, which calls a halt to the too-despotic purposes of the Empress-Dowager, and may some day lead to an anti-Manchu revolution. But we must not be drawn into the political vortex of strife that is coming upon the people. Frederick Greenwood, in a criticism of Missions in China, as quoted in a paper read before the Conference of Foreign Mission Boards last January, says:—

"The preaching of Christianity is not so offensive to the people as the politicians make out. But there is a conviction spreading and strengthening that missions are a social and political solvent. They create communities of Chinamen who act as outlaws, and are sustained in this. The church is made use of to influence local litigation. For this reason the Christian communities are hated."

The closing sentences of this passage are not borne out by fact as regards Protestant workers, I am sure. But there is a truth in the statement as a whole; not only that many Chinese believe these things to be true, and hate us for them, but that in a very real sense



the church is a social and even political solvent. The Christians have a wider and more understanding view of the future of their country and of the necessary methods and outcome of reform than any other of the people. When the movement of reform gathers momentum, it will be almost impossible that Christians will not be prominent in the movement. The peril will be, nay, is to-day, that the Christians may be led into revolutionary action, or at least into extravagances such as the government cannot but take cognizance of. The case of the *Su-pao* men now before the public is one which points the moral. Fortunately, none of these men, I believe, are members of the church, so their particular case cannot compromise the church. But there are many young Christians, especially in Shanghai and similar places, who are deeply interested in the patriotic movement and willing to shed their blood for their country. Now the point of the danger is this. Christ's Word tells us plainly that He comes to send not peace, but a sword. Where the gospel goes, strife is sure to ensue in household, in clan, in neighborhood, and in state. In this strife if the one who does the wrong were always the non-Christian, all would be well. Unfortunately this is not the case. Too often, in family or clan strife, the Christian is by no means free from blame. In the imminent changes of Chinese government it is too much to hope that the Christians will always be free from blame in the part they will take. But it no doubt behoves to be on the alert, and put all our influence on the side of moderation, of honesty and broad principle in the whole matter of reform, and act as a brake on the wheel of the extremists. The counsel of some will differ from this. They will say, Let us keep entirely aloof from all political matters. So we should. But at the same time our evangelistic, medical, and especially educational work, has been a great means of waking up the people. Having started them to thinking, shall we let them do all their thinking and acting in their own way, without endeavoring to influence them in sage and wise and Christian courses? We should avoid political speaking or reference to government affairs in the pulpit and in our street-preaching as far as possible. Yet we need to counsel our Christians and helpers and help them to understand the true lessons of history as seen in the constitutional revolution in Japan and similar movements in other lands. We need especially to counteract the ultra-reform and almost seditious influence of papers like the *Su-pao*. At least we need to keep the church free from the opprobrium of being engaged in political or revolutionary schemes in any degree. Though the danger may seem to some of you slight at present I venture to think that it will be a question of great magnitude in

a very few years. The strife, the time of the sword, is at hand, figuratively if not literally; and missionaries need to look to themselves that they be not partakers of other men's sins, but be the innocent, not the guilty cause of strife.

5. A further difficulty, the last which I shall mention, to which we should be fully awake, is the spirit of eclecticism, or of infidelity, which has long harassed the church in India and Japan, and which is coming upon us here. Young men who are well educated and acquainted with some forms of Western thought, and especially with the Japanese exposition of Western thought, are beginning to think of a Chinese religion for the Chinese. The prejudice against foreigners is bound to intensify this feeling. In fact, we may as well recognize that this, like all our other difficulties, is but the repetition of the past history of the church. Neo-platonism, Gnosticism, Manichaeism, and in these latter days, Unitarianism, Universalism, Christian Science, etc., represent the efforts of more or less philosophical people, to fit the Bible to the common beliefs of the age, or to their own vagaries of belief. One cannot but wonder who will be the apostle of a Brama-somaj in China, and what name will be given it. The subject is beginning to be broached by the scholars of China, not to the extent so far as I know of borrowing from the Bible itself, but what is the same in effect, borrowing from the Christian customs of the West. We need then to be on our guard here; and especially to give ourselves to more thorough-going training of our Christians in the truths of the Bible, and to the best possible training of the picked men of the church for the ministry. We must have men in the ministry who are thoroughly conversant with the Bible and believe it, from first-hand experience of the grace of God, who are thoroughly up in the history of Western lands, and can command the respect of the scholarly men of their own land; men who will have the mental ability to meet and conquer the puzzling questions which will arise in the fight between the conquering gospel and the national faith and philosophy of China.

Brethren, to meet this difficulty, and indeed to meet all the difficulties to which I have adverted, our one great need is, men, prepared by the Spirit, called by the Spirit, and infilled and sent forth by the Spirit of the Living God. Ours the battlecry of the Christian soldiers in the day of the fall of heathen Rome, *In hoc signo vinces.*

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## In Memoriam.

REV. HENRY BLODGET, D.D.

BY DR. A. H. SMITH.

Some weeks ago there was received the intelligence of the passing away of another of the pioneers of early missions, Dr. Henry Blodget, who was the first Protestant missionary to undertake work in Tientsin, arriving there with the British troops in November, 1860. He was also either the first or one of the first missionaries to visit Peking, though he did not remove there until 1864. He was born in Bucksport, Maine, July 13th, 1825; graduated at Yale College in the class of 1848 and was employed there as tutor from 1850 to 1853, an honor only extended to scholars of high rank. He studied both in the New Haven and the Andover Seminary, and was ordained in January, 1854, sailing for China during that year and arriving in Shanghai August 3rd.

From the year 1864 until his final return to the U. S. on account of impaired health in 1894, Dr. Blodget was associated with the missionary work of Peking in an intimate way. He was one of a company of five (all the others of whom we believe are still spared) who translated the New Testament into the Mandarin, a rendering the excellence of which has been universally acknowledged. To this work he gave eight or ten of his best years. The Hymn Book prepared by Dr. Blodget and Dr. Goodrich is indebted to the former for nearly two hundred of its hymns, many of them of great excellence, which has been tacitly admitted by their adoption into other collections. Among them were not only the standard songs of the Church Universal, but also some of the religious ballads of the Moody and Sankey type. His Trimetrical Classic in Mandarin, and the Catechism which accompanied it, had a circulation of great extent, especially previous to the organization of the North China Tract Society. Dr. Blodget's other translations were not extensive, but were useful, such as Dr. Schaff's "Reformed Church Catechism," an adaptation of Thomas à Kempis' "Imitation of Christ" (that is with some distinctively Romanist passages expunged), and some minor works. Dr. Blodget was chosen a member of the important committee of seven which arranged for the Missionary Conference of 1890, where he read an impressive paper on "The Attitude of Christianity Toward Ancestral Worship," which took strong ground against compromise. He was a prominent member of a committee elected by a committee chosen at that meeting to prepare a memorial to the Emperor, setting forth the true nature of Christianity, especially the claims and aims of Protestantism, which (after great delays) was produced, sent to the Tsung-li Yamên for transmission to His Majesty, and afterward published in a useful and indeed permanently valuable book called *Jeh Su Sheng Chiao Ju Hua* (耶穌聖教入華). Dr. Blodget took a great interest in the perennial Term Question and published a pamphlet in English advocating the use of the term Lord of Heaven (天主), following the Roman Catholics. It was due almost solely to his initiative and influence that this term had so wide and so extended a use in the North China Mission of the American Board, to which Dr. Blodget belonged, although the Foochow Mission of the same Board refused to employ it. To the last Dr. Blodget clung to the hope that this might be agreed upon as a compromise, and was unable to perceive its limitations, owing especially to its being associated with an arrogant

and an intolerant hierarchy which had and still has a phenomenal talent for arousing the strongest and most permanent antipathies of the Chinese people. Dr. Blodget was a man of massive build and of a commanding presence, and would have attracted notice in any assembly. But he was singularly diffident of his own talents, especially in oral speech to large numbers, and sometimes confined himself to reading a manuscript when an extempore address would have been far more effective. Almost alone among the strong men who came out in 'the fifties,' among whom were Dr. Martin, Dr. Griffith John, Dr. Nevius, and J. Hudson Taylor, he seems to have neglected the use of the public press, both in China and in the home land. With the exception of the pamphlet on the term for God, and a brief history of his mission, we cannot recall any publication of his in English, and, what is even stranger, only one short article in a religious journal, though there may doubtless have been others. Dr. Blodget was a man of strong convictions, strongly and clearly expressed, as any one may see who will look through his Conference paper. He was the soul of courtesy and of good breeding, gentle and thoughtful for others, yet capable of being roused like a lion when put on the defensive. He was greatly loved and admired by his large flock of Christians, and was looked up to as the Nestor of his branch of the church while he remained in China, to leave which before he was seventy years of age, was a great grief to him. Dr. Blodget leaves a widow and two children, a son who is a physician in Bridgeport, Conn., where Dr. Blodget died, and a daughter, who is married to Dr. Richards, pastor of the 'Brick Presbyterian' Church, New York city. The handsome tablet which was presented to him by his Chinese church members, on his departure for the U. S., and which hung in the Teng Shih K'ou church, in Peking, was destroyed by the Boxers, but his memorial in the hearts of his converts, of his brethren, and of the Master, are imperishable.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Chinese Educational Exhibit at the World's Fair of 1904.*

THE committee appointed to work up an Educational Exhibit for the St. Louis Exposition has sent circulars to teachers and others interested in educational work throughout China and has received responses from many quarters. Meetings have been held at Foochow, Mo-kan-shan, Shanghai and other places, at which the subject has been presented and considerable interest is being taken in preparing for the exhibit. The committee consists of Rev. Gilbert Reid, D.D., and C. M. Lacey Sites, Ph.D., who are receiving the hearty co-operation of Mr. F. A. Carl, Com-



missioner for the Chinese Government. It is desired that all branches of educational work be represented, and it is hoped that all educationists will cordially co-operate in preparing a creditable exhibition. We understand that the January number of the *East of Asia* magazine will be devoted to the educational interests of China, and that it will contain interesting articles relating to the China exhibit and to the various departments of educational work which are to be represented.

The following circular letter has been issued, and will, no doubt, be read with interest by all friends of education in China:—

SHANGHAI, *September 23rd, 1903.*

TO THE TEACHERS OF CHINA :

Our first circular letter, of June 22nd, has elicited responses sufficiently general and encouraging to warrant the making of definite arrangements for the Chinese Educational Exhibit at St. Louis. It will occupy a floor space of about thirty by thirty feet in the Liberal Arts Building as a part of the official Chinese Exhibit. The plan of installation is, in general, as follows:—(1) a counter or succession of tables around the sides of the allotted space, for books and other bound material; (2) wall space for large photographs and other mounted material, such as industrial school work, art work, mechanical drawings, charts and maps; (3) floor space in the open, with tables for models of buildings, graphophones, etc.

SHIPPING DIRECTIONS AND TIME LIMIT.—It has been found possible to extend the time for receiving exhibits, as follows: All articles intended for exhibit must reach Shanghai by the end of December. They should be addressed to

FRANCIS A. CARL, Esq.,

*Commissioner of Customs,*

SHANGHAI, CHINA.

DETAILS OF PLAN.—As teachers will wish to proceed at once to complete their work for the exhibit, the following suggestions are now made as to the form in which the exhibit should appear:—

a. Specimens of written work should be well bound (preferably in cloth, half leather) with imprint on front cover, stating name and location of school, character of work, grade, and (in case of elementary schools) whether for boys or girls. A statement of the course of study and any explanations that may tend to throw light upon the work submitted, should be bound up with it. Specimens of work in Chinese should be clearly explained in English.

b. Specimens of industrial school work are invited in all cases in which it is taught as a regular school task and in which the specimens are not bulky. Teachers are requested to write to the committee as to the best way to mount them.

c. Photographs of large size are especially desirable, showing buildings, grounds, students at work and play, teachers, libraries, laboratories, and drill exercises. Photographs may be sent ready mounted and bound

in albums, or (if large) unmounted, to be displayed uniformly on wall space, or swinging frames.

d. Books in Chinese should bear descriptive labels in English.

e. Teachers of music and others who are preparing graphophone records are requested to advise the committee as to the mechanical arrangements to be made in St. Louis.

f. Maps in colors, carefully prepared to show the distribution of schools about important centers, will be an especially valuable adjunct to an exhibit.

g. Statistical data respecting schools will be gladly received by the committee; and it is especially requested that the names of private or government schools under native auspices be sent to us.

LAST WORDS.—Please write to Mr. Carl at the time when you send the articles for exhibit, notifying him of that fact.

At several centers of educational work, particular persons have kindly undertaken to aid the committee by extending information locally. In other places, if further information is desired, please write directly to the committee at Shanghai.

The responses that have come to us give promise of a varied and instructive exhibit. Some teachers have hesitated to take part for lack of time. It is hoped that the extension of the time limit will help to obviate this difficulty. One aim of the educational exhibit is to have every grade and variety of school in China represented. Besides contributing to make the exhibit broadly representative, teachers will find requital for their pains in the stimulus given to their own students whose work is sent and in the wider interest that will be aroused among those who shall see it.

Faithfully yours,

GILBERT REID.

C. M. LACEY SITES.

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### *The International Institute.*

WE are glad to see that Dr. Gilbert Reid is meeting with considerable success in securing subscriptions from the Chinese in behalf of the International Institute. Dr. Reid's plan includes reception rooms, where respectable Chinese can meet each other and also educated men from abroad, a large lecture hall which would be able to seat about 1,300, class rooms where special instruction may be given along various useful lines, a library, museum, etc. Such a building, it is estimated, would cost 60,000 Taels, and 30,000 Taels would be needed for the site. At a recent meeting of prominent Chinese officials and business men, considerable enthusiasm was displayed, and 30,000 Taels were guaranteed for the purchase of land for the proposed institution. The progress which has been made is especially gratifying at this time, when there is so much that tends to discourage the advocacy of reform measures, and when it is not considered by

many as altogether safe to be known as one who is interested in reform institutions. That so successful a meeting could be held at this time and with such substantial results is certainly most auspicious, and will, no doubt, greatly increase the interest and confidence of the friends of this enterprise.

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*Note.*

WE are pleased to receive a copy of the address of John C. Ferguson, Ph.D., to the first graduating class of the Preparatory Department of Nanyang College. The address was given in the presence of a distinguished company of Chinese guests, and besides giving a brief review of the history of the institution, contained some good thoughts in regard to the aims and purposes which should govern in the education of men in this period of China's history. The graduating class numbered fifteen.

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*Correspondence.*

A UNION HYMN BOOK.

A Chinese friend has sent us a communication which we reproduce below, trying to give his thought, but not altogether following his language—ED. RECORDER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I wish to write about the matter of song in divine service. In travelling from Canton to Shantung I found different Missions in every city using different hymn books. I was glad to read and sing from these. But poets are born, not made, and as the style and tunes are foreign it is to be hoped that we shall have more hymns in Chinese style and with Chinese tunes. Could not a selection be made of the very best in quality and style and tune from all the different missions north and south so as to be a standard Union Hymn Book for all China which may be made a book for contemplation as well as praise? A standard Tune Book with the

best melodies from Europe, America and China should also accompany it. I should be glad to hear the views of missionaries on the subject.

CHAN KWAN-HAI,  
*Chinese Missionary of  
Canton Province.*

Ching-chow fu, Shantung.

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HYMN BOOKS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I ask you, through your columns, to thank the numerous friends who have furnished me with hymn books. I have now quite a large number in my possession. I had no idea that so many had been published. As I have opportunity I hope to give them all a very thorough examination, though at the present it is not possible for me to do as much of this work as I would like,

I remain,

Yours faithfully,

CHARLES S. CHAMPNESS.

"THEIST," "JESUIT," "CHRISTIAN," "WHICH?"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Foster's thoughtful article, under the above heading, in the August RECORDER, has been, I am sure, carefully read by many. Regarding the New Testament use of the various names of our Lord, it may be an aid to some to insert the following, published years ago by the late Dr. W. P. Mackay:—

Term.	MENTION OF "HIS NAME" IN THE NEW TESTAMENT.		Total No. of times used.
	No. of times used. Before Pentecost.	After Pentecost.	
Jesus	614	62	676
Lord	196	323	522
Christ	51	260	311
Jesus Christ	5	102	107
Lord Jesus Christ	0	82	82
Christ Jesus	0	50	50
Lord Jesus	1	34	35
Jesus Christ our Lord	0	7	7
Christ Jesus our Lord	0	4	4
Lord and Saviour Jesus Christ.	0	3	3
Jesus our Lord	0	2	2
Christ Jesus the Lord	0	2	2
Lord Christ.	0	1	1
Christ the Lord.	0	1	1
Christ Jesus my Lord	1	0	1
Total	863	936	1,804

This table of Dr. Mackay's, which is slightly modified, perhaps, by the Revised Version, shows that the name "Jesus" is used 676 times by itself, and enters into 293 of the other combinations. The name or title of "Lord" is the one most used, *separately*, after Pentecost. It occurs, as will be seen, alone or in combination, some 660 times—198 times before Pentecost and 462 times after; while "Christ," alone or in combination, occurs some 569 times—57 times before Pentecost and 512 times after.

The name "Jesus," unaccompanied by any qualifying term, is sometimes used, after Pentecost, in preaching to Gentiles (cf. Acts viii. 35, x. 38, xvii. 18); while "Lord" and "Christ" alone, or in combination, are the more common terms used with the Jesus and Christian believers.

Yours sincerely,

LEARNER.

"PAGAN," "CHRISTIAN," WHICH?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest and approval the article by Rev. Arnold Foster in the August number of the RECORDER on "Theist," "Jesuit," "Christian," "Which"? The name Christ means more and carries a deeper and richer truth than does the name Jesus—is the older term, and connects more closely the old (Jewish) and the new (Christian) "Church of God." We have not realised this fully perhaps, and hence have failed somewhat as to use. Then, too, in the Chinese, *Chitu* is not as flowing and easily pronounced a term as is *Yesu*, and so it has been more difficult for it to take its proper place in this usage.

I was especially interested in the latter part of the article and the name to be used in Chinese for "the Church of God." His closing remarks raised the question, 'Pagan,' 'Christian,' Which? He says: "I acquiesce in the name Shang-ti 上帝, . . . and, as a necessary consequence, in the term (name) Shant-ti Hwe (上帝會), . . . but only because I believe no other name equally unobjectionable can be found." But it is "objectionable," and has not his full approval and for very cogent reasons. 1. "It has associations distinctly pagan." 2. "It is used



sometimes in Christian books and by Christian preachers in ways that appear to me most dangerously misleading." 3. "If ever the Chinese are to understand Christianity they will have to gather their conceptions" from something entirely apart from Shang-ti (上帝). For 4. "They will never form a right conception of Christ, the Son of God, from ideas of Shang-ti derived from the Chinese classics, or from the traditional use of the word." And since "the process cannot be reversed," it follows, 5. That their ideas of Christ, of God, of "the church of God," must be derived from "the Christian Scriptures, from a study of the Christ of Jewish expectation and the Jesus Christ of History." And he urges wisely that we "follow more closely apostolic precedent," an injunction that may well be applied much more widely than he applies it. Do not these facts debar the name of any idol or object of heathen worship from being used to designate the God of the Bible? Apostolic use, as also that of the translators of the septuagint, are in the same line. I do not suppose it ever occurred to those translators to use Zeus or Jupiter for God or Elohim, or the "Church of Zeus or Jupiter" for the "Church of God," any more than it occurred to the original translators of the English Bible to use Thor or the "church of Thor"; and yet are they less appropriate, or more "dangerously misleading than 上帝"? We certainly have very strong precedent, earlier and later as well as apostolic, for avoiding the name of every object of heathen worship as not being a proper name by which to designate the self-existent, Almighty Creator. Only one conclusion seems possible from the above—that we seek as nearly as possible for the equivalent of Elohim, Theos, Deus, God—not a name, but like them a generic term which includes or covers in its

use every object of worship. Only such a term can meet the requirements now as then. The Elohim of the heathen shadowed gross immorality as well as worship, but the term became "Judaised" and so lifted up out of the mire. Heathen Theos was unspeakably debauched, but it too became Christianized and cleansed while yet both terms covered every false object of worship. So will it be with the equally degenerate term Shen, the only generic, and the only term which covers and includes every Chinese object of worship. Shang-ti may be classed with Baal (Lord, my Lord,) which was rejected by God as a term applicable to him, because it had become the name of an idol. (Hosea ii. 16). See also Exodus xxiii. 13, "Make no mention of the name of other gods, neither let it be heard out of thy mouth;" and Deuteronomy xii. 3, "Destroy the names of them out of that place." In Isaiah xlii. 5, 8, God Himself sets forth the peculiar characteristics which distinguish Him from other gods and which constitute His special glory, and says: "My glory will I not give to another, neither my praise to graven images." Can we "mention the name of (any) other gods" in such connection and be blameless? Precedent is against us, for "all the gods of the nations are idols (things of nought), but Jehovah made the heavens." We will do well to heed the warnings not to add to, nor diminish from, the Words of the Lord, contained in such passages as Deuteronomy iv. 2, Proverbs xxx. 6, Revelation xxii. 18, 19, etc.

If it be the sad fact that we cannot follow such worthy precedence in using the one term in Chinese that corresponds to and represents Elohim and Theos, and can be Christianised and elevated as they have been, then I plead for union on a term or name that is not "distinctly pagan" and "most

dangerously misleading," and from the use of which in "the Chinese classics, or from the traditional use of the word among the heathen, they (the Chinese) will never form a right conception of Christ" or of God. If we cannot unite on Shen 神 (adding chen 眞 when necessary), then let us join hands and hearts on a term—上 主 Shang Chu—which has no "traditional heathen use," nor "pagan associa-

tions," and without controversy or bickering, but with true loyalty to our Lord sink all else in the one united, shoulder to shoulder effort to hasten the coming of the Kingdom thereby. Please study facts, not argue; investigate, not discuss; find sound reason, not controvert with opinions, and seek the Spirit's guidance into all truth. Of lords many there is only one Over Lord 上 主.  
C. A. STANLEY.

## Our Book Table.

The Christian Endeavor Manual. By Rev. F. E. Clark, D.D. Correspondence School Course. The United Society of Christian Endeavor, Boston and Chicago. 306 pages. Fee for the course, book, papers and examinations, \$5 00 gold. For information apply to General Secretary U. S. C. E. for China, 18 Peking Road, Shanghai.

This book is exactly what its title implies—a *text-book* of Christian Endeavor. It is issued in connection with the Christian Endeavor Correspondence School recently mentioned in these columns. The first chapters of the book set forth (1) the reason for the existence of the Society; (2) its broad, basal principles; and (3) its adaptability to present conditions and needs. Succeeding chapters take up in detail the membership of the Society, its officers, its pledge, the prayer-meeting and the committees. Then follows the Junior Society, the Quiet Hour, and the Tenth Legion, with a brief "Conclusion of the Whole Matter." The Bibliography is complete, the Appendixes contain suggested constitutions for local societies and Christian Endeavor unions, while the "Questions for Review" at the close of each chapter help to set in order one's own thoughts and to make the book a text-book and guide for the worker.

The first society came into existence because at the close of a revival where thirty or forty young people had been converted their pastor was burdened as to how, at this critical moment, he might best direct their energies to make them most useful in the service of God and most efficient in church work. As one reads this book he cannot fail to see how the Society has been "true to type," and to find in it most effective methods of leading young Christians into service for Christ and the Church.

The Educational Conquest of the Far East, by Robert E. Lewis, M.A. Fleming H. Revell Company, London and Edinburgh. (Price \$2.50.) Presbyterian Mission Press. To arrive shortly.

Things Japanese and Chinese have now a real interest to home readers, thinkers, and workers, and we anticipate for this book a useful mission in the home lands. The subject, with its many important issues, is a stupendous one, and its presentation by one who, whilst sympathetically working on associated lines, is not a practical educationist, has naturally the freshness you expect from an alert and strenuous mind receiving new impressions. Its usefulness on the

mission field, however, will be somewhat restricted, as the authorities consulted by Mr. Lewis are capable of easy access to missionary students, if not already on their bookshelves, and the limited experience of Mr. Lewis prevents him from writing with the accuracy and finality which is necessary to make the book valuable to an expert or one wishing to become familiar with the subject. We feel sure that in more than one place sweeping statements would have been qualified, or amplified in important details, by a fuller acquaintance with work in other quarters of the field.

A knowledge of what has been done by individuals, missions, and societies on behalf of the literati would, we feel sure, have prevented Mr. Lewis from asserting that "the International Committee has begun the first systematic effort to reach the 960,000 literati of the empire." But, above all, we feel amazed that in such a work as the one before us, no mention should be made of the Educational Association of China, with its hundreds of members from all the principal missionary bodies, who through their well-known and highly esteemed officials are doing much towards "the educational conquest of the Far East."

Possibly lack of leisure has caused such an omission and may account for an unnecessary abruptness and crudeness in style. To quote a questionable statement from a "brilliant chronicler" and then tone it down in the following sentence (see page 104) is, however, inexcusable.

Perhaps we should have dwelt more fully on the brighter side and noted the happy way in which Mr. Lewis puts some things, e. g., "the new system must emphasize morals both as a science for study and as a habit for practice," and "education means not *salary*, but *service*,"

also how well he describes his visit to a typical literary centre and a Confucian college, or how he sums up the mental acquisitions and cultural ignorance of the literati, and how the old ship left its moorings in 1898 and was driven back to port by the official storm of 1902.

G. M.

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Raymund Lull, first missionary to the Moslems By Samuel M. Zweimer. Funk and Wagnall's Co. With an introduction by Robert E. Speer.

Raymund Lull has been called the "Moody of the Middle Ages," and his genius and gifts were so versatile that the reader and worker in the twentieth century does well to read and ponder this life which was lived so long ago as the thirteenth.

As a poet, novelist, scientist or philosopher his name could have been handed down to us with honor, but, after his conversion, his work as an evangelist and missionary became his one great impulse and joy, and the fire of his zeal burned brighter with every passing day.

When a young officer at the luxurious court of James I of Aragon his ability as both musician and poet had earned for him both fame and favoritism, but a thrice repeated vision of the Saviour crucified changed the whole course of his life and gave him the one passion to love and serve Him. His longing at once led him to think of the Saracens "*who were the nearest unbelievers at hand.*"

Just here is, perhaps, one of the best lessons of his life for us.

He purchased a Saracen slave to be his teacher and studied Arabic for nine years. A sad ending came to the life of this slave which Lull felt showed clearly his lack of love and patience. So he started to take lessons about the "fruits of the Spirit," which he found far

more necessary to his equipment for missionary work than a good knowledge of Arabic. And here he would point us to another lesson.

His belief that the philosophy of Islam was its stronghold led him to prepare a book on the reasonableness of Christianity, and many other treatises, and a list of over three hundred of his works appears in this volume. Some of his biographers state the number as very much larger, and no doubt by his writings he wielded a wide influence, but it is sad to see that he felt much of his labor was fruitless as he travelled far and wide, endeavoring to interest the King of Spain, the Pope at Rome and many others in his missionary ideals for the Mohammedans. He felt his success was not commensurate with his efforts, and after twenty-five years "weary of seeking to arouse interest in those who were indifferent, *he tried the power of example*" and turned toward Tunis. Though the fear of torture, slavery or life long imprisonment turned him aside from his first endeavor, he was seized with remorse and finally went on, asking the scholars and philosophers to meet him in conference and promising to adopt their faith in Islam if they convinced him of its truth. He proved so able an opponent that though he made a few converts, he was soon imprisoned and sentenced to death, but later banished instead. He soon returned to comfort his small company of Christians, but finally left them, and for fifteen years with the one purpose, to preach Christ, he went about endeavoring to arouse interest in the work of missions to the Moslems.

Later at the age of seventy-two he was again in N. Africa boldly preaching in public that Christianity was the one true religion, and though deported he returned secretly

seven years later and labored with his converts for nearly a year. But he felt a fire within that could not be kept covered, and once more went to the open market to preach, when he was dragged outside the city and stoned to death, June 30th, 1315. How little his murderers knew of the soul they sent up to God. The motto of his later life had been, "He who loves not, lives not. *He who lives by the Life, cannot die.*"

Nearly six hundred years ago! And still this task, for which Raymund Lull gave his life, is before the church unaccomplished, and that Other, greater far than he, who died for them and for us nearly two thousand years ago, seems to ask us through the pages of this book, Where are the many souls, the wide world over, for whom *He* died? Robert Speer, in his Introduction, says: "The work of missions is just this: the going out from the church over the world of a body of men and women knowing Christ, and, therefore, having life in themselves; their quiet residence among the dead peoples; and the resurrection from among these peoples of first one, then a few, then more and more, who feel the life, and receive it, and live."

So Raymund Lull and the host who have followed him do not die. Their lives go on in love and work and fruitage. May ours too feed upon, and then pass on to others, this same undying Life.

M. M. F.

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#### REVIEWS BY A. H. S.

A Miracle of African Missions. The Story of Matula, a Congo Convert. By John Bell, Baptist Missionary, Wathen, Congo. F. H. Revell Co. Pp. 139. \$0.60 nett (gold).

This is an unpretentious narrative of the steps by which a Congo lad was led to become cognizant of



the wild tales about the white men who had come to his district, of his eventual acquaintance with them and partial yielding to their influence. At a later period when he got into serious trouble from the slanders of those who accused him of 'witchcraft,' a convenient method of disposing of all enemies, he was led to put himself under the care of the foreign teachers, who piloted him through the mazes of the law-courts of the Congo Free State, administered by Belgians, of whose methods an interesting glimpse is afforded. Matula was acquitted in consequence of the bad character of his accusers, and the opportune turning up of what the late Mr. Weller was wont to term 'a halibi.' He showed singular self-control and an absence of the usual vindictive spirit, and dying as he had lived gave an illustration of what the gospel is able to do with unpromising material among 'savages.' This book should be circulated among young people, and it would be well if the critics of missions could be persuaded to look it through.

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**A Life for God in India.** Memorials of Mrs. Jennie Fuller, of Akola and Bombay. By Helen S. Dyer, author of *Pandita Ramabai*, etc. F. H. Revell Co. New York, Chicago, Toronto, London, and Edinburgh. Pp. 190. \$1.00 (gold) nett.

This small volume, which disclaims the title of 'biography,' is a sketch of the earnest life of one who was a pioneer in one of the more recent forms of missionary work in India. She became connected with the Christian Alliance of New York after its formation and literally gave herself body, soul, and spirit for the elevation and the physical, intellectual, and spiritual redemption of the daughters of India. She wrote a stirring volume called "The Wrongs of

Indian Womanhood" (reviewed in these columns some years ago), which differed from many issues of its class in being entirely based upon authentic and thrice sifted first hand information, and which was consequently of much more than ordinary value. This sketch of the life of a self-denying and unostentatious worker like Mrs. Fuller cannot fail to be of service to the experienced missionary as well as to the new beginner. The circulation of this volume among missionary study circles at home would do much toward opening the eyes of many to the real difficulties, trials, joys, and triumphs of work abroad. Students of what they mistakenly suppose to be the 'most difficult language under the sun,' will be glad to be assured that there are half a dozen tongues in India much more formidable than Chinese. Take, e. g., the observations of Miss Olmstead (quoted on page 90) in regard to the Marathi, which by the way is regarded as much easier than the Tamil.

"The language taxes the memory severely. After you have learned sixteen vowels and forty-eight consonants, you may be pardoned for supposing that you have the Marathi alphabet; but this is a vain hope. There are yet twelve vowel abbreviations and 131 principal compound consonants. . . . Even to the Greek, Latin, and German scholar, Marathi inflections bring surprise. The noun has eight cases, the verb has four different methods of agreement, and seventeen, yes, *seventeen* tenses, besides numerous verbal compounds." . . . Your previous notions of grammar must be sacrificed. You must sometimes view the instrument as the subject of the verb and learn to say: 'By God made created the world,' and 'God makes love on me.' The study of Marathi is an admirable training school for missionary labor."

*Under Calvin's Spell. A Tale of the Heroic Times of Old Geneva.* By Deborah Alcock, author of "The Spanish Brothers," etc. F. H. Revell Co. Pp. 364. \$1.50 (gold).

This is one of the romances which are so frequent in recent years, by which the costume of a past age is brought near and made real. The story is laid as the title implies, in 'Old Geneva,' the quaint customs of which are brought before the reader with vividness and with apparent fidelity. The impression is of a period of physical, intellectual, and religious conflict, in which the characters act really very much like the men and women of to-day. The plot is vigorous with action, suspense, surprise, and critical situations. Its tone is wholesome and inspiring. It acquaints us with historic characters, familiarizes us with domestic and public manners and customs, and makes the city where the scene is laid and its mighty influences live again.

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Mr. William Eleroy Curtis' "The Turk and His Lost Provinces" (Revell Co., April, 1903, pp. 396, \$2.00 gold), is a volume of exceptional interest considering that it is the product of a voluminous and omniscient journalistic correspondent, who writes fast and furiously all the time. But he has the talent for assimilation, and for absorption, and anything that he says is worth reading.

His remarks on missionaries and their work are for the most part creditable both to them and to him. He is able to see that they have been agents of the highest value in inoculating Turkey with new ideas, the ultimate results of which none of us will probably be able to predict and none of us will live to see. The resemblances between down-trodden Turkey and oppressed China are too many and

too significant to be passed over. They are full of suggestion at a time when the same world-devourer which has long been preparing to swallow that empire, is all ready to absorb that of China. It is a rather important question to a good many human beings whether this kind of 'painless identification' can go on at this end of Asia without upsetting the peace of the world, not to say its physical and moral balance. We recommend this volume as full of hints and as in itself inherently interesting and worth perusal.

— — —  
*Daughters of Darkness in Sunny India.* By Beatrice M. Harband, author of "Under the Shadow of Durgamma," etc. F. H. Revell Co. New York, Chicago, Toronto, London, and Edinburgh. Pp. 302. April, 1903.

This is the latest in the fast lengthening series of interesting books about the great continent of India which the publishers have within the past few years put before the reading public. We are informed by the author that the story is composed of authentic incidents woven together so as to make a connected whole, yet it is done with that air of verisimilitude which is self-evidencing to those who know the outlines. The story is of considerable inherent interest, besides affording correct glimpses of the modes of mission work and incidentally of the difficulties of the British-Indian government in dealing with the terrible bubonic plague, as well as with famines.

The author has the habit of using 'like' instead of 'as,' and more than once slips in grammar. There is a dismal misprint on page 107. We shall probably make no impression upon the writers of missionary novels, but we shall continue to insist that in dealing with unfamiliar regions it would be well for them to insert a small map, and in any case a compendious glossary.

By no means all the Indian words are explained, and none of them are self-explanatory. This volume should have a wide circulation in Sunday School libraries and elsewhere as well.

**Evolution of the Japanese, Social and Psychic.** By Sidney L. Gulick, M. A., Missionary of the American Board in Japan. F. H. Revell Co. May, 1903. 8vo. Pp. 457. \$2.00 nett (gold).

The Gulicks and the Scudders have long been the despair of all but the most expert experts in the line of missionary 'heredity.' All readers of the RECORDER ought to be interested in the fact that the well known son of a former editor of this magazine has again produced a book which will attract wide attention. Mr. Gulick has been for twelve or more years a resident of Japan, and his work and his tastes have fitted him for the task of inquiring into the 'social and psychic' qualities of the unique people among whom his lot is cast. He has divided his volume into thirty-seven chapters, ranging all the way from preliminary inquiries, an historical sketch, and the problems and method of 'Progress,' through a wide range of Japanese 'Characteristics,' beginning with Sensitiveness to Environment and passing through Waves of Feeling, Heroes, and Hero-Worship, Love for Children and Marital Love, Cheerfulness, Industry, Truthful-

ness, Suspiciousness, Jealousy, Revenge, Humane Feelings, Patriotism, etc., Fickleness, etc., Aesthetic Characteristics, etc., etc., up to Moral and Religious traits and ideals, of which the treatment is full and thorough. Mr. Gulick's contention throughout is that the qualities of the Japanese people are due not to biological heredity, but to social development. In support of this he makes a great number of comparisons and inferences under each of the heads named, and quite as many more, which cannot here be mentioned. The writer of this notice is not competent to pass a judgment upon a discussion of the evolution of the traits of the Japanese race, but takes pleasure in commending the elaborate discussion (albeit in somewhat too technical terminology) to those who feel that the problems here raised are deep and important. The work has many illustrations of actual life among the Japanese, yet there is a studied reserve in limiting the character of the examples, arising from the delicacy of writing among a proud and a sensitive people, so many of whom can read English. The book will establish Mr. Gulick's reputation as a student and writer and will incidentally illustrate the value of Christianity as a sociological evolutionary force, the real aim perhaps of the writer.

### *In Preparation.*

*Editor:* D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Wallace's Russia ... Rev. J. Miller Graham, Manchuria, for S. D. K.

Commercial Geography of Foreign Nations ... S. D. K.

Economics of Commerce ... Rev. E. Morgan, Shansi, for S. D. K.

White's School Management ... Miss G. Howe, for S. D. K.

Principles of Western Civilization ... Rev. D. S. Murray for S. D. K.

Via Christi ... Miss White.

Green's History of England ... W. E. Macklin, M. D.

Beyond the Stars... W. E. Clayton  
 Candlish on Holy Spirit (Bible Class Primers) Do.  
 Salmoud's Christian Doctrine of Immortality ... J. Carson, B.A., Irish Presb. Church, Manchuria.  
 Andrew Murray's Abide in Christ... D. MacGillivray, C. T. S.  
 Bunyan's Grace Abounding ... Rev. C. W. Allen.  
 Hodder's The Life of a Century, 1800-1900 ... S. D. K.  
 Training of Teachers ... Rev. Jas. Sadler.  
 Manual of Nursing. Hankow.  
 Fundamental Ideas of Sin and Salvation ... E. Morgan.  
 The Realm of Nature by Mill ... Shepperd.  
 Meyer's Present Tenses of the Blessed Life ... C. W. Pruitt.  
 Leaders of Modern Industry... S. D. K.  
 Criminal Code of India ... Rev. Jas. Sadler, Amoy.  
 Outlines of the Life of Christ... By Conder.  
 O. T. and its Contents ... By Robertson.  
 The Commercial Press will issue:—  
 Popular Chemistry. (in Press).  
 New Geography ... „ compiled

New Arithmetic ... (in Press) adapted from Wentworth.  
 Hoadley's Physics. (in preparation).  
 Hinman's Physical Geography ... „  
 Le Conte's Geology ... „  
 Londlin's Political Economy ... „  
 Ethnology (Temple Primer Series) ...

Conder's Life of Christ has been finished by Mr. J. Vale, C. I. M. Chen-tu. Mr. Murdo Mackenzie, Swatow, writes that he finds the ground proposed to be covered by himself in a "Handy Bible Dictionary" already occupied, and therefore withdraws from work on the latter. We hope to hear soon of some thing else under way. Rev. T. D. Huntington, American Church Mission, Ichang, writes that he is working on a primer for day-schools in mandarin. After that he proposes to translate Gore's "Sermon on the Mount," also to issue an original work on Pedagogy on the plan of lectures he is delivering to a normal class at Ichang. Matheson's "Spiritual Development of St. Paul" is finished, and a mandarin version of Murray's "Spirit of Christ" is out of the press.

## Editorial Comment.

WE have been requested to state that in the urgent Appeal which has been circulated among the missionaries, the second paragraph on p. 4 should read:—

In view of the vastness of the field that lies open before us, and of the immense opportunities for good which China offers the Christian church—opportunities many of which have been quite recently opened to us and which were won by the blood of the martyrs of 1900—we appeal to the

Boards and Committees of our respective Societies and indeed to all our brethren and sisters in the Home Churches to say if we are unreasonable in asking that the last object of the Three Years' Enterprise be to double the number of missionaries now working in China.

\* \* \*

At the late meeting of the General Assembly of the Presbyterian Church in the U. S. A., the following action was taken:—



We recommend the approval and authorization of the following action of the Board, namely: "It was voted to approve of the movement towards an organic union of the various Presbyterian churches in China, and to authorize its missionaries, as the missionaries deem wise, to take such steps as may be necessary to complete the formation and independence of the proposed 'United Chinese Church.'"

Such action would have been impossible a few years ago, and we rejoice that the churches at home are coming to feel more as the missionaries on the field have long felt; for we are persuaded that there is much more true interdenominational comity among the missionaries than there is—or was—among people at home. This action of the Presbyterian body is but one step we trust towards a much wider and all-embracing unity.

\* \* \*

WE have more than once endeavored to find out what has been, or is being, done, by the Committee on Christian Literature appointed by the General Conference in 1890, and regretted that through unforeseen and unfortunate circumstances, so little had been accomplished. Thirteen years ago it was felt that want of knowledge on the part of many missionaries of existing Protestant Christian literature, led to great waste of time and labor, and a committee was appointed to devise plans for securing a harmonious working together of all literary efforts. So far as we know the most practical result of the committee's efforts was the compilation of the classified catalogue, which

has naturally been linked with Mr. Kenmure's name.

\* \* \*

OUR interest in this subject has been revived through reading a paper in the *Baptist Missionary Review* (of India) on "Telugu Christian Literature: the organization necessary for its distribution and production." The methods of both production and circulation of Telugu Christian literature having been more or less of a haphazard nature, improved organization is being developed. As the conditions in China are somewhat different it is hardly necessary here to indicate what is being done; but we feel that we might take a leaf out of our Indian missionary friends' book in the matter of representation. Is it not possible to have a committee on Christian literature formed by appointing a representative from each publishing Society and Mission Press? Their number is increasing all the time, and as we have Tract Societies, etc., north, south and far west, it is easy getting the whole body of missionaries thus represented.

\* \* \*

WE invite correspondence on this subject, and would suggest as a convener for this committee, Rev. D. MacGillivray, who has done such excellent service in the valuable catalogue he prepared on works already published, and is continually putting the whole missionary body under obligation by his frequent reports on "Works in Preparation."

\* \* \*

THE centenary of the British Sunday School Union, which has recently been widely observ-

ed, brings out some very interesting facts about the origin and development of the Sunday School as a method of Christian service. It seems that one hundred years ago the Sunday School was far from being regarded as the indispensable part of church machinery which it is to-day. A large district with one Sunday School was considered well supplied, as only the very poor children were supposed to attend; the larger part of the children of the church receiving religious instruction through occasional visits of the minister or not at all. In the first Sunday Schools only the most elementary instruction was given, and quite as often it was from the spelling book as from the Bible, while in places it was the custom for the pupils to pay small fees to their teachers. The Sunday School was for a good number of years a rather doubtful experiment in church work, but though its development was slow, it has been constant, and its multiform service to the cause of Christ has honestly won for it the undoubted place it holds in the effective organization of Christianity.

\* \* \*

THE British Sunday School Union, organized July 13, 1803, has had much to do with this development, not only in Great Britain but all over the world. It began in 1813 the Uniform Lesson List, which was the first germ of the International Lesson Scheme; it has developed a remarkable movement in Bible study and normal training for teachers, and it has been a powerful missionary agency with Sunday School missionaries

working in nearly all the countries of Europe as well as in India. In 1815, the year of Waterloo, England began the reconciliation with France by a grant from the Sunday School Union which established the first French Sunday School, and in 1828 grants were also made in aid of American Sunday Schools. The Union now federates 17,211 schools in Great Britain, India and the British Colonies, which enlist the services of 208,000 teachers for two and a quarter million of scholars. Most of the countries aided by the Union have now strong organizations of their own for extending and developing Sunday School work. So far as we know the Sunday School Union has never undertaken extension work in China. Much might be done to aid in the development of our Chinese churches by the work of a Sunday School expert, who should labor for the wide organization of schools and the normal training of teachers by conferences on Sunday School methods and a systematic campaign for the extension of Bible study among the rank and file of the Chinese church.

\* \* \*

THE history of the growth of Sunday Schools is especially interesting as illustrating the fact that distinctly new methods may be added in the work of the church and become permanent factors of its activity, although the gospel and the foundation principles of the church are ever the same. Within the last century there were three distinct additions to the generally accepted methods of the church, each

involving a radical departure from earlier traditions, but each proving its right to a place in the ecclesiastical economy. In each case these new methods of Christian work disclaimed from the beginning any separate life apart from the life and work of the churches in which they grew up, and in this lies the secret of their permanence, for there have been many philanthropic and religious organizations which have sought to maintain an independent work for the good of mankind, and have not lasted much longer than the energy of the man or the enthusiasm of the occasion that brought them forth. These three methods are the method of the Sunday School, the method of foreign missions and the method of the young people's society. It may seem strange to call foreign missions a new method instead of a new department of church work, but it is quite as true in the relation of the church to mission work as in its relation to the Sunday School and the young people's society, that there has been a double gain, first, in the doing of a work that had not been done before, and, second, in a changed feeling of obligation and a new sense of power for all the work God has given the church in the world. These three movements, whose rise and development have given a definite character to the Christian church during the past century, have distinctly strengthened its working force in intensity as well as extent. The Chinese church may well profit by the experience of the West through adopting at once these methods and

gaining a vitality and vigor which will cause the work to grow in an ever-increasing ratio. Let every church in China develop the Sunday school, training its members as teachers and filling its classes with the rapidly growing numbers of the children of the church and the unnumbered and easily influenced children of the street; let every church in China develop work outside of its own borders, from the beginning instructing its members to give not only their money but their own personal labors in spreading the gospel in other places; let every church in China begin the school of the young people's society, wherein young Christians can be trained in spiritual thought and testimony, in faithfulness to definitely pledged religious duties, and in tactful service for the spiritual welfare of those about them; then the results for Christ will be as vastly increased as the world's commercial prosperity has been by the marvelous development of machinery.

\*     \*     \*

THE pamphlet of 128 pages containing the proceedings of the Tenth Conference of the Foreign Mission Boards, held in New York last January, contains somewhat less of wide and stirring interest than some of its predecessors, showing as one might (erroneously) infer that the larger problems have been more or less settled and disposed of. There was a paper by a former missionary, now one of the foreign secretaries of the American Board (Dr. J. L. Barton), in which he made observations on "Self-support" and so forth.

There was a discussion, and the same things which we have so often heard (and have said ourselves) were said over again. Our Dr. Mateer was present, and came forth toward the close with an air of 'gaudium carteminis' and expressed himself with vigor. He thought it strange that whereas everybody on earth is supposed to know his business, naval officers, etc., etc., who freely criticize missions, the poor missionary is the only one who is thought to know nothing as he ought to know it. The company seems to have been somewhat stunned, as no further observations were made! To some the

most informing paper and discussion will be the one on "Isolated Stations," which shows the policy of many Boards to keep up two-man stations, while a few do not hesitate to avow that they prefer the old way. Of course it leads to depression, loss of efficiency and occasionally to insanity, or even to suicide! But, then, there is so large a field, and so few to work it, and we must make those we have 'cover as much territory as possible'. In the coming better days it will not be like this, and meantime we live by hope and (more or less) by faith.

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## Missionary News.

### *Notes on the Martyrs' Memorial for China.*

"Except the Lord build the house, they labor in vain that build it."—Our Motto.

1. *The Evolution of the Present Scheme.* (a) In 1901 the Rev. G. H. Bondfield, General Agent of the British and Foreign Bible Society in China (now on furlough), mentioned in the Executive Committee of the China Missionary Alliance that Shanghai ought to have some memorial to the martyrs. Accordingly he wrote a letter in the *RECORD* of July, 1901, in which he suggested that a brass tablet to the martyrs should be put up in Union Church. But people were too busy reconstructing, and nothing more was heard of Mr. Bondfield's modest proposal. (b) A Shanghai missionary visited the Hankow cemetery in 1903 and saw the granite stones erected there to the martyrs of 1891 and 1893. Result—an agitation in the Shanghai Missionary Association for a

similar stone in Shanghai to the martyrs of 1900. (c) Abandonment of the idea of a monument in favor of the present scheme and appeal to the whole missionary body.

2. *Explanations of the Circular* in answer to some misconceptions revealed in the replies. (a) The word "martyrs" in the circular includes both natives and foreigners. (b) Steps will be taken to explain the project to the native church, which will no doubt respond according to its ability. But the missionaries will naturally lead off. Then the other parts of the church universal will be given an opportunity to share a privilege. (c) The uses of the hall will not be confined to an occasional conference of foreign missionaries, but will, it is expected, be often used by both natives and foreigners for union mass meetings of a religious nature. (d) The scheme is not exploited in the interests of particular societies.

3. *A Selection from the Suggestions* sent in. (a) The auditorium



should be made larger than a capacity of 2,000. (b) There should be a missionary library and museum. (c) There should be a Chinese guest-room and guide to explain the meaning of the memorial to Chinese visitors. (d) There should be a missionary in general charge of the building. (e) The China Missionary Alliance should have a paid General Secretary in it according to the plan outlined by Rev. G. Douglas, of Manchuria, in his letter to the missionaries in Shanghai in 1900-1901, which was the immediate occasion of the formation of that organization. (f) Appropriate inscriptions at entrance and within; also a hall of worthies who were not martyrs, but who gave their lives for China, similar to the room in the Wallace Monument near Stirling. (g) A general missionary agency and home. (h) An endowed preacher-ship so as to bring eminent missionaries to hold special services for the natives. (i) The hall should be sacred to religious meetings and uses only. (j) No money should be asked from others than Christians. (k) The subscriptions should be taken on the instalment plan as soon as possible.

4. *Encouraging Words.* The warm approval of Dr. Griffith John, of England, and Dr. Arthur H. Smith, for the United States, was quoted in the last RECORDER. Dr. David H. Moore, Bishop of the Methodist Episcopal Church, says: "The object is a noble one, and any memorial less imposing, would be unworthy. I pray God to inspire and direct your counsel to a successful issue." Rev. W. S. Ament, D.D., Peking, says: "I should be very glad to see the memorial erected which you propose. . . . I feel sure all here would be glad to lend a hand to the enterprise." Rev. H. V. Noyes, D.D., Canton, says: "It is a noble object which should appeal to the

sympathies of Christians everywhere. I wish the committee all success." Rev. F. Brown, F.R.G.S., Tientsin, says: "I shall be glad to do anything I can to further the scheme." Rev. P. F. Price, S. P. M., says: "An admirable plan, happily conceived and well thought out. Plan in faith and hope for great things in not far distant future, and have the audience room at least for 2,000." Rev. Jas. J. Meadows, C. I. M., Shaohing, says: "The proposed martyrs' memorial, and its particular form, heartily recommend themselves to me." Arch. Orr-Ewing, C. I. M., Kiukiang, says: "I heartily approve of this scheme. . . . In order that we may impress Christian friends in other lands with the importance of this scheme, it would be well that China missionaries should themselves contribute. When we have done our duty, then we are in a strong position to appeal to others." Rev. H. W. Luce, Tengchow, says: "The reasons that appeal to me most are: 1. Perpetual witness to the word that China has a martyr church. 2. A perpetual manifestation of essential unity of the Christian church." Rev. William Deans, Ichang, says: "I shall do my best in China and in Scotland to further the completion of this scheme." Bishop Ingle, Hankow, says: "I heartily approve the general scheme." Bishop C. P. Scott, Peking, says: "Such a building would probably be of the greatest service, especially to the missionary bodies whose centre is in Shanghai." Rev. Jos. Adams, Baptist Mission, Han-yang (opposite Hankow), says: "I shall be glad to help on the suggestion by all the means at my disposal." Rev. J. L. Whiting, D.D., Peking, says: "I think the object a most worthy one, and have no objection to offer to the proposed location." Rev. Thomas Bryson, L. M. S., Tientsin,

says: "I heartily approve. May your faith be rewarded." E. H. Edwards, M. B., Tai-yuan-fu, Shansi, writes: "I shall be pleased to join the committee and do what I can to forward the scheme." Rev. Louis Byrde, C. M. S., Kuei-lin, Kuangsi, writes: "Do not be persuaded into a smaller endeavor. The cause, both past and future, is worthy of the best." Montagu Beauchamp, C. I. M., writes: "Surely such a sacred cause should help to the great end of making Christ's church in China one."

But these are only specimens from the mass. Peking, Shansi, Manchuria, Hankow (including Han-yang and Wu-chang), Tientsin, Foochow, Canton and many other parts have responded nobly. 115 missionaries of twenty-five different Societies signed the following resolution at Kuling, viz., "We, Protestant missionaries and others assembled at Kuling during August, 1903, heartily endorse the proposed scheme for a martyrs' memorial for China and promise to support the same as far as possible."

5. *Encouraging Deeds.* Though the circular warns that subscriptions will not be asked till December, various sums have been received from New Zealand, the United States, and China. In addition four friends in various parts of the empire have spontaneously promised a total of about 4,200 Taels. If you can be restrained, wait till you hear again from the committee.

Many have filled in the circulars. HAVE YOU? If not, please do so. The best suggestion has not yet come in, perhaps, and you may send it.

### *Moh-kan-san Summer Conference.*

A conference of the Christian workers at Moh-kan-san was held at the Union Church, beginning August 5th and continued six days.

Sessions were held in the mornings only. The first half hour of each day was taken up with devotional services. The programme was arranged for one address each day; this gave ample time for full and free discussion of the topic in hand.

Addresses were given on the following subjects: "Japan's Influence upon China," by Dr. A. P. Parker; "the Need of a High Standard of Life for our Chinese Christians," by Rev. P. F. Price; "the Religious Training of the Young," by Rev. Geo. W. Hinman; "Hindrances to Mission Work," by Dr. J. C. Garritt; "the New Testament Sabbath," by Rev. M. D. Eubank, M.D.

The papers were carefully prepared, and the eagerness with which they were discussed showed that they were appreciated.

The Conference brought up many knotty questions; there was no endeavor to minimize the discouragements, or to deny the presence of difficulties, but rather to look them fairly in the face and then seek for the best methods by which they might be met and overcome. The discussions brought to light the fact that good people do not always think alike, but for the most part the spirit of harmony and brotherly love was most gratifying.

The last day was given up to Reports of the past year's work by members of the eight different Missions represented.

In listening to the various reports of work accomplished, one could not fail to be impressed with the feeling that we are living in a new China. The old stereotyped conservatism and indifference of the people is giving way. The people are beginning to read and think for themselves along new lines as never before.

Many are seeking to enter the church; we cannot shut our eyes to the fact that some of them are

from unworthy motives, but the good seed sown is also taking root, and it will bring forth a harvest to the praise and glory of God.

The present is no time for discouragement, but as Livingstone said: a time to "fear God and work hard."

J. N. HAYES,

*Secretary Church Committee.*

### ***Romanization Meeting at Kuling.***

A most interesting and a most satisfactory meeting was held in Kuling in the interest of the "Standard System" proposed by the Educational Association's committee. The committee were just a little anxious as to how the system would be received by the Hankow missionaries. Their anxiety has all been removed by the results of the Kuling meeting. If there is as hearty co-operation in the north as the Hankow folks have promised to give, then the "Standard System" will go and the long talked of difficulty will be surmounted. I shall not ask your space to report the meeting in detail, but just give you the resolution with which the meeting closed. "Resolved, That it is the sense of this meeting that the system prepared by the committee is, on the whole, satisfactory, and with a few changes (these to be determined by consensus of opinion) can be adapted to the greater part of the Yangtse valley districts.

We are therefore willing that the committee go ahead and finish the work, and we promise that, so far as we use Romanization in our work, we will try to secure the adoption of the "Standard System."

We furthermore resolve that our thanks and appreciation are

due and are hereby extended to the committee for what they have accomplished."

I am sure a much stronger resolution than this could have been passed, but I feel that this is all we want. If the missionaries will take hold of the system when it is finished and do their best to introduce it, it will surely take the field.

There was a very good representation of the upper part of the valley, and they were enthusiastic. The resolutions were passed unanimously. Bishop Ingle presided at the meeting, and there were present such representative missionaries as Mr. Archibald, Mr. Pullen and Mrs. Arnold Foster. It is to be regretted that more of the publications of the committee were not finished, but there was enough to give a pretty good idea of what the system is. It is expected that the committee will have a meeting soon and finish their work and then we shall be ready for a pull all together in the introduction of the Standard System.

F. E. MEIGS,

*Chairman of Committee.*

### ***Christian Endeavor Notes.***

Many letters are coming to the Christian Endeavor General Secretary indicating how generally the method of Christian Endeavor is used and appreciated in the various provinces. Rev. James Stobie writes from Kai-yuan, Newchwang: "Being an active Christian Endeavorer myself before coming to China I have ever kept before me the hope of seeing such a society started in connection with my work. I am hoping to have a society at all my stations." Is not this the correct idea of the Christian Endeavor method—a society at

every out-station, just as much a part of the work as the preaching service and just as necessary for the practical working out of the truth taught by the pastor?

Those who are not sure how to apply the methods of Christian Endeavor to the churches of China will be interested in the success of its application in other missionary fields. The following is from Rev. Henry K. Jessup, of Beirut: "You will be glad to know that the brightest spot in Beirut, spiritually, is the Christian Endeavor Society. The Syrian young men and young women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading in Syria and Palestine" Equally explicit testimony could be obtained from various parts of China.

It is the simplicity and definiteness of the Christian Endeavor method which commends it. The pledge, requiring a fixed plan of Bible study and prayer, and developing a type of religious meeting quite unique and wonderfully inspiring, the committees, organizing and systematizing religious work and conserving the immense amount

of religious energy which had previously gone to waste,—these commended the Endeavor society in the beginning and they are still the features that make it attractive as a means for the spiritual development of young Christians. It is doubtful if any missionary, off-hand, can devise a better method; and if he could, would there not be an advantage still in favor of the Christian Endeavor plan because of the stimulus which comes from the fellowship of the great company of Christian Endeavorers all over the world, mutually inspiring each other to zeal and good works? Every missionary must find some plan to build up the Chinese Christians in their power for service and for effective testimony. We can all give our individual thought to the perfecting of this one plan with much better results than as though each attempted an original creation. The local, unrelated societies which in so many different places are seeking the same ends as the Christian Endeavor societies, would be strengthened and would strengthen other societies by joining in the common methods and common bonds of connection of the Christian Endeavor societies. We are glad to note the beginning of a decided movement in this direction.

## Missionary Journal.

### BIRTHS.

ON July 13th, at Han-chong, the wife of R. T. MOODIE, C. I. M., of a son (Ernest Winston).

ON July 30th, at Lao-ho-k'eo, the wife of H. A. SIBLEY, C. I. M., of a daughter (Olive Morse).

ON August 7th, at Kirin, Manchuria, the wife of Rev. A. R. CRAWFORD, I. P. M., of a son.

ON August 17th, at Ku-ling, the wife of Dr. EDGERTON H. HART, M. E. M., Wuhu, of a son.

ON August 26th, at Chong-pa, Szechuan, the wife of Rev. D. A. CALLUM, C. M. S., of a son (Eric Neil).

ON August 27th, at Peking, the wife of Rev. T. HOWARD-SMITH, L. M. S., of a daughter.



ON August 27th, at Teh-yang-hsien, Szechuan, the wife of Mr. W. HOPE GILL, C. M. S., of a daughter.

ON August 30th, at Wei-hwei-fu, Honan, the wife of Rev. W. HARVEY GRANT, C. P. M., of a daughter.

ON September 1st, at Shanghai, the wife of Mr. A. J. H. MOULE, C. M. S., of a son.

ON September 13th, at Shanghai, the wife of F. H. NEALE, C. I. M., of a son—Frederic Ernst (Eric).

#### DEATHS.

AT Shao-k'i-tien, July 19th, Mrs. H. S. CONWAY, C. I. M., of fever, following child-birth.

AT Ho-k'eo, August 24th, Miss M. A. GREGORY, C. I. M., of dysentery.

AT Rao-cheo, August 26th, Miss G. H. WOOD, C. I. M., of dysentery.

AT KIRIN, Manchuria, September 4th, STEPHEN VICTOR, infant son of Rev. A. R. and Mrs. Crawford, I. P. M., aged four weeks.

#### MARRIAGES.

ON July 7th, at Pao-ning, GEO. A. ROGERS and Miss R. C. ARNOTT, both of C. I. M.

ON September 10th, at Kiukiang, HENRY GEORGE CURRAN (uncon.), of Hu-k'eo-hsien, and Miss KATE JOSEPHINE BROWN.

ON September 21st, at Shanghai, W. KELLY, M.D., Cumb. P. M., and Miss G. M. HILL, M. P. C. M., both of Chang-teh, Hunan.

ON September 28th, at the Missionary Home, Shanghai, by Rev. G. F. Fitch, Rev. T. W. MITCHELL, Hunan, and Miss ELIZABETH D. MCAFEE, both of A. P. M.

ON September 25th, at Kiukiang, Mr. JOHN BERKIN, formerly of W. M. S., and LEILA L. DOOLITTLE, M.D., A. P. M., Siang-tan, Hunan.

#### ARRIVALS.

AT SHANGHAI:

August 15th, F. A. and Mrs. GUSTAFSON (returning), J. O. RYD and Miss ANNA SKOLLEBERG, for C. I. M.

September 1st, Miss M. E. SHOCKLEY (returning), M. E. M., Peking; Rev. A. B. DODD, Misses E. S. BOEHNE, and M. A. BYNON, M.D., for A. P. M., Shantung; Miss E. LINDHOLM (returning), A. P. M., Shanghai; Rev. and Mrs. R. A. PARKER and four children (returning), M. E. C. S. M., Shanghai.

September 5th, Mrs. H. C. DuBOISE and son (returning), S. P. M., Soochow.

September 5th, Rev. W. H. MURRAY and family (returning), N. B. S. S., Peking; Mr. ANDERSON and Mr. DAVIDSON, for School for Blind in Peking.

September 20th, Miss M. D. MORTON, for A. P. M., Ningpo; Rev. C. D. HERRIOT, for A. P. M., Hangechow; Rev. D. B. S. MORRIS (returning), A. P. M., Hwai-yuen; D. W. and Mrs. CROFTS and three children (returning), from America, for C. I. M.

September 26th, Rev. W. A. ESTES (returning), A. F. M., Nanking; PH. and Mrs. NILSON and four children, Miss A. STRAND and Mrs. ENGLAND (returning), W. ENGLAND, E. PAULSON, and Miss A. JENSEN, from America, for C. I. M.

September 28th, Rev. W. T. LOCKE and family, Dr. E. D. VANDERBURGH and family, Miss ELIZABETH D. MCAFEE, for A. P. M., Hunan; Rev. C. H. FENN and family (returning), Dr. G. W. HAMILTON and wife, Miss LOUISE K. KEATON, M.D., for A. P. M., Peking; Miss M. B. DUNCAN, for A. P. M., Ningpo; Miss LOIS D. LYON, for A. P. M., Soochow.

#### DEPARTURES.

FROM SHANGHAI:

August 8th, Miss K. B. STAYNER, C. I. M., for Canada.

From Chefoo, September 10th, H. W. McLAREN, C. I. M., for England.

From Shanghai, September 26th, B. W. and Mrs. UPWARD, C. I. M., for England.





ST. ELIZABETH'S HOSPITAL, SHANGHAI. (See Editorial Comment.)

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 11. NOVEMBER, 1903. (\$3.50 per annum, post-paid. (Gold \$1.75.))

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*The Enlargement of the Native Arm of the Service  
Essential to the Highest Success of Missions.\**

A STUPENDOUS PROBLEM.

THERE is need of strengthening greatly the native arm of the service throughout the mission fields of the world. The idea of evangelizing the world in this generation, apart from the raising up of a vast army of native workers is, at the best, a vision which is not likely to be realized. We shall need during this generation several thousands of the choicest spirits which the colleges and the theological seminaries of North America, the British Isles, and other Protestant lands can furnish, to evangelize the heathen nations, to plant the church, to guide and steady the church and to place at the disposal of native Christian agencies the acquired experience of Christendom. But for every thousand missionaries there will be needed not less than ten thousand native workers to serve as pastors, teachers, evangelists, catechists, and Bible women. This presents a stupendous problem, because if we are to flood the world with the knowledge and spirit of Jesus Christ and do the fair thing by our particular generation, we must have nothing less than an army of native workers.

NATURAL ADVANTAGE OF THE NATIVE WORKER.

The value and importance of raising up an adequate native force would seem to be evident. As a matter of economy and business sense it is desirable, because native agents can live and work in their own country at comparatively little expense. Moreover, the natives are already acclimatized, and can work at all seasons and without furloughs. They are in intimate association

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\* An address by John R. Mott, given at the Ninety-third Annual Meeting of the A. B. C. F. M., held at Oberlin, Ohio, 16th October, 1902.



with their own people; they travel together, eat together, lodge together, live together. The foreigner, at the best, has exotic habits. Naturally they have a more fluent command of the vocabulary and idioms of the language. They have an intimate acquaintance with the habitual trains of thought, the currents of feeling, and the springs of action. They understand the native character, and, other things being equal, are the best judges of the motives and sincerity of those among whom they work. They know the temptations, doubts, and soul-struggles of those with whom they are so closely associated. They have probably fought over the same battle ground. They know the heart-life of their fellows, and their fellows know that they know it. They are of the same blood. They will always have larger and more influential access to their own people. It took a German to lead the German Reformation. Wyclif did so in England. John Knox did so in Scotland. Americans have always most deeply moved this continent. And so it will ever be,—the sons and daughters of the soil will leave the deepest mark on their own people and generation.

#### THE NATIVE WORKER THE PRINCIPAL FACTOR.

History teaches that the principal factor in the evangelization of non-Christian nations has been the native factor. There has never been an extensive region or nation thoroughly evangelized but by its own sons. It would seem to be the Providential method. It is also the method which great missionaries have specially emphasized. Alexander Duff, that great missionary statesman,—I class him among the great statesmen of the British Empire,—said that “when the set time arrives the real reformers of Hindustan will be qualified Hindus.” Joseph Neesima, after years of Christian work in Japan, said that “the best possible method to evangelize her people is to raise up a native agency.” Mackay, of Uganda, a wiser missionary than his years gave promise of while he lived, but whose wisdom becomes more and more apparent as the missionary problem is grappled with in Africa, said that “the agency by which, and probably by which alone, we can Christianize Africa is the African himself. But,” he added, “he must first be trained for that work, and trained, too, by the European in Africa.” Dr. Nevius, who was conceded to be one of the ablest missionaries in China, said that “the millions of China must be brought to Christ by Chinamen.” Dr. Griffith John, the great Nestor of Chinese missionaries, wrote me some two years ago from the heart of China that the wonderful ingathering of the past few years in Fukien, Hupeh, Hunan, and Manchuria is attributable mainly, under God, to the efficiency, the earnestness, and the assiduity of

the native workers. Dr. Goodrich wrote me about the same time, from North China, that whether we view this question politically, economically, historically, or sociologically, the only sound method of evangelizing a great nation is that of raising up and using the native agency.

#### DIFFICULTIES IN SECURING AN ADEQUATE NATIVE FORCE.

There are difficulties in the way of securing and using native workers. It may be well to call attention to them. There is, for example, the *contempt* in which religious workers are held in the East. This is unlike what we find in America and Great Britain, where the ministry has dignity and prestige as a result of its honorable position and influence through centuries. All through Asia to-day, largely as a result of the corrupt lives of the Buddhist and other priests, religious callings are looked down upon, if not despised. Unwillingness to incur the *reproach* which so often attaches to the native who is related to the foreigner, is another difficulty which keeps many from entering upon Christian service in these countries. They do not like to be called foreign hirelings, as a Japanese expressed it to me; or, as a group of Chinese put it, they do not want to be twitted with eating the foreigner's rice. Then there is the question of *status*, which seems to stand in the way of some in India and in other lands; that is, the native workers feel that they are entitled to *more power, liberty and responsibility* than they have; that they should receive larger recognition; that more confidence should be shown in them by the missionaries. It is admitted that in some cases they have good reasons for this opinion. But in more cases, I am persuaded, their attitude is due to a *misconception* of the motives and spirit of the missionaries. Nevertheless, this is a very real difficulty, and it is not easy to overcome it.

The *opposition of parents and relatives* is a very real hindrance. Far more than at home, in lands where the Confucian ethics dominate, or where the system of *caste* exists, it is exceedingly difficult for young men to stand out against the expressed desire of parents, relatives, and friends. The attractions presented by *commercial pursuits*, by government service, and by other so-called secular walks of life, is a principal reason, if not the principal reason, why it is so difficult to-day to get a sufficient number of strong native students to devote themselves to Christian work? The *salaries* paid in the secular callings range all the way from a little larger to thirty or more times larger than can be paid in Christian service. It is just as though the students of Oberlin and other colleges were offered five-thousand-dollar salaries to enter business

or certain political positions. If this were done, it would be exceedingly difficult to get a sufficient number of men for the work of the ministry. Might it not prove to be a severe temptation to young men even in our theological seminaries? When one of my friends visited the Doshisha Seminary a few years ago, he found there eighty theological students. When I touched there the first time, five years ago, the number had fallen to less than a score. I was told by the professors that the chief cause of this decline in the number of ministerial candidates was the *great inducements to money-making* in connection with the recent commercial development of Japan. This is a real difficulty, and we should have sympathy with those subjected to such pressure, remembering that they have not, like ourselves, Christian heredity, Christian environment, and the dominance of Christian ideals to hold them to higher tasks.

A *lack of spirituality* should not be omitted among the causes, making it difficult to get a sufficient number of men for Christian work. In these non-Christian lands many young men have a hold upon Christianity, but, generally speaking, Christianity does not have a powerful hold upon them. Wherever I found a native student upon whom the Spirit of God had laid his mighty hand, I found a student who was eager to enter upon the service of his fellow-men, and, therefore, willing to face the hardships, opposition, and sacrifice involved.

If I may mention another reason why we are not raising up this army more rapidly and using it more extensively, I should say it is because of the *lack of adequate efforts and measures to secure and to use more workers*. Those boards and missions which have given most thought to this problem are the boards and missions which have raised up the largest number of effective agents. Those missionaries whom I have met in my travels, who have had the greatest burden upon them, that they might be used of God in enlisting young men and young women for this important service, are the missionaries who are turning the largest number of young men and young women into Christian work as a life work.

#### HOW TO MEET THE DIFFICULTIES?

##### 1. Thoroughgoing Study and Statesmanlike Policy.

What can be done to meet the difficulties to which attention has been called and to raise up this army? In the first place there should be a comprehensive and thoroughgoing study of this question and a statesmanlike policy with reference to meeting the need. It should be *comprehensive*, in the sense of taking into the scheme, as the Jesuits have done, the whole world. It should be

comprehensive, in a second sense, that it embraces the generation, for the serving of which God holds us responsible. Let the policy grapple with the *whole generation* and not simply with emergencies. It should be a statesmanlike policy in the sense that it takes account of all other forces in the Church of Christ at work on the mission field, thus avoiding duplicating or overlapping. We might wisely imitate the practice of the European powers with reference to their naval programs. They adopt a policy which requires years to fulfil; for example, they plan to lay down so many battleships this year, to build so many torpedo boats and destroyers next year, to equip a certain coaling station and build a dry dock a year later. So the Church should look down through the years, and so lay her plans as to bring up the forces to meet the needs of the world of our own generation.

## 2. Greatly enlarge and strengthen the Educational Work.

A second thing which is exceedingly important is that we greatly enlarge and strengthen the educational missionary work. I have had the privilege of visiting nearly all the colleges of the American Board; some of them twice. In addition to that I have visited scores, if not hundreds, of colleges and high schools of other boards of the North American and European societies. I would say here to-night what I have said concerning the American Board in the gathering of another denomination, that I know of no colleges which have had a larger fruitage in the respect of which we are speaking—that of furnishing the right kind of native agents—than the colleges of the American Board. It should be a distinct encouragement and also an appeal that no one take our crown. I would add, also, a conviction that has not been formed hastily. There should be expended on these higher institutions of the American Board within the five years not less than *one million dollars*. I will not go into details explaining what this money should be used for.—adding plants here, endowment there, strengthening the teaching force here, improving the equipment there. It seems like a reasonable proposition in a country like this, which has found it possible during the past year, in private gifts alone, to devote scores of millions of dollars to higher education. One bequest, announced the other day, for Princeton Theological Seminary, is likely to amount to a million and a half of dollars. The Protestant Episcopal Church has just issued an appeal for one million dollars, to endow their work in their most recently entered field—the Philippines. I believe that men of large financial ability and large outlook will respond far more generously to a plan which seems adequate to do the work which God has assigned to our



generation than to one which is obviously insufficient to meet the need and opportunity.

*Increased Force of Workers.*

But I am even more convinced that we should add to the force of workers in these colleges than to their material equipment. This is the last part of the foreign service that we should allow to be undermanned. It is poor economy to put up these large institutional plants and underman them to the point that we fall short of making them productive investments. It has seemed to me that the staff of workers was often so overburdened with the technical work of teaching, which ought, for the honor of the church, to be kept up to scholarly standards, that they were not able to give the time that they desired to give to the most vital part—the touching the lives of the students. We must add to the force of educational missionaries. They need not all necessarily be ordained men. Now and then an unordained man who has been well prepared for teaching, and who is a religious force among students at home, would be very successful in such work abroad.

*Quality, not Quantity.*

We must add to this force to such an extent that in every mission college and school the educational missionary will have enough time to think, to grasp the problems, to pray, to do a lot of personal work, to deeply impress the students. I visited the college of Dr. Mateer in the Shantung province some years ago. He and Mrs. Mateer started that Christian college about thirty years before the time of my visit. I learned that every graduate of that institution had become a Christian before graduation, and that the large majority of them had entered some form of Christian work as a life work. Later, I found one or more of these graduates on the teaching staff of nearly every important mission college of China. When I asked Dr. Mateer the secret of the wonderful influence of the college, he replied: "My wife and I early came to the conclusion that we together could not deeply impress more than sixty students. And so we deliberately kept down the number of students." The yield that has followed would seem to prove the wisdom of their practice.

We should never cease to mention with gratitude the name of Miss Eliza Agnew, who within forty years sent out from her school in Ceylon six hundred graduates as Christians, of whom over two hundred entered what we would call distinctively Christian callings. She never let the number in the school become so large that she could not give personal attention to the individual student.

In India I met a man who made a profound impression upon me. Later I learned that not infrequently he spent long hours—on one occasion the whole night—in intercession for the native workers. A friend of mine went out from Oxford to India and became absorbed in executive work. He wrote me three or four years ago: "I have decided to change my method; I am going to spend a large section of my time this year with a little group of men." The size of the group, I may say, was twelve. I heard from him toward the close of the year that the fires of God were burning in the lives of those men. He was walking in the footsteps of Jesus Christ in this practice.

*Multiplication, not Addition.*

The greatest work of the missionary is the making of missionaries. In no other way can he so multiply himself. What a work was accomplished by the men who influenced for Christ such natives as Moses Kya, of the Sandwich Islands; Tiyo Soga and Bishop Crowther, of Africa; the great Sheshadri; the converted Brahmin, Banurji, of Calcutta; Chatterjea, of the Punjab; and Pundita Ramabai, of Western India; the Brothers Meng, in North China, and Pastor Shen, the worker of the London Missionary Society among the Chinese; Miyagawa, of Osaka, and Honda and Uemura, of Tokio. Lives like these are not the product of foreign money and intellectual culture alone,—they are the gift of God through the example, the training, and the spiritual nurture of Christian missionaries.

### 3. A Large Investment of Money.

In the third place, if we are to have this army of workers there must be a wise use of a large amount of money in raising up and sustaining such a native agency. I realize keenly the difficulty of the problem. Like every other important thing, it is beset with difficulties. But the fact of a difficulty should be a challenge rather than a hindrance to us. I believe there is a way to use money (and this has been proved again and again in the missions of the American Board) which will not hinder, but rather further, one of the great objects we have in view, namely, the stimulating and enlarging of self-support. It will not be easy. It will require the exercise of much patience and judgment, and call for much prayer. But there is no body of men in Christian work to-day who can be depended upon to make a wiser use of money for such a purpose than the men stationed in the key positions of the missionary societies of Great Britain and America.

#### 4. Co-operation of Forces.

Moreover, we should co-operate with the Christian Student Movement in the non-Christian countries. The Young Men's Christian Association Movement in the colleges of Asia and other non-Christian parts of the world is not a self-appointed task. It was planted in mission lands by the missionaries, and every one of the foreign secretaries engaged in developing and extending the movement in the heathen world has gone there at the call of the missionaries. It is the policy of this movement never to send a secretary to a non-Christian country until all the missionaries of all the responsible denominations at work in a given field unite in an appeal and take the initiative in asking for such a secretary. The thirty-one men now on the field have, without exception, gone in response to such calls. These men have already developed over one hundred and fifty college Christian associations. They are found not only in the Christian colleges, but also in many of the leading government institutions throughout Asia and in other parts of the world. These organizations and the secretaries are supervised by national committees, the principal members of which are missionaries,—such men as Dr. Davis, on the National Committee of Japan, and Dr. Sheffield, on the National Committee of China. The object of this Christian movement is to help evangelize the students and then lay upon them the burden for evangelizing their own people. Thus it is, in a true sense, a Student Volunteer Movement for Home Missions. And herein lies the reason why the missionaries believe in this work so strongly wherever it has been well established and supervised.

#### *The Students of the World United.*

The methods employed by this movement are those which have been most fruitful in the colleges of the West. The devotional, thorough study of the Bible is much emphasized. Already, from one-fourth to one-half of the Christian students in the colleges with associations have been drawn into voluntary Bible classes. Among other methods promoted are personal work, evangelistic campaigns in the neighborhood, and the development of missionary interest. Special stress is laid on influencing strong students to devote their lives to Christian work as a life work. About five hundred students in China, India, Ceylon, and the Levant have already become volunteers. Of this number, over one-fourth volunteered during the past year. The means employed by the national committees to develop this movement are: Conferences for the deepening of the spiritual life and for training voluntary

workers; the preparation and use of literature designed to help in the formation of right habits for the cultivation of the spiritual life, and to stimulate Christian effort; the visits of expert secretaries, necessary even in a country like the United States, if the fires are to be kept burning and if the work is to be co-ordinated and brought into vital connection with similar movements of other countries. By means of the World's Student Christian Federation the Christian student movements of non-Christian lands are organically related to the Christian organizations of students all over the world. Over eight thousand Christian students and professors in forty different nations are bound together in this world-wide movement for the evangelization of the world and the complete establishment of Messiah's kingdom. I have just come from Denmark, where I met in conference the representatives of twenty-nine of these national student movements. There native Christian Japanese, Chinese, and Indian delegates sat with the leaders of the work in Christian lands and helped to shape the policy for the work of Christ among the students of the world. It was decided that the next conference of the World's Student Christian Federation be held in Japan in 1904—the first world's conference, either secular or religious, that has ever gone to Asia. What may it not mean to the great government student centers in Japan and to missionary colleges and schools in Korea, Japan, and China?

### 5. Productive Power of Prayer.

Above all, there is need of far more prayer for the raising up and the thrusting forth of the army of native workers. This means is necessary to make all the other means effective. It is necessary to make them most largely productive. It is the means and the only means on which Christ has placed stress in connection with getting laborers. Any plan which neglects this factor is exceedingly superficial. Why leave unappropriated and unapplied the greatest force for the raising up and energizing of laborers and for calling into being and energizing spiritual movements?

### PROBLEM URGENT AND IMMEDIATE.

What we do to solve this great problem, and every other problem which has come before us during these days, we must do quickly. Too many organizations and individual Christians to-day are acting and planning as though they had two or three generations to do the work for which God is going to hold them responsible. We need to revise our method in this respect and to focus our energies upon the task at hand. While it is true that we should build for the future generations and for eternity, the best way to do



it is to serve our own generation by the will of God. The only way that this world is ever going to be evangelized is going to be by each generation of Christians resolving to evangelize its own generation of non-Christians. The Christian world to-day can evangelize the unevangelized now living; the Christians of the last generation and the Christians who are to come after us cannot do it. I repeat it: We must evangelize our own generation of unevangelized if they are ever to know and obey Jesus Christ. There is an element of urgency and immediacy in the command of Jesus Christ that we are prone to overlook. The dominant impression made on me during my last tour around the world was that every mission field is ripe, yes, dead ripe, and that the time has come to reap. In my judgment, if we rise to our opportunity, the next ten years will witness an unprecedented ingathering into the kingdom of Christ in all the great mission fields.

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*How can we enter into Sympathy with and gain  
the Confidence of the Chinese ?*

BY ELLIOTT I. OSGOOD, M.D.

HERE is a beautiful poem, by an unknown author, which shows our near kinship to those first missionaries of the cross and the intimate connection we must have with Christ. It represents a meditation of John the Aged.

“ Oh, what holy walks we had  
Through harvest fields and desolate dreary wastes !  
And oftentimes He leaned upon my arm,  
Wearied and wayworn, I was young and strong,  
And so upbore Him. Lord, now I am weak,  
And old and feeble. Let me rest on Thee !  
So put Thine arm around me. Closer still !  
How strong Thou art ! The twilight draws apace.  
Come, let us leave these noisy streets and take  
The path to Bethany ; for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal.  
Come, James, the Master waits ; and, Peter, see,  
Has gone some steps before.

What say you, friends ?  
That this is Ephesus, and Christ has gone  
Back to His Kingdom ? Aye, t'is so, t'is so.  
I know it all ; and yet, just now, I seemed  
To stand, once more, upon my native hills,  
And touch my Master. How oft I've seen  
The touching of His garments bring back strength  
To palsied limbs ! I feel it has to mine.”

We, like these apostles of old, have not become voluntary exiles to exalt self or in any way bring glory upon ourselves. We have done it "for Christ's sake" and by His command. The service is beyond our strength or wisdom. We would not have dared the task for self. Yet how often have pride and selfishness and bigotry crept in, confusing the message and clouding our vision! We have, after some striking failure, found a weakness coming over us, not of age as the apostle John, but of one who was losing his bearings. Somewhere we had got out of touch with the Master. We need repeatedly to walk with Christ away from the noisy streets and take the "path to Bethany."

This is more than a mere figure of speech. We are in China for the one purpose of winning men to Christ. The injunction is plainly given that this is to be done by an imitation of the divine example. We cannot do it as we please. "Have this mind in you which was also in Christ Jesus." "I have given you an example that ye also should do as I have done to you."

We make grievous error when we follow other methods than His. Christ was transcendently *the winner of men*. Note how those two men by the Jordan were impelled to follow the "Lamb of God"; how the learned Nicodemus so much desired to meet Him that he sought Him out by night; how children were irresistibly drawn to Him; a woman of bad reputation annointed His feet; publicans and sinners drew nigh to hear Him; multitudes followed Him, and hearts burned within men while they unwittingly walked with Him.

It may be said that we cannot literally follow the example of Christ. He was born in the country where He preached; He knew their customs from childhood, ate their food, and could live in every particular as they lived. We have come to a foreign land and a hostile climate. We must have good houses and servants, ride on horses or in chairs and have good tools for efficiency in labor and conservation of energy.

Have we ever noticed that in things physical others did minister to Christ? Doubtless His disciples were also tired when they reached the well at Sychar, but they went to buy the meat while He rested. We have no record of Christ working for His daily bread, as did Paul, while in active ministry. Rich men and women ministered to Him from their riches. Chief Pharisees invited Him to dine with them. It was a very unusual occasion when He arose from the table and washed the feet of His disciples. Doubtless many times His feet had been washed by others.

The Chinese say we are just like them, because we speak their language, eat their food, or in some other way imitate them. They

say it as a compliment. They never tried to compliment Christ in that way. On one occasion they said He was a carpenter and His family common people like themselves, and they said it to demean Him. They never used such arguments as a sufficient reason for His popularity among the common people. These incidents in the life of the Master show that a study of His methods and practical application of the same are a legitimate course for us to pursue. Never man won men as Christ Jesus. Never man gained the confidence of men as He did. Never lived a man who so keenly understood and so intensely thrilled men as Jesus of Nazareth.

Without the least stretching of our imaginative faculties we can believe that Christ would have done just what we *have* done in many places. But would He have done many other things that we have done? Very possibly He would order evangelistic, medical, and educational methods, would build substantial buildings and demand more than a verbal confession of faith before baptizing a candidate. But would He have the foreigner hold himself above the native? Would He have the relation between missionary and evangelist be that of master and servant? Would He have us storm and rage at them when they have misunderstood, or disobeyed, or wilfully deceived us? Will that display of temper gain their confidence? How does it accord with the spirit of Christ?

It can be laid down as an axiom that the more nearly we approach the spirit of Christ the greater will be our degree of sympathy with the Chinese and the greater will be their confidence in us. The reverse is equally true.

Apply this principle to some of the actual problems which daily confront us. To what ends will it lead us? We know that some of the positions taken by this paper will not meet with universal approval. It would be surprising if they should. In such matters no man can dictate to his fellow-missionary. No man can correctly interpret the "mind of Christ" to his fellowman. That must be gained by each for himself by means of prayer and a study of the "Word." But a study of the problems have led us to the following conclusions, and they are given out as worthy of serious consideration:—

1. *We must keep clear of the Yamên.* This applies not only to lawsuits but to all matters which deal with the public business of officials. There should be very few exceptions to this rule in the present crisis. When the natives are flooding us with petitions to interfere on their behalf before the official and evangelists are so frequently proving unworthy of their trust, it is the wisest course to avoid giving them the least encouragement.

Concerning the relation of missionaries to the officials, especially to those hostile or indifferent, Dr. J. C. Gibson is quoted by the August number of the *RECORDER* as making the following statement: "The missionary has to state his case and submit his evidence to the Consul, who is, as a rule, an independent, cool-headed man of the world, versed, more or less, in both Chinese and British law, and who must be thoroughly satisfied of the soundness of the case before he will touch it." This is doubtless true in theory; but is it in actual practice? Is it not true that ninety per cent. of the business done between missionaries and officials in the interior is done directly and without the assistance of the Consul?

We believe this condition of affairs has done no little toward giving to the missionary the false political power which, in the minds of the great mass of the Chinese people, he is supposed to enjoy; and it likewise has barred him from gaining the confidence of the common people. It is not the only thing that has placed us in this erroneous position, but it is one of the conditions which is perpetuating this barrier.

Barring cases of persecution for religion's sake, have we any moral or legal right to enter the Yamên? We say many harsh things against the Catholics, but have we not been doing nearly the same things? This year a number of cases have come to our notice of interference by Protestant missionaries. A recreant member of the church was robbed of all his possessions and the official was slow in following up the case. The missionary yielded to the entreaties and sent a letter to the official. In another case a school teacher, whose school was under the patronage of a missionary, was struck by a ruffian and the missionary had the culprit put into the "collar." One missionary went to the Yamên seeking to assist justice, and three times his native helper, by the use of the missionary's presence, and unknown to him, caused justice to be perverted. We pass no judgment upon these cases, but believe that if we are to gain the confidence of these people and direct their minds to spiritual affairs, we cannot play with political power to aid one, no matter how righteous is his case legally, and refuse to do so for another, even though his case does not parallel the righteousness of the former case.

Christ said some very burning words along these lines, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for My sake." "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." This would interdict even the going to the Yamên, in a case of actual religious



persecution, and, fellow-workers, not only in persecution of native Christians but of *missionaries* also.

This leads us one step farther. We should not only cease to use political influence for the native, but we should apply the same rule to ourselves and our work. If the Christians are reviled, how can we preach to them patience and meekness if we do not practice them under like conditions? If we expect the native Christian "to endure hardness as a good soldier of Jesus Christ," we must set him the example and *we shall never be able to enter into sympathy with him until we do.*

2. *We should know the Chinese Christians.* How can a pastor encourage, strengthen, and sympathize with his parish until he knows their joys and sorrows, ambitions and disappointments, their home and public life, their social and business environments? And how can we enter into sympathy with these people until we have been in their homes, become acquainted with their families, know their struggles, and have become familiar with every item that makes or mars their Christian growth? The missionary must probe the Chinese heart. It may be said that this is beyond the foreigner's ability and province. If so, then the entering into sympathy with them is also beyond the foreigner. If the one can't be done then the other can't be done. But *it can be done.* The Anglo-Saxon is not using that word "can't" these days. What we ought to do we can do, and by the grace of God we will do.

Before an enquirer is admitted to baptism, spend hours, if need be, going into his heart and finding out his life and purpose. Know the man until there is found no satisfactory reason for not baptizing him, then receive him. Go to the home of the Christians as a true pastor in the homeland does. Don't allow them to prepare a feast at every visit. Go as a friend would go. And when they come to our homes or hospitals, treat them as friends. This does not mean that they are to be given free license to waste valuable time in useless conversation, but they should be made to feel our love for them and interest in their welfare. There is no easy road to success even in missionary activity.

3. *Teach them how to prosper even though Christians.* They are told not to lie or squeeze, to treat their fellowmen well, observe the Lord's Day, etc., and they wonder where the much preached prosperity is to appear. Two things are undeniably true in China. First, the mass of these people are not prospering; and second, those who are getting rich, are doing it by just the methods the Scriptures condemn.

Can a Chinese prosper and still be a Christian? The great body of missionaries will doubtless answer "yes." But the distinction between prospering and getting rich must be ever kept in view. "Prosperity," the dictionary tells us, "is successful progress in one's enterprizes; advancement or gain in that which is desirable; material well-being." And "riches" is "abundant possessions, as of lands, goods, money, or other property; wealth; opulence."

In the present condition of this vast empire it is pretty certain that he who "gets rich" does not do it by adherence to Christian principles. It will be easier for a camel to go through the needle's eye than for one of the rich men of China to enter into the kingdom of God. On the other hand, the certain promise is given that, he whose "delight is in the law of the Lord" shall prosper.

Many living illustrations are before us showing the practicability of such a course. The Chinese variety of peanuts is a very insignificant fruit. Some years ago missionaries introduced among the Shantung Christians the cultivation of the American variety. Its cultivation has spread through the surrounding provinces, adding materially to the prosperity of the farmers. All are acquainted with the introduction of fruit trees by Dr. Nevius. Great quantities of Irish potatoes are also being raised along the coast and near large cities. Cabbages, cauliflower, beets, celery, together with berries, grapes, and better varieties of cereals could be introduced to their decided advantage.

Note how the Ningpo men are everywhere doing the foreign carpentry and masonry. By the use of furniture catalogues, etc., together with the purchasing of a few of the better class of tools, men of the trades in the interior could likewise be aided. We have experimented with a carpenter to both his and our advantage. We have taught him to improve his skill, to do anything in his line anyone wants done, to seek the reputation of being the best carpenter in the city, to do absolutely honest work, and still keep his prices moderate. Men of any trade can be in like manner aided.

Our educational institutions, industrial departments, the teaching of the art of printing, photography, soap-making, modern methods of agriculture, etc., are all being used in various places, doing marvels in the advancement of this empire. A little attention to these things will do more to win the confidence of the native Christians than any amount of Yamên interference.

4. *There must be a real manifestation in our own Christianity to prove to them the all-sufficiency of God in every phase*

*of human experience.* How can we tell them not to worry if we are anxious over every little thing? How can we preach to them "trust in God" if our hearts are torn asunder by the presence of malignant disease in our immediate vicinity? How can we counsel them to live as brethren if we, even in the secret of our hearts, hold ourselves as greater than they? If "My grace is sufficient for thee," satisfies us; it will, in time, bring assurance to them. We are palsied unless we have this practical faith. A man with malaria, who will not take quinine, cannot exhort his neighbor to do so. John in the poem is represented as saying, "How often I have seen the touching of His garments bring back strength to the palsied limb! I feel it has to mine." When the "touching of His garments" brings strength to our weakness we can say to them, "Go thou and do likewise."

These native Christians are imitating us to the minutest detail. Take the handwriting of any English-speaking Chinese and see if he could not with ease forge his teacher's signature. Paul said to the Corinthians, "Be ye imitators of me even as I also am of Christ." They are saying to the foreigner, "We are imitating you, whether you imitate Christ or not." Men are all born imitators. It is well to imitate the great and good; it is wrong to imitate the low and evil. Hence these Chinese under our influence are miniatures of the missionary.

It is necessary, then, that each one repeatedly ask himself, "Am I a miniature Christ? Do these people see the Savior in me? Am I reflecting the glory of Christ? Is Christ all-sufficient to me?" When these questions can be answered in the positive it will not be hard to enter into sympathy with, and gain the confidence of, these people. It will already be ours.

"Lord, speak to me that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.

Oh teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart."

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*Notes on Chinese Etiquette.\**

BY DR. CHRISTIE, MOUKDEN.

*"If you do not learn the rules of propriety, your character cannot be established."*—CONFUCIUS.

IT is hardly possible to overestimate the importance to every missionary of an intimate acquaintance with Chinese notions of propriety. The contempt with which foreigners are often regarded is doubtless largely due to their neglect of this matter. And it is not to be wondered at that a people so different in thought, tastes, habits, and dress, should view us with amazement and suspicion. If, therefore, a missionary is to find favour among the Chinese, and gain a hearing for his message, he must conform as far as possible to their ideas of what is becoming.

In the following pages some of the more important points are touched upon, which it is well for every missionary to know.

## I. DRESS.

A foreigner's dress is the first thing which attracts a Chinaman's attention, and it sometimes calls forth severe criticism. To appear in public clad in short jacket and tight-fitting trousers is an offence to his sense of common decency; for a respectably dressed Chinaman always wears a long robe reaching to the ankles. Though we do not all consider it necessary, or even advisable, to adopt the Chinese dress, a modification may be recommended,—such as a long robe made of silk or foreign material, reaching to near the ankles, loose round the body, without a belt, and with sleeves longer and looser than ordinary,—a style of garment resembling our dressing-gown. Some missionaries think a long frock-coat sufficient. White and black are Chinese mourning; but blue, maroon, and indeed any plain colour, look well in the eyes of the Chinese. White puggaries round the hat seem strange to them. Native top-boots form part of a Chinaman's full dress, and may with advantage be worn by foreigners while visiting.

Chinese women dress in loose, flowing garments, which seem specially designed to conceal the contour of the body. Any tight-fitting dress, therefore, is unbecoming, and should be discarded by foreign ladies, or covered by a loose robe or cloak when moving about among the people.

\* Fully eight years ago these notes were printed in the RECORDER. As they called forth so much interest at the time and so many new missionaries have arrived since then, a reprint has been considered advisable.—ED.



## II. TRAVELLING.

1. *Chair-travelling*.—Only officials of high rank are allowed to use chairs in Moukden and Peking; but foreigners do not recognise this law, and outside these cities there is no rule in the matter.

2. *Cart-travelling*.—Carts from the south give way to carts coming from the north, except when the former are heavily laden, or occupied by travellers of rank. To sit on the tram of a cart is considered *infra dig.*, especially while passing through a town or village, as that seat should be occupied by servants. If a lady has alighted from her cart, she should remount before entering a village, and it is proper to drop the blind while passing through.

3. *Riding*.—When riding on the side-path, a horseman should make way for foot-travellers. It is polite to dismount on entering a village where a friend lives, especially when nearing his door, and to ride slowly through any village or town.

4. *Walking*.—On a narrow path, whether in town or country, men always give way to women, the blind, and old men.

On the street it is not considered proper to look round, or laugh and talk loudly; and it does not look well to carry a stick, especially inside a city.

Any one going out after dark should be accompanied by a servant with a lantern, not so much to throw light on the path, as to show that inspection is not feared.

5. In *meeting* a cart or chair, do not look at the occupant, for, if recognised, etiquette will compel him to alight. If both, however, are in carts or on horseback, a slight bow, or "*kung-shou*," will suffice. If only one is on horseback or in a cart, the foot-traveller should request him not to dismount. Before accosting any one, a traveller must always alight or dismount. If asking the way, the question must always be preceded by some polite phrase, such as, "May I borrow your light?"

6. In crossing *ferries*, or passing through *barrier-gates*, foreigners are not compelled to pay, but it is always well to do so.

7. *Inns*.—If a little prudence is exercised, there should be no difficulty in getting a private room, if there is one in the inn; for foreigners, and especially ladies, may legitimately claim this as a right. If any annoyance is caused by intruders or people looking in, the most effective and dignified remedy is to appeal to the landlord and remind him that he is responsible for the comfort of his guests.

Whether inn-food is eaten or not, the regular sum should always be paid for the night's lodging, which in Manchuria is 900 *cash*, about 5d. As a foreigner causes a good deal of trouble to

the servants, he should also give liberally to the "small till." The usual sum for a single traveller is 300 cash at the midday meal, and 500 cash at night. It sometimes pays to give a small present of something foreign to the innkeeper, especially if that place is likely to be frequently visited.

8. A *pourboire* is always given to carters and chair-bearers; the sum largely depending on their conduct. Rather than get a name for meanness, it is better to err on the side of liberality.

### III. SALUTATIONS.

It is very impolite not to notice a salutation from even the poorest, or to fail to return it in some way. A foreigner may have difficulty in knowing which form of salutation to adopt; but as he is regarded as a guest in China, he should never make the first advance, and should in general return the same form as he receives. In the case of servants and inferiors this is unnecessary; a slight bow being sufficient acknowledgment. The missionary should learn from his teacher the formal salutes and how to return them.

The *Ch'ing-an* is the form used by officials, Yamên people, soldiers, and Manchus in general. It is made by bending the right knee till it almost touches the ground, while the right arm is kept straight to the side.

The *Tso-i* is used by merchants and Chinese in general. In making it, bring the closed hands together in front of you, bow slowly, lowering the hands to near the knees, then raise them gently to the level of your face.

The *Kung-shou*, a form of the *tso-i* without the bow, is generally used when a guest is taking his departure.

When acquaintances meet on the street, each turns half round, brings his hands to his sides, bows, and then passes on. Friends who have not met for some time, however, make a more formal salutation.

Men should not, as a rule, look at or speak to women if met on the street. However, if a missionary meet a female member, neighbour, or familiar acquaintance, there is nothing wrong in recognising her, and even saying a few words. Male members may recognise foreign ladies in the same way.

Any person making a salutation, of whatever kind, must face the person saluted.

### IV. VISITING.

Foreigners must not forget that they always remain guests in China, and should never take the initiative in calling, especially on officials. The earlier a call is returned, the more respect is shown; so a first visit should be returned as soon as possible.

1. *Receiving Visitors.*—Before calling, a visitor should always send his card, stating the time he proposes to arrive and asking if it is convenient to receive him. When he arrives, have the doors of the second gate and of the dwelling-house open and meet him somewhere between the two. Return his salutation, taking care to stand to the west; for the position of honour is north before south, east before west. Keep a little behind him as you approach the house, and on reaching the door invite him to enter. He will stand aside and request you to pass in before him; but this is pure ceremony, and he does not expect you to do so, and so you politely urge him to go first. This performance has to be repeated at each door, and sometimes is very trying to a foreigner's patience.

When inside the room it is important to offer the proper seat. In Chinese houses this is easy, for the seat of honour is the innermost on the *kang*; but foreign houses are differently arranged. A general rule is that the seat farthest from the door is the place of honour, and, other things being equal, the north is more honourable than the south. You invite your guest to be seated first, but this he is unwilling to do. The controversy is ended by your sitting down slowly near the door, and he will seat himself at the same moment.

The servant now brings tea. If it is a first visit, or if you wish to be very respectful, take the cup, when filled, from your servant, and with both hands place it before your guest. He will then rise, and with both hands receive the cup, saying something polite; after which he may return the attention by assisting you to your tea in the same way. When reseated, wait a short time before inviting him to drink. In drinking he takes the initiative. You raise your cup at the same time, keeping your eye on him; take the same number of sips and put down your cup when he does so. The servant should see that the cups are not allowed to be empty, or the tea cold. If cakes or fruit are on the table, you yourself must place some on his plate, taking care to use both hands, unless where chop-sticks or forks are required.

Visitors usually bring their own pipes, but it is customary to have one to offer, as smoking is a universal habit. Light is provided by an attendant. If the day is hot, it is polite to invite your guest to take off his hat, saying "*Sheng-kuan*," or some such phrase; and at the same time you may take off yours. Under any other circumstances it would be a breach of etiquette for either to uncover the head. (This rule does not apply to ladies.)

Do not introduce one official to another of superior rank. To bring them into the same room would place both in a very awkward position.

During the visit, sit straight up and show as little of the hands as possible (short sleeves which do not cover the wrists look bad). Do not place your elbows on the table, or cross your legs, or fold your arms, or stroke your beard, or place your hands behind your back. If you wear spectacles, it is polite to take them off, at least for a moment, when meeting a visitor.

If your guest rises, stand up at once. When about to leave, he makes a *tso-i* or *ch'ing-an*, which you must return. As he retires you follow him, always seeing that the doors are open. They are passed through with the same ceremony as on entering. Outside the front door he turns round and requests you not to escort him; but you insist in doing so. At the middle gate he again begs you to return, which you may do if you please. If a distinguished visitor, however, or one you wish to honour, you escort him to his cart, where a *kung-shou* is made. You then stand aside till he is inside his cart, when *kung-shou* are again exchanged. You stand till the cart begins to move and then return at once to the house.

The above rules are fully carried out only in the most formal calls. The more intimate the acquaintance, the less formal is the intercourse; but this only experience can teach.

If otherwise engaged when a visitor calls, it is quite polite to send the message "*Tang-chia*," which the servant ought to know how to deliver. To detain a visitor at the gate is most disrespectful.

It should be remembered that Mohammedans eat and drink only out of their own vessels, but tea should be offered.

2. *Making Calls*.—When visiting, you should be guided by the above rules. Your servant should take in your card before your cart enters the compound, and you must not alight till invited. On entering the house you will be given the seat of honour. If a second visitor arrives, you must rise at once and offer him the highest seat. A first visit should not be a lengthy one. Do not jump on or off a cart, but wait till the servant places the footstool. Having ascended, enter the cart backwards, seating yourself with as little motion as possible.

Special visits are made at the New Year and at the festivals of the fifth and eighth moons. New Year calls are made during the first five days of the year. The earlier the visit is made the more respect is shown. Ladies do not go out until the sixth day. In making these ceremonial calls, it is not always necessary to alight from the cart. It is quite sufficient if the servant hands in your card at the gate, with the customary congratulatory expressions.



Congratulatory calls should be paid to official acquaintances when promoted in rank, or appointed to important offices.

When leaving home for a length of time, P. P. C. cards (*Tz'u-hsing-t'ieh*) are usually sent.

#### V. FEASTS.

When friends are formally invited to dinner, cards of invitation are sent out a few days previously. There is a regular form of invitation, which can easily be ascertained. If a guest is late in arriving, a servant may be sent to inform him that things are ready. The guest is received as in an ordinary call. He brings the card of invitation with him and hands it to his host on arrival, who receives it with both hands, bowing at the same time. The host arranges the guests at table, being careful to do so according to rank. A foreigner would do well, before inviting guests, to find out, from a reliable Chinaman, how to seat his friends, as this largely depends on the shape and position of the room. In Chinese houses foreigners are sure to be offered the seat of honour; but, of course, before accepting, they must indicate their unworthiness in the usual way.

The host first assists his guests to wine, fruit, etc, and, after a start is made, they are free to return the kindness by helping him. Forks and knives are usually provided for foreign guests, but it is polite to use chop-sticks if at all possible, for otherwise strict etiquette would compel the host to use the foreign method also. After finishing food, the guests thank the host, rising and making a *ch'ing-an*.

Food is also provided for the guests' servants, or, if this be inconvenient, each servant receives two *tiaos* of cash or thereabouts.

If the friendship is intimate, the host may send a servant the following day to inquire as to the welfare of his guest.

An invitation must not be declined at once. The excuse for not accepting must be sent a few hours before the feast, by a servant, who takes his master's card along with the invitation card.

#### VI. BIRTHS, MARRIAGES, AND DEATHS.

1. The *birth* of a child, especially a boy, is the occasion of great rejoicing. Friends should call and offer congratulations, and many send a present of edibles to the mother. When the child is a month old, presents are sent to it, and the rejoicings are brought to a close by a feast.

2. The ceremonies in connection with *marriage* and *death* are too numerous and too intricate to describe, and vary according to the part of the country to which those concerned belong. Many

of the customs, being of an idolatrous nature, are not observed by native Christians, and are of no practical importance to a missionary. It is the universal custom to attend the funeral or marriage of a friend, even without being invited; and as a feast is always prepared, a money present should be given; the amount varying according to the position of the donor.

3. The length of the time of *mourning* for parents is twenty-seven months; for other relatives, the time is shorter. During this period the mourner should neither pay nor receive visits, except of an important business nature. This rule, however, is kept strictly only by officials and rich men, and is usually disregarded by members.

#### VII. PRESENTS.

Presents are exchanged from the 20th of the 12th moon to the first day of the year, during the first five days of the 5th moon, and from the 10th to the 15th of the 8th moon. A present should always be accompanied with a card. Not fewer than four articles should be sent, and always even numbers. It is quite respectful to accept only part of a present, but to return all would be regarded as an insult. A gratuity should be given to the servant who brings the gift; the amount depending on the value of what is sent. The more given, however, the more honour is done to the master. An even number of *tiaos* should always be given.

Special presents are made on such occasions as marriages, births, and birthdays.

#### VIII. TITLES AND MODES OF ADDRESS.

1. *Taotais* and all officials of higher rank are styled *Ta-ren*. A *chih-fu* also receives this title, but only by courtesy.

2. A *chih-chou* or *chih-hsien* is styled *Ta-lao-yeh*.

3. Officials of the lower rank are addressed as *Lao-yeh*.

4. It is customary, when an official calls, to ask him his *Tai-fu*, and it is quite respectful, if intimate, to use this instead of his official title.

5. *Lama priests* are styled *Lai-yeh* or *Ta-lama-yeh*; their Superior, *Ta-ren*.

6. *Buddhist priests* are called *Ho-shang*.

7. *Taoist priests* are called *Lao-shih-fu*.

#### IX. SERVANTS.

The relation between master and servant in China is different from at home. In some respects they are regarded as equals, while at the same time rigid rules define their relative positions. When servants have been a long time in a home, they are looked

upon almost as part of the family, and are quite familiar with all the private affairs of the household. ●●

When a guest arrives, the servants who meet him salute him; and it is no breach of propriety for them to come into the room, even when their master is present, listen to the conversation, and if spoken to join in it, always, of course, standing. When the master leaves on a journey, the servants of the household make their bows and express their good wishes; and they receive him in the same way on his return. These salutations he ought to acknowledge. When travelling, a native master and servant sit at the same table and eat the same food, unless the master is an official of some rank.

Foreigners are apt to keep their servants at too great a distance; at the same time, there is a danger of going to the opposite extreme, which is perhaps even worse. The familiarity should never be such as to allow the servant to carry gossip to his master. The master's bearing should always be such as to command a respectful mode of address. For instance, the pronoun *nǐ* (you) should never be used by the servant; he should listen in silence when reproved and should never turn his back when spoken to. He must not sit in his master's presence (unless invited), nor appear before him without his long robe, nor with his pig-tail coiled round his head.

In dealing with all subordinates, a good principle is to combine firmness with kindness. Any exhibition of softness or relaxation of rule is regarded as weakness, and calls forth contempt rather than gratitude. At the same time, it is of the greatest importance not to lose one's temper or show irritability, even under the most aggravating circumstances. Rough language lowers the person who uses it more than those to whom it is applied; and to strike a man, or in any way to use physical force, is considered by the Chinese degrading and quite beneath any one who pretends to any knowledge of propriety. On the one hand, kindness and patience; on the other hand, an appeal to the established rules of conduct, mingled with a little judicious sarcasm,—these are the most powerful weapons that can be employed in bringing a Chinaman to reason. If masters are to gain the respect and goodwill of their servants, they must study Chinese character and be careful not to take away from those under them what is called "*face*." For instance, a Chinaman loses *face* if he is reproved in the presence of others, or if made to appear ridiculous. It does not improve a servant to be constantly finding fault, and a master will often find it pay to ignore small offences. Never mention dismissal to a servant until you have made up your mind to dismiss him and are about to do it; nor should you ever threaten to send any one

to the *Yamén* unless you are prepared to take immediate action. Do not harbour suspicion of your servants and never indicate any distrust unless sure of your ground.

Foreigners should remember that their teachers are literary men, and should not be treated as servants.

#### X. GENERAL HINTS.

1. Foreigners should be careful what gestures they make, especially with the hands. Some movements have a definite meaning to a Chinaman, and must be avoided.

2. Never ask a Buddhist priest his name, nor a Taoist priest his age.

3. Cards should not be too large, and the letters should be of medium size. It is well to have a note on the back, "For visiting only," to prevent their being used for other purposes.

4. Paper on which are printed or written Chinese characters must be respected, and should not be thrown out or used as waste paper.

#### XI. HINTS FOR LADIES.

The position of women in China is very different from what it is in Christian lands. Although they have considerably more liberty than in India, yet they are on all hands hampered by restrictions, and the unmarried more than the married. The former are looked upon as only guests while in their father's house, their real homes being those of their future husbands. An unmarried, or even a young married lady may not go out, walk on the street, or pay visits, without an elderly chaperone; and those who can afford it go in carts. If travelling any distance, the chaperone must be a relative. The age of a lady makes no difference so long as she is single; and until betrothed or married, she must live under her father's roof, or that of relatives. Girls are married at an early age, and unmarried women are almost unknown.

Customs differ even in Manchuria. In Moukden, women have more freedom than in other cities. In the villages the working-class women and girls move about quite freely, but not so those of the upper class. Members are already considerably more free in their intercourse than the ordinary non-Christian citizens.

From the above it will be seen that a European lady, in leaving her father's home and coming to live in China, alone and unmarried, is acting quite contrary to Chinese ideas of propriety. But the work demands her presence, and the difficulty must be faced. While it is impossible for foreign ladies to conform to



Chinese social customs in their entirety, it is well to adopt every precaution against the possibility of giving occasion for scandal. It should also be remembered that what would be considered improper at home should never be done in China.

Every lady living in the interior should have an *amah*, or female servant, not too young, who must live in the house, and accompany her on going out or in paying and receiving calls. If, in the course of her work, a lady visits a village, she must be accompanied by an elderly woman; and they should, if possible, stay in a house where there are old women, and no young men.

As far as possible, it is well, in taking walks, for several ladies to be together; and a young lady should, if practicable, be accompanied by an older. Ladies and gentlemen should avoid shaking hands or taking arms in public; and ladies should be careful not to kiss in the presence of Chinese. These practices are very offensive to a Chinaman.

A foreign lady's teacher must be an elderly man.

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The subject of this paper is a very wide and intricate one, and only its surface is touched here. Each missionary should study it independently, and judge for himself how far he will conform to Chinese ideas. In this, however, there can be no difference of opinion, that, if missionaries are ever to reach a class which has hitherto been almost entirely beyond Christian influences—namely, literary men and officials—it will not be by setting aside customs, which to foreigners may seem absurd, but which to them are the essence of all politeness and self-respect. To us the connection may seem very remote between these minute outward observances and anything real and inward; but in a Chinaman's mind they are inseparable. Confucius says:—

“If you are grave, you will not be treated with disrespect; if you are generous, you will win all; if you are sincere, people will repose trust in you; if you are earnest, you will accomplish much; if you are kind, this will enable you to employ the services of others.”

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### In Memoriam.

THE REV. J. E. BEAR.

BY REV. A. SYDENSTRICKER.

This fellow-worker was called to his reward in the city of Hsü-chow-fu, Northern Kiangsu, on October 9th, 1903. He had gone there to attend the annual meeting of the North Kiangsu Mission of the Southern Presbyterian Mission.

Mr. Bear came to China sixteen years ago and spent his whole mission life at Chinkiang, taking one furlough to the States during this time. From his first coming to China he had never been strong in health, and for a year past was more than usually weak.

But he felt it his duty to remain on the field as long as he could do full work, willing to leave only when he should be partially laid aside from the active work. It was his wish to be fully and actively engaged in the work up to the last, and this wish was granted him. Although exceedingly weak, he was in mission meeting attending to his duties till the next to the last day of his life.

Mr. Bear from choice and fitness for that special line of work gave himself especially to itinerating, preaching and distributing books in the large destitute regions north and south of the Yangtze from Chinkiang. When at home he was busily engaged in street chapel and Sunday preaching and in assisting in the general work of the station. His work in China he carried on in the face of more than ordinary difficulties such as would have long ago sent many a worker to the home land.

The writer met him in Shanghai on his first arrival in China and conducted him to his station, and since that time has known intimately both the worker and his work. During the last seven or more years we have been colleagues at the same station and thus have been thrown together like brothers of the same household. The writer, among all his missionary acquaintances in China, has never known a more thoroughly conscientious and persevering laborer. In every question and under all circumstances his rule was, What is the will of the Lord in the matter? If he erred, it was an error of judgment, not of failure in doing what he thought was his duty.

Mr. Bear never wrote any books, and in fact wrote little for the papers or magazines. He had no desire whatever for notoriety in any form. His great and constant aim was to do his work faithfully and as fully as possible. At the same time he read widely and kept abreast of the times in all the questions of the day, especially in matters relating to the Far East. He was also a hard and close student of the Bible, and at all times was intensely interested in talking about Bible subjects and in the discussion of difficult Bible topics, and was very familiar with the Bible as a whole. He thoroughly believed the Bible and accepted it as a rule of faith and practice under all circumstances. He was a man of generally very sound and intelligent judgment in all practical matters and not less so in missionary work.

We always consulted together with reference to all mission questions, and his opinions and views have been a very great help to the writer. We had very few differences of opinion, and our working together was very harmonious and pleasant.

Mr. Bear's life, work and death among the Chinese have been an earnest, persevering example of discipleship in the service of his Master,

a service rendered often under very great difficulties and discouragements, but a service given faithfully and without wavering to the very end. His Christian life and faith were very practical and entered into every detail of his every day life.

The writer started with him on his last trip, but was hindered by illness from making the whole journey. Mr. Bear felt in his weak condition that he was risking his life in undertaking the journey, but simply said, "I must be about my Father's business," and took up the journey cheerfully and without the least hesitation when he felt it his duty to go.

Mr. Bear was very pleasant socially, was always ready to help anyone whom he met, and had many friends among missionaries and other foreigners in China. At the memorial service held in Chinese on the day of his burial, a large chapel well filled with a native audience showed the respect in which he was held by the Chinese. They all know one fact,—that Mr. Bear was a true and earnest disciple of the Savior.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Responses to Appeal for Trained Teachers.*

**D**R. SITES, General Secretary of the Educational Association of China, has kindly furnished us with the following extracts from letters received in response to the Association's appeal, published in the RECORDER of December, 1902.

These letters are full of encouragement to those who feel the importance of missionary educational work, and we are glad to see that our Boards and their Secretaries appreciate the necessity of a more generous equipment and an increased number of thoroughly trained men.

Rev. H. K. Carroll, D.D., Secretary of the Missionary Society of the Methodist Episcopal Church, writes:—

Yours of December 23rd has been received, with enclosed appeal of the Educational Association of China, which I have read with great interest. I do not think it is necessary to ask our Board to indorse the policy set forth in your printed circular. I am sure that the Board and the Secretaries are thoroughly in harmony with most of the facts therein expressed. We have, as you know, extensive educational work, and we always plan to secure men who are fitted for that branch of missionary endeavor. When there is a call for a teacher in any of our missionary institutions I do not think we would discriminate against the ordained minister who was found to be thoroughly fitted for educational work, because most of our institutions in this country have ministers in the

presidential, if not in the professorial chairs, and we are one with the Educational Association in believing that the importance of Christian education in China at this time can hardly be overrated, and in the determination to strengthen our educational work in every possible way.

Dr. Arthur S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, U. S. A., writes:—

Your letter of December 19th, covering the appeal to Foreign Mission Boards for trained educators for China, was laid in extenso before the meeting of our Board of Managers this week. The members were impressed by the statements made by you and adopted the following resolution for transmission to your Association:—

“That the Educational Association of China through their Secretary, Dr. C. M. Lacey Sites, be informed that this Board is in entire sympathy with the purposes of the Association and appreciates their proposition as to the sending out of trained teachers, and that such has been the endeavor and course of this Board for a number of years past.”

Rev. R. P. Mackay, D.D., Secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, writes:—

Your communication of the 23rd December, enclosing circular issued by the Educational Association of China, has been received and submitted to our Board. I have been instructed to say in reply that the Board appreciates the importance of the appeal and sympathizes with its purpose; and also to state that our missionaries are of such a grade as to justify the expectation that they would become efficient educationists should the Presbytery appoint them to such work. Nearly all missionaries are graduates of universities and theological colleges, and some of them have had experience as public school teachers. The one or two exceptions are men who have taken a medical course, but whose general education is respectable, if not having a university degree. Our Committee have always had the feeling that a missionary ought to be a leader and capable of training others. The prospect of overtaking the work by foreign missionaries is not entertained as practicable. The work must be done by a native church, and to that end missionaries should be chosen so as to develop a native ministry as quickly as possible. I am sure that upon this all our Boards are agreed, and we can accordingly endorse the appeal issued by your Association.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., writes:—

Your note of December 23rd, enclosing a copy of “An Appeal to Foreign Mission Boards for Trained Educators for China,” was received several days ago and read before our Board at its meeting yesterday. I have pleasure in reporting herewith the action of the Board as recorded on its minutes.

“The Board took under consideration a letter from the Rev. C. M. Lacey Sites, Ph.D., General Secretary of the Educational Association of China, enclosing ‘An Appeal to Foreign Mission Boards for Trained Educators for China,’ signed by the Executive Committee of the Association. It was voted to reply that the Board was in hearty sympathy with



the purpose of the Educational Association and with the object of its appeal. From the beginning the Board has been convinced of the importance of effective educational work as part of the missionary enterprise in China and as maintaining colleges or high schools in all of its missions, while largely through the influence of the Board and its missionaries, especially Dr. Happer, the Christian college in Canton has been established. The Board will hope to continue to maintain the efficiency of its educational work and also to increase it, and approves of the plan of sending out for such work, to the extent that may be necessary, men specially fitted for educational work."

### *Educational Association of China.*

#### MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, October 2nd, 1903, at 5 p.m. Present: Dr. A. P. Parker, Chairman, Dr. Gilbert Reid, C. M. Lacey Sites, Ph.D., and Rev. J. A. Silsby. The meeting was opened with prayer and the minutes of last meeting were corrected and approved.

The names of the following new members were presented and approved:—

Rev. P. Matson, Song-yang viâ Hankow.

„ A. Reimert, Yo-chow, Hunan.

Miss L. W. Price, Shanghai.

Dr. Parker was authorized to pay a balance of £106 19s. 11d. due to W. and A. K. Johnston & Co., of Edinburgh. As General Editor Dr. Parker made the following report:—

The following books have been published during the six months ending June 30th:

Parker's Physics, 1,000 copies.

Box's Elementary Primer, 2,000.

Martin's International Law, 1,000.

Parker's Elementary Geography, 2,000.

Chemical Names, 500.

Handbook of Birds, Handbook of Mammals, Handbook of Botany, Handbook of Astronomy, each 1,000 copies.

Hayes' Astronomy, 1,000.

Parker's Trigonometry, 1,000.

English Introduction to Box's Primer, 2,000.

Course of Study, 600 copies.

A copy of the Course of Study was sent to each member of the Association.

The remainder of the handbooks for wall charts are being translated into Chinese.

The printing of the above books, together with mounting maps and charts, charge for books returned and expense for several smaller items of printing, make a total amount of \$3,043.77 charged to the Educational Association for printing during the six months ending June 30th, 1903.

After deducting this amount, together with the commission on sales, there is a balance due the Educational Association at the Presbyterian Mission Press of \$1,537.79.

The following report was made by the General Secretary:—

In pursuance of the action of the triennial meeting of the Educational Association of China, May, 1902, which was as follows,—“That the Executive Committee be instructed to prepare a memorial to be sent to the Secretaries and Presidents of the Boards of Missions in England and America, recommending the appointment of specially trained men and women for special branches of work and drawing particular attention to the need in industrial and kindergarten departments of missionary work,”—the Executive Committee prepared an appeal, which has already been published, and the General Secretary has forwarded copies thereof to one or more officers of twenty-four missionary societies in the United States and Canada and of twelve missionary societies in Great Britain and Ireland. The letters to British societies went out somewhat later than those to American societies on account of delay in getting the list of officers to whom to send. Responses received indicate, to say the least, an active interest in the object of the appeal.

A number of extracts from letters received were then read to the Committee.

Dr. Sites reported also that circular letters had been sent out in the interest of the Educational Exhibit at St. Louis, and quite a number of favorable responses had been received.

The Committee adjourned to meet September 10th, 1903.

J. A. SILSBY,  
*Secretary,*

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## Correspondence.

### THE HEATHEN AND THEIR CONTRIBUTIONS.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: In the RECORDER of June, 1903, we had articles as above, and the Hankow manifesto, together with an Editorial Comment: in August an extract by Dr. Gibson from the *Liverpool Daily Post*: also one on the Native Church by Rev. Louis Byrde.

All Christian workers I take it are in China to bring the Chinese to a “knowledge of the truth.” As of old, funds are short; consequently the cheapest methods meet with most universal favour. The use and misuse of money, or property, seems to be at the bottom

of the above mentioned articles when we look below the surface.

To leave points of comparison between other lands and China, educational and medical work which have special laws peculiar to each branch, we come to evangelistic work. There is in many parts of China a flocking to the foreigner. Unfortunately that spells “missionary” and not “merchant.” Would it were the latter to a degree that they might perchance be a little more sympathetic than is their general wont. But they are not coming empty-handed. Our Saviour preached the gospel and lived by it in a measure. Our case is not parallel. Paul received gifts, as at Melita, yet that was rather man to man than “heathen to the

missionary," as here. We live in New, not Old Testament times, and what may have been good then is not necessarily so now."

The man who puts down money assuredly wants some return. "Where treasure, heart also." Here the schemes of Mr. White and Mr. Byrde disagree. The former has been tried, the latter is but in its infancy. See latter's postscript.

I take up a paper and read: "The pro-mission movement . . . . threw open many doors. The entering in on terms expected . . . was . . . followed by disaster. Offers of property and money were *therefore* declined. In others discrimination was used, and after due explanation and due restrictions, local subscriptions and gifts were admitted. As it became a necessity to bring a 'professing' Christian to justice, the property was returned and a new start made at the other end of the city in *premises rented by the Mission.*"

The underlining is my own.

Here the leader saw the mistake and arrested the movement. Did it cost him any heart pain? I think it must have done. But he did what he saw was right.

I believe the Hunan Conference was unanimous as to sending no more printed statements to officials; rather by *personal* and persistent representation of their attitude to instruct the officials how to deal with "followers." I agree with them. This city has been well posted with the rules. No wonder the Chinese think they are only a "blind." Some one asked, not here, "Why have they not written *murder* with the other things prohibited." Can it be wondered at?

I happen, unfortunately, to be near the centre of a "heathen contributed area." A colporteur comes on the scene. Some have a "little" (?) business. To be fair, I would say he may not know of this at first; I was nearly taken in

myself. Any way, a sum is subscribed, a house bought or rented for his *business*. That is the term applied to it by Chinese. Books they must have. Five-cent New Testaments are sold at forty cents, twelve-cash tracts at ten cents, and so on. He is no longer termed a colporteur. Sometimes he may condescend to "kiao sz," sometimes he prefers,—or they do,—to call him "muh sz." His master cannot visit him often; the man knows this; Chinese are not fools. His lack of education is overcome by an amanuensis. What next? *Dr. Gibson's report of the Roman Catholics is not sufficient to describe the doings of these so-called Protestants.* I have never heard of Roman Catholics using the military. I *know* these men do,—*up to forty* on one occasion.

As a good example has followers, so has a bad one, and many, seeing such business is so remunerative, fall in and open halls on their own account, and it takes months to get them closed.

Such is my limited experience of the system. We do well to ponder when we start a new venture. "It is a long lane that has no turning." "A worm will turn." Sooner or later these men,—who have been duped by these Christians, and it makes my heart bleed that Christ's fair name is dragged down into the mire by such pernicious practices, and public opinion seems insufficient to check it yet,—will turn, and what then? I say it, and am not alone;—we and these our "brethren" may be "missing."

I have been interrupted in writing by a soldier; he is one of two who have been on one of these "settling dispute" questions. He tells me it did not work. I know why.

We need to pray very much about this matter. Here is our power. "We ought also to love one another."

Yours very truly,  
ANTI-ROMAN.

## Our Book Table.

Wanted: A second hand copy of Mayer's Chinese Reader's Manual. Please send to the Presbyterian Mission Press, stating price.

history, distances, political and social relations, etc., in New Zealand will be conceived by reading the work.

S. I. W.

*East of Asia*, Vol. 2, No. 3 October, 1903. *North-China Herald* Office, Shanghai. Price \$1.50.

Each successive number of this well-edited and beautifully printed quarterly comes as a pleasant surprise, and the promoters of the enterprise are worthy of all praise and deserving of all success. Nothing that we are acquainted with brings so vividly before the reader the inner life and history of the Chinese, and being so well illustrated it makes all very life-like and realistic. We are pleased to see that agencies for its sale have been established in so many places, and are sure that its wide diffusion would prove an excellent educator for those who need information as to things Chinese.

*The China Methodist Forum*, No. 4. Vol. 1. July, 1903.

This magazine is published quarterly and is devoted to the discussion of problems relating to the Missions of the Methodist Episcopal Church in China. Missions other than Methodist, however, will be benefited by reading the *Forum*. In this number we find "Experiments in self-support, self-government, etc." "Native Brethren holding the Reins" and other articles. "A Foreword to our Central Conference" from Bishop David Moore exhibits both imagery and truth. Missionaries all get to feel that way, but few can paint the words so well as the Bishop, owing perhaps to the incompatible and exclusive character of Chinese study. Men who "are not under the excitement of untried environment" or "deceived by the mirages of superheated zeal," are what we want. Other missions also feel the "deepening conviction of the need of wiser and truer co-operation among the missionary bodies; of unity of effort that just misses organic union." These are good, wholesome, sensible sentences framed in the midst of the pestiferous miasm of heathenism where the air and odor become so clouded and pungent that one is unable to see phantasmagoria after a while, and where we must content ourselves with living by faith on the plain earth.

The magazine is published in Foochow by the Methodist Book Concern.

S. I. WOODBRIDGE.

The Fairer Britain of the Southern Seas. An Essay, etc. New Zealand, her Chinese and other Immigrants. By George Hunter McNeur. Printed by the China Baptist Publication Society, Canton, 1903. Price twenty-five cents.

This sketch of New Zealand was written for the Canton Missionary Conference and printed by request. A chapter on the Natural Beauties of the Island has been added. The brochure contains much useful information which is not obtainable from ordinary books of reference. The writer describes the Maoris and the work of missionaries among them in a most interesting manner. The work of Rev. Alex Don among the Chinese in the Island is remarkable. New ideas of the situation, natural



Korea Mission of the Presbyterian Church in U. S. A. Report of the Syen Chyun Station. 1902-03.

The work in Korea is in finer condition than ever. We quote as a sample the report in part of one church:—

The Syen Chyun church has had a year of steady growth. The congregation now numbers about five hundred with a regular attendance of nearly four hundred. While the increase is due in part to the moving in of Christian families attracted by the school, large church, and Christian community, yet there has been a healthy growth in the town and surrounding villages. At a conservative estimate, ten per cent. of the people of the town are now Christians, and the west end of the town, near the station site, has become almost solidly Christian, owing to the tendency of the believers to settle as near the missionaries as possible.

Attendance at all services has been very good; the Wednesday night prayer meetings often numbering over two hundred. Messrs. Whittemore and Ross have preached when in town, alternating with a number of Korean leaders, four or five of whom have become effective preachers.

Spiritually the church has hardly kept pace with the numerical growth. This is no doubt due to the limited attention the missionaries have been able to give it. On the other hand, there has been a very gratifying increase in efficiency among the officers and other leaders of the church. The "evangelistic committee" of last year has developed into the "leaders of tens," often of twenties or even fifties. These are capable workers either in their villages or in different parts of the city, and with their help an effective oversight of the congregation is maintained.

The local Bible class consists of the whole congregation; about 800 study the Scriptures. The itineration is done in seven circuits with most encouraging results; educational and medical work occupy a prominent place. There are ten missionaries on the field, none of whom came to China before 1896. Grand Total of results: Helpers, seven; native agents, forty-four; regular meeting places (all self-supporting), sixty-one; communi-

cants, 1,027; added during the year, 367; catechumens, 1,646; added during the year, 740; adherents, 4,537; schools, twenty; pupils, 319; native contributions, 2,731,535 nyong (nine of which make a yen).

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"THE OTHER WISE MEN."

*Note by Dr. Martin.*

The story of the Wise Men makes a charming introduction to the gospel of Matthew. It resembles the opening of an eastern window to admit the light of the rising sun. The evangelist does not tell us that there were only three. Not only does he omit the names of Caspar Melchior and Balthazar, he gives no intimation that there were others who desired to come but failed to join the party.

A little book by Dr. van Dyke supplies this information. It gives us the history of Artaban who, detained by deeds of charity, was too late to find the Saviour in the manger, and barely arrived in time to see him on the cross, at the same moment breathing out his own soul and receiving the benediction, "Inasmuch as thou hast done it to one of the least of my brethren thou hast done it unto me."

Now where did Dr. van Dyke learn all this? Nothing of the sort is to be found in the ancient legends. Under the influence of a happy inspiration, he has created a new legend, which contains a deeper moral theory of those handed down from the middle ages, viz., that 'mercy and not sacrifice' is the most acceptable service.

My first acquaintance with this new legend was obtained from a translation of it into Chinese by Mrs. G. F. Fitch. So much was I captivated by its poetical conception and by the striking manner in which the leading idea is wrought out, that I could not rest until

I had read the original. Her translation is lucid, and I had already gathered from it the story and its lesson.

It may be doubted, however, whether one Chinese in a thousand will be able to do as much. Her readers will be numerous, but without a commentary, written or oral, they will gain no more than they get from the marvellous story of the prophet Jonah.

Still to have made this addition to our Chinese Christian literature is highly creditable to the taste and enterprise of the translator.

W. A. P. M.

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REVIEWS BY A. H. S.

Horace Greeley, founder and editor of the *New York Tribune*. By Wm. Alex. Linn, author of "The Story of the Mormons." New York: D. Appleton & Co. 1903. Pp. 267. \$1.00 net.

This volume is one of a "Series of Historic Lives," and gives a very fair résumé of the life of an eccentric man whom few really understood while he lived, and whose strange career was more or less incomprehensible to his contemporaries. It is only by separate attention to such individual threads, out of which national events are woven, that one can gather an all around conception of the inner forces which wove the ultimate web. It is somewhat difficult to suggest the lessons of Mr. Greeley's life as a whole, because there never was any such personage on this earth before, and there assuredly never will be again. He was candid and obstinate, wide of vision, and blind as an aviary of owls, proud of his success as a 'self-made man,' but when the 'Presidential Bee struck his bonnet,' as the phrase goes, he was disqualified for future usefulness, and it was a mercy that he was soon taken away. His name

will be permanently identified with a variety of inherently impracticable movements in the politics of his time, while he will always be recognized as a kind-hearted, industrious, loyal spirit, whose history is a standing specimen of what a poor lad of indomitable energy and perseverance may achieve in a republic, the name of which is opportunity.

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L. C. Page & Co., Boston, have been publishing a series of small books called the "Little Cousin Series," intended to illuminate to youthful readers the child-life of other lands. Fourteen of these have been published, all written apparently by one lady, a circumstance not adapted to enhance the reader's confidence in the fidelity of the portraits, or the requisite knowledge on the part of the writer. A departure from this wholesale plan was absolutely necessary in the case of China, which country has been entrusted to Prof. Isaac T. Headland, whose previous books on childhood in this empire indicate his interest in the subject and his equipment for dealing with it. In eighty-eight pages of coarse print he has sketched the life of an idealized maiden of the upper classes in Peking, ending in her betrothal to a reformer, who will have for his little son no one with bound feet. One cannot help regretting that as a foil to this picture of an elegant Chinese home, the simple story had not introduced another on a different and a humbler social grade, which would give the reader a wider background of vision with a more accurate perspective. There are several handsome pictures of Chinese people, such as the readers of Prof. Headland's books have learned to expect. The book is sold at the cheap rate of \$0.50 gold.

Into All the World. By Amos R. Wells, Boston and Chicago. United Society of Christian Endeavor. Pp. 231.

This is an outline study of round the world missions, designed for the classes organized by the Christian Endeavor movement, to be followed by sixteen others, in which the larger fields—China, Africa, India, and the Islands—are viewed first from a general, and then from a biographical standpoint, with reference to the leading missionaries. The author of this pioneer volume is well known as the editor of the *Christian Endeavor World* and the author of a large number of previous books of varied sorts. His idea is that an intimate acquaintance with the great missionaries is equivalent to a knowledge of the field, and with this in view he has selected 142 names, numbers corresponding to which are scattered over an outline of the world for a 'memory test' of the situation of their work. There is a summary of mission statistics from Mr. Beach's thesaurus, several pages of directions for the use of the book by the class, a list of books to be consulted, and a series of lessons, each followed by test questions, reference books, and essay subjects and themes for future study. There is a chronological chart at the end, showing the development by decades of the mission work with a column for each country, and another for 'parallel events.' The difficulties in compiling such a brief but comprehensive compendium are justly termed 'enormous,' but it is safe to say that whoever masters this little volume will know much more about missions and missionaries than most missionaries themselves. It is one of the hopeful signs of the times, amid many of a different nature, that there is an awakening interest in this minute and continued examination of missionary facts, fields, and

experience. The ultimate results cannot fail to be felt in due time, even if it be 'after many days.' It should be added that to his other many and exacting labors, Mr. Wells has added that of general editor of the whole series mentioned above, to which it is expected to append in due course a volume on home missions and a junior course.

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In a recent attractively printed notice of some of the important publications of the F. H. Revell Co., the remark is appended that "every one of these books has been issued within twenty-four months, and their number exceeds the books on Missions issued by all other publishing houses in America and England during the same period." One of the latest and likewise one of the most valuable of this long catalogue is "India's Problem, Krishna or Christ," by John P. Jones, D.D., of Southern India, A. B. C. F. M. Pp. 369. 1903.

Dr. Jones is a Welshman who went early to the United States, and was graduated at the Western Reserve College (Ohio) and later at the Andover Theological Seminary, going to India in 1878. His comprehensive work is in eleven chapters, with especial reference to what he terms "Southern India," an expression which he does not, however, define as might have been easily done.

There is much greater difficulty in the case of India than in that of China in speaking for the whole from an acquaintance with a part. This is met by Dr. Jones by careful specification and by delimitation of his themes. The latter cover especially the physical, the intellectual, and the spiritual life of the people and show in detail what their condition is, what their needs are, and what Christianity ought



to attempt, does attempt, and wherein it succeeds and to some extent fails. The chapters on the actual organization and execution of the work of the missionary are especially full, having been used, like those of the book of Dr. Gulick on Japan, recently noticed in these columns, as lectures before theological seminaries and the like in the home land.

No book like this has yet been published in regard to China, and perhaps none is needed. But we advise all our readers to examine Dr. Jones' book, if for no other reason for the light it throws on the resemblances and the great differences between India and China. On pages 101 and the following the author (or is it the compositor) seems to forget how he has elsewhere spelled Buddha and Buddhism, and writes it Bhuddism, and in one place even Bhuddha!

#### ACKNOWLEDGMENTS.

General Report of the Pyeng-yang Station of the Korean Mission of the Presbyterian Church, U. S. A. 1902-1903.

Under Korean work for Koreans we note, "In the first place they erect all their church buildings and pay all the running expenses of the groups. They also pay the salaries of most of the helpers and evangelists. Out of thirty-four men who give their whole time to the work of the church, thirty-one are entirely supported by the Koreans." Under "Summary," "We report this year 155 groups, with 3,765 members and 4,012 catechumens. Eight hundred and seventy-two adults were baptized and 1,547 were received as catechumens." Six of the missionaries had averaged 105 days each itinerating work.

Report of Syen-chyun Station of the Korean Mission of the Presbyterian Church in U. S. A. 1902-1903. 1,027 communicants, 367 added during the year.

Calendar for 1904. Published by the Central China Religious Tract Society, Hankow. Price 4,000 cash per 1,000. Red paper. Illustrations of the "Rich Fool," a Galvanic and an Electric Battery, and a Steam Dredger.

The *Chinese Christian*. Issued quarterly by the Chinese Christian Mission. Vol. 1, No. 3.

The following have been issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese:—

Great China's Greatest Need. A letter to the scholars of China, by the Ven. Archdeacon Moule.

Ancestral Worship, by Rev. A. G. Jones.

Permanent Peace and Prosperity of China. By Dr. Timothy Richard.

Sun, Moon and Stars, a book for beginners, by Agnes Giberne, translated by Rev. W. G. Walshe and Sung Yuen-ping.

A Hand-book of International Law, by T. G. Laurence, translated by Rev. Dr. Y. J. Allen.

Native Religious and Christianity, by Rev. A. G. Jones.

The Development of a New Country: its Government, Reforms, Religion, Commerce, Agriculture, etc., being the History of Canada, translated by Mr. Yin Pao-lo (supervised by Rev. D. MacGillivray).

Outlines of Timothy Richard's Work for China, by his Chinese Secretary.



*In Preparation.**Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.**(Correspondence invited).*

Commercial Geography of Foreign Nations ... S. D. K.  
 Economics of Commerce ... Rev. E. Morgan, Shansi, for S. D. K.  
 Principles of Western Civilization... Rev. D. S. Murray for S. D. K.  
 Via Christi... Miss White.  
 Green's History of England... W. E. Macklin, M. D.  
 Beyond the Stars... W. E. Clayton  
 Salmoud's Christian Doctrine of Immortality ... J. Carson, B. A., Irish Presb. Church, Manchuria.  
 Hodder's The Life of a Century, 1800-1900 ... S. D. K.  
 Training of Teachers ... Rev. Jas. Sadler.  
 Manual of Nursing. Hankow.  
 Fundamental Ideas of Sin and Salvation ... E. Morgan.

The Realm of Nature, by Mill ... Shepperd.  
 Meyer's Present Tenses of the Blessed Life ... C. W. Pruitt.  
 Leaders of Modern Industry... S. D. K.  
 Outlines of the Life of Christ... By Conder.  
 O. T. and its Contents ... By Robertson.

The Commercial Press will issue:—

Popular Chemistry. (in Press).  
 New Geography ... „ compiled  
 New Arithmetic ... (in Press) adapted from Wentworth.  
 Hoadley's Physics. (in preparation).  
 Hinman's Physical Geography ... „  
 Le Conte's Geology ... „  
 Loodlin's Political Economy ... „  
 Ethnology (Temple Primer Series) ...  
 Sermon on the Mount ... Rev. T. D. Huntington.

*Editorial Comment.*

WE are sorry to have to report that the outlook in China, so far as progress in enlightenment and any advance towards a better state of affairs is concerned, is anything but encouraging. The great desire for a Western education which was so pronounced, a year ago and more, seems in many places to have almost entirely subsided. So-called government schools which started with so much eclat have, in many instances, dwindled to almost nothing. Many would-be students are so terrified at the attitude of the government towards those who have imbibed a few modern ideas that they conclude the time is not yet, and they had better abide in the old ways and know less, but be safer.

THAT the demand for works of an educational character has largely ceased, is proved by the experience of the S. D. K. who sent a large and varied lot of books to the recent examinations in Nanking, expecting to make extensive sales, as was done last year. The experiment, however, was an almost total failure. We must conclude that either the demand was supplied, or that it was being met from some other source, or that it had ceased. We fear it was the last. And we are reluctantly forced to conclude that so long as the present Manchu dynasty holds the reins of government, or at least continues to be dominated by the Empress Dowager and her clique, there is absolutely almost no hope.

China is frittering away her day of grace, shilly-shallying, procrastinating, temporising, deceiving,—anything but the right thing. How form is to be brought out of this chaos, order out of this confusion, and just government out of this anarchy and oppression, is more than we can fathom, and we are more glad than ever that we are a missionary and not a diplomat, for we still believe in the power of the Gospel to set China right.

\* \* \*

WE have recently received the third number of the Chinese Quarterly, issued by the Chinese Christian Union of Shanghai. This is a Union, as some of our readers are aware, of Christian men of Shanghai, banded together with the idea of promoting interdenominational fellowship, the extension of Christian work for the Chinese by Chinese, and also stimulated, perhaps, with the patriotic idea of doing something for China as a nation. It has a small beginning, to be sure, but what great undertaking has not? And perhaps some of the foreign missionaries have been disposed to look a little askance upon the movement, or regard it with a lofty let-a-loneness, thinking that it will soon come to nought.

\* \* \*

FOR ourselves, however, so far from sharing any such feeling we believe that the movement should be regarded with at least a sympathetic interest, and instead of turning the cold shoulder we should try to ascertain what are the real motives of our native brethren, and, if we cannot help them—and so far they have not asked for our help—we

can keep ourselves in a position to be able to give wholesome advice when the time comes. We should always be ready to welcome a spirit of wisely directed independence on the part of our native brethren and help them to cut free from leading strings so soon as possible. And sometimes it happens that the surest way to learn how to do a thing is first to learn how *not* to do it. Perhaps this is what our Chinese friends are learning in this present attempt. At least we believe they will gain some valuable experience, and it should be ours to keep ourselves *en rapport* with them. Sometimes we may guide where we cannot control. So that even if this present attempt should prove not successful in accomplishing what its designers intended, experience, which is always such a good school-master, may have taught them lessons that we could not have taught them by never so much painstaking and time.

\* \* \*

THE vicissitudes and successes of missionary effort in Wenchow have always claimed the sympathetic attention of the RECORDER readers. There was hearty congratulation on the Methodist Free Church Mission having so progressed as to require a church with seating accommodation for one thousand people—at the monthly meetings of that Mission we understand there is not even standing room. And now we cordially felicitate Mr. Soot-hill and his co-workers on the opening of the new college—particulars of which will be found in our Missionary News columns.

We hear that there were present at the opening ceremony a

band of nearly one hundred lads, dressed in white uniform with star on left arm. These had come a distance of seventy *li* from a school started by one of the gentry of the place, who had become interested in progress through reading the works of the Diffusion Society.

\* \* \*

ALTHOUGH this is the day of discussion of more serious problems relating to mission work we hardly think it necessary to apologise for the reprinting of Dr. Christie's "Notes on Chinese Etiquette" in this issue. In Dr. Osgood's article in this number we are reminded that Christ was transcendently the *winner* of men, and the suggestion is made that we should know the Chinese Christians more intimately, becoming acquainted with their families, and so approaching more nearly the spirit of Christ in attaining to a greater degree of sympathy with the Chinese and possessing more of their confidence. Whilst the Notes on Etiquette have a special reference to more formal occasions and to those not so familiar with the foreigner as the native Christian is, still in meeting with the latter ought we not to be more careful in noting prejudices and customs?

\* \* \*

MAY some of these prejudices not be occasionally removed by the missionary conducting himself as far as possible according to the Chinese rules of propriety, and may not a noting of these customs win a cordial appreciation that magnanimously excuses mistakes. Of course we do not advise the adoption of all the intricate observances of Chinese

ideas of decorum. This would be absurd and impossible, in view of undoubted insineries and superstitions which, after all however, are not confined to extreme Chinese etiquette. We gladly open our columns to exchange of opinion in regard to doubtful points, e.g., the thralldom of "*li*" in marriage and funeral observances and how it should be met; and even to such minor points as shaking hands, or the greater latitude possible in ports.

\* \* \*

THROUGH the kindness of the editors of the *Medical Missionary Journal* we are able to give as a frontispiece in this number, a picture of St. Elizabeth's hospital for women and children. We congratulate most heartily Dr. Juliet N. Stevens and the American Church Mission on the possession of so handsome and well-equipped hospital and dispensary. The style of architecture is decidedly "Shanghai," but that by no means interferes with its efficiency.

\* \* \*

WE are glad to hear that the Committee on Presbyterian Union in China, which met about this time last year and concerning which we gave full particulars at the time, will meet again in Shanghai on the 11th November to consider the reports on their proposed basis of Union sent by the various Presbyterian Missions concerned.

In this connection we may mention that the brochure on the subject of Presbyterian Union in China, prepared by Mr. MacGillivray at the request of the Committee, will be published shortly. Further announcement will be made next month.

## Missionary News.

An impression to the contrary having become current, we are asked by Mr. Evans to state that from the time that the Missionary Home was removed to its present premises, the rates, including board, for a number of the rooms have been \$2.25 for one adult and \$4.50 for two. These rates are actually lower than those charged in the former house.

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### *Canton Notes.*

A most interesting meeting of Canton Missionary Conference was held on September 30th at the house of Rev. A. J. Fisher (A. P. M.), Kuk-fan. The attendance was the best for several years. Several factors united to make the gathering specially interesting and memorable. In the first place it was thought appropriate for the whole mission community to visit the home of Mr. and Mrs. Fisher, who have just recently been united in the bonds of wedlock. Then several new missionaries had just arrived, and an opportunity was given by this meeting to become mutually acquainted. We had with us too Rev. J. E. and Mrs. Fee from Wuchow, who have done such noble service in connection with the distressing famine that devastated a portion of Kwangsi during the year. Mr. Fee gave an account of his stewardship, as the earliest contributions for relief had come through the Canton mission community and had been entrusted to Mr. Fee. Mr. and Mrs. Fee have a charge upon them of twenty-nine children, whose lives they have preserved and whom they are seeking to bring up for the Master.

The essayist was Rev. T. Robinson (Wesleyan) and his subject "The New Missionary's Outlook and Enquiry." The subject was thoughtfully and helpfully dealt with and evoked a hearty discussion.

A Committee of Conference, representing all missions at work in Canton, is at present deliberating on ways and means for a special evangelistic effort in this southern metropolis. The conviction deepens in the minds of some of our most experienced workers that the time is ripe for such a campaign. We seek the prayers of all that the deliberations of the Committee may be governed by the Spirit of God and that the hearts of our church members, preachers and missionaries may be prepared for soul-winning effort.

GEO. H. McNEUR.

Canton, China.

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### *Young Men's Christian Association, Japan.*

The fifteenth session of the Young Men's Christian Association for Japan was held at Arima from July 17th to the 26th. The number enrolled in the Japanese section was 182. One year ago there were 150. All parts of the country were represented. Among the delegates there were twenty-eight students from the seven higher schools and the two Imperial universities. While the greater number were students there were also twenty-five delegates from the City Associations and thirty pastors.



The programme consisted of addresses on various theological and philosophical subjects, and also such as were adapted to the promotion of a deeper spiritual life. They were well received and will certainly do much good.

The foreign section was first opened in 1901 with an attendance of eighteen. In 1902 there were forty; and this year sixty were registered. Of this number there were sixteen teachers of English, fourteen of whom are in government schools. There were also thirty-four missionaries and five Association Secretaries from the U. S., who have been sent to Japan for the development of such special work. Both the secretaries and teachers are excellent men and are exerting a large influence for good.

At some of the former Conferences there has been a so-called "Liberal" element which has interfered with the power and success of the meetings. But this year the control has been in the hands of those who are evangelical. The result has been that the sessions have been practical, spiritual and helpful. It is believed that these Conferences are destined to become an increasingly important agency for the increase of spiritual life and efficiency among the workers in Japan.

The coming of the World's Student Conference to Japan in 1904 is looked forward to with large expectations of great good. Just at this time such a gathering is sure to attract the attention of many of the student class and thus arouse a more general and deeper interest in the study of Christianity.

H. LOOMIS,

Agent A. B. S.

Yokohama, Japan.

## Statistical Report of the Synod of Northern China, 1903.

Presbyteries.	No. of Churches.	Minist-ers.		Elders.	Deacons.	Communicants.						Bap-tists.		Contribution (U. S. Gold).					Stated Clerks.		
		Foreign.	Native.			Total.	Received by Letter.	Total.	Dismissed.	Excommunicated and dropped.	Died.	Members.	Adul-ers.	Infants.	Home Missionaries.	Church Erection.	Congregational.	Miscellaneous.		Total.	
Peking ...	1	11	2	2			29	2	31	...	2	7	234	26	10	...	\$243	...	\$243	Rev. Chas. Killie.	
Shantung ...	16	8	4	80	37		240	37	277	...	61	58	2,332	240	76	...	1,135	...	1,135	" W. O. Elterich.	
Shanghai ...	13	4	...	17	16		86	84	170	31	52	87	906	79	21	\$16	\$105	330	\$148	J. H. Laughlin.	
Chinese ...	13	4	...	17	16		86	84	170	31	52	87	906	79	21	\$16	\$105	330	\$148	" F. H. Chaffant.	
Weihien ...	21	3	5	52	48		132	90	222	74	44	85	2,939	132	42	128	111	167	40	416	" Swin Hi-sheng.
Totals	51	26	11	101	101		487	213	700	105	159	187	6,471	477	149	\$144	\$216	\$1,875	\$188	\$2,423	Rev. W. O. Elterich, Stated Clerk.

Rev. W. O. ELTERICH, Stated Clerk.

### *Opening of the New College, Wenchow.*

The new college which has been erected in the city of Wenchow by the Methodist Free Church Mission was formally opened on Tuesday, the 20th of October.

The building stands in its own grounds in a secluded corner of the city, but is so imposing a structure that it is conspicuous above everything else in the port. The main building is three stories high and about 200 feet in length, providing accommodation for a hundred and twenty resident students. Between the students' quarters and the principal's house is the college chapel, capable of seating 300. With massive brick pillars and lofty turrets it stands out in fine relief from the rest of the building. The architecture and general arrangements can only be described as excellent, and the Rev. W. E. Soothill, to whom the institution owes its existence and who has designed and superintended the erection of the buildings, may justly feel proud of the result.

For the opening occasion Wenchow was honoured by a visit from Dr. Timothy Richard. It was Dr. Richard's first visit to the port, and his presence was a great joy, not only to the missionaries and others of the community who know of the distinguished services which he has rendered in China, but to many of the Chinese amongst whom he is so greatly respected.

At the opening function Mr. Soothill presided over a very representative gathering, including the Taotai, Mr. Schoenicke (Commissioner of Customs), Mr. T. W. Chapman, M.S.C. (Principal of the college), Rev. W. H. Hunt (C. I. M.), Rev. J. W. Heywood, and Rev. G. W. Sheppard (of Ningpo), Dr. W. E. Plummer, M.D., Rev. W. R. Stobie, Rev. A. H. Sharman, Capt. Froburg, be-

sides all the local officials, many of the gentry and literati of the district, and representatives of the Wenchow churches. Dr. Richard delivered a stirring address, which was listened to with deep interest by the audience. It was one of those utterances full of sympathy for China and expressive of her greatest needs. One did not wonder, whilst listening, at the remarkable influence which Dr. Richard has won amongst almost all classes in the empire. The Taotai addressed a few words of congratulation to Mr. Soothill, and Mr. Hunt, of the China Inland Mission, also addressed the meeting. The whole proceedings were marked by thorough cordiality and evident hearty goodwill pervading the whole community, good indeed to behold.

The opening of the Wenchow college is one event among many which mark the new era which has dawned in this eastern empire, and is an instance of missionary enterprise adapting itself to the changed circumstances. Christian teaching finds its natural ally in sound education, and our friends in Wenchow whose years of patient preparatory labours have developed into this fine institution, may now well look forward to the production of men of cultured minds and strong character, who will be leaders both in the church and all other branches of national life.—*N.-C. Daily News.*

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### *C. M. S. Development.*

DEAR RECORDER: I enclose a cutting from a home paper which will show that the Lord is evidently stirring His people to a vigorous advance. This is an answer to a suggested policy of restraint or even retrenchment. May God honour the faith of His servants.

Yours very truly,

LOUIS BYRDE.

## CHURCH MISSIONARY SOCIETY.

*Future Policy.*

The C. M. S. has issued the following call for 500 additional missionaries, £400,000 a year now, £500,000 a year in five years:—

"How many loaves have ye?"

"Bring them hither to Me."

What is the special work committed to the church of Christ by her divine Master? The answer is: *The evangelization of the world.* That is to say, it is His command that all men shall at least be informed of the wonderful fact that God sent His Son into the world "that the world through Him might be saved." Every man, of every race, language, and religion, has a right to be told of this wonderful fact. It is the business of those who know it to tell those who do not.

How does the Christian church fulfil its great work? By the agency of many associations. Of these the Church Missionary Society is one—in fact, the largest.

What is the Church Missionary Society's share in the work? During the past twenty years the Society has greatly extended its operations. Men and women have offered for foreign service in such numbers that although only about one-fifth have been accepted as having suitable qualifications, and as to all appearance being called of God to the work, the Society's missionaries have increased from 280 in 1883 to 953 in 1903, or more than three-fold. The ordained clergymen then numbered 223, now 422 (including seventeen Bishops supported by the Society); laymen, then thirty-four, now 149; single women, then fifteen, now 382; besides whom most of the 375 wives do excellent missionary work. Of the foregoing, fifty-three men and fifteen women are qualified doctors. All these (1,328) represent the home church. The Society has also 378 native clergymen and 7,673 native lay agents.

Has not this increased staff meant increased work? It has. It could not but do so. In the West, East, and Central Africa; in Egypt, Palestine, Persia; in India, North, South, East and West; in Ceylon and Mauritius; in Mid-West, and South China; in all four Islands of Japan; in eleven dioceses in North-West Canada—there has been the development which is the natural result of the blessing vouchsafed by the Lord to the Society's labours.

Is this development to be checked? Is it not rather to be encouraged?

Without steady and yearly development how can Christ's great command be obeyed?

To meet the urgent appeals from men like Bishops Peel, Tucker, and Tugwell, in Africa; from Bishops Cassels, Hoare, and Moule, in China; from the Bishops in Japan; and from Bishops, Conferences, and high civil and military officials in India—are needed, as quickly as possible, five hundred more missionaries. But to cover the additional cost, not only of maintaining the missionaries, but of providing for the natural development at the same time of educational, medical, and industrial work, and for increased and increasing native agency, an income of half a million will be required.

Meanwhile, to meet current and immediate needs, the Society requires an income of £400,000 this year. How can this be done? Only by the power of the Holy Ghost. It is He alone who can incline the 500 to come forward and fit them for the work. It is He alone who can incline other Christians to support them. Let us ask Him, "Ask, and ye shall receive, that your joy may be full."

But what shall we ourselves do? Observe—500 new missionaries would be half as many again.

Let this, then, be our watchword: Half as many again. In a district now well worked this should be the aim. Half as many again subscribers, collectors, boxholders, gleaners, sowers, readers of periodicals, lay workers, women workers.

But in most districts this is not enough. A parish or district with 100 subscribers or boxholders will do well to get fifty more. But many a parish with ten or twenty subscribers or boxholders ought to aim, not at half as many again, but at double or treble, or more. No equal percentage all round would be fair either to small districts or to large, to forward parishes or to backward ones.

Why should this be done? Because Christ commands that all men be told of Him. Because at present we are utterly failing to do so. Because the C. M. S. share of the work is at present done most inadequately: stations half-manned, districts for which the C. M. S. is solely responsible neglected, natural and necessary developments checked or forbidden. Because God has answered our prayers in the past. We asked for openings; we have them. We asked for men and women; He gave them. We asked for fruit; He is giving us 9,500 adult converts per annum, or an average of twenty-six every day in the year.



Let us then remember Henry Wright's motto, "Answers to prayer are calls to sacrifice." And let our humble, honest, earnest prayer be: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. . . . And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech to accept this our bounden duty and service."

"With men it is impossible" (St. Mark x. 27).

"With God all things are possible" (St. Mark x. 27).

"All things are possible to him that believeth" (St. Mark ix. 23).

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

### *Martyrs' Memorial for China.*

The following is a copy of the report recently presented to the Shanghai Missionary Association on the above project:—

"Your Committee, having carefully prepared a circular outlining the scheme, sent it out to all the missionaries in China the last week of July. Though the time was rather inopportune, owing to the imminence of the summer vacations, the responses came quickly and from all parts of the field, leaving no doubt as to the mind of the missionary body. Not counting Shanghai 271 replies have come, heartily in favour, accompanied by promises of help, while only nine say they would prefer to see the money spent in some other way. Both Peking and Hankow have, with rare unselfishness, given way to the claims of Shanghai for the location.

Replies have come from members of fifty-two Societies, and among them from the following representative names:—Arthur H. Smith, D.D., Griffith John, D.D., Bishop David Moore, Bishop Ingle, Bishop C. P. Scott, Bishop Cassels, Bishop Moule, W. S.

Ament, D.D., H. V. Noyes, D.D., F. Brown, F.R.G.S., J. C. Garritt, P. F. Price, J. W. Stevenson (C. I. M.), London, Arch. Orr-Ewing, H. W. Luce, G. P. Wilder, W. Deans (Ichang), Jos. Adams, Dr. Whiting, Thos. Bryson, R. F. Fitch, E. H. Edwards (Shansi), Dr. John Ross (Manchuria), Louis Byrde, M. Beauchamp, H. Jenkins, D.D., E. Z. Simmons, D.D., Dr. Duncan Main, Dr. Whitney, Dr. Cousland, C. R. Hager, D.D., J. N. Hayes, D.D., O. F. Wisner, D.D., Evan Morgan (Shansi), F. S. O'Neill, S. E. Meech (Peking), F. P. Joseland, Dr. Ohlinger (Foochow), S. R. Hodge, M.R.C.S., etc., G. G. Warren, J. Carson, E. C. Lobenstine, Dr. Macklin, Dr. Neal, E. J. Cooper, J. Thurston (Yale Mission), E. C. Nickalls, J. Percy Bruce, Dr. Hotvedt, J. H. Judson, P. Matson (Swedish Mission), G. P. Bostick, W. Kelly, M.D., J. H. Laughlin, Dr. Christie (Moukden), Dr. McAll (Wuchang), W. A. Cornaby.

Although the subscription lists have not yet been opened, the following sums have been received: Mrs. Dr. Brown, San Francisco, \$10.00; Miss Fraser, New Zealand, \$10.00; Miss Waters, China Inland Mission, Tls. 10.00; Montagu Beauchamp, C. I. M., Tls. 10.00; Dr. Williams, C. I. M., \$20.00; Miss Locke-King, C. E. Z. Mission, Foochow, \$50.00. Subscriptions promised: Pastor Kranz, \$1,000; E. S. Little, Esq., \$1,000; Dr. Arthur H. Smith, \$500 U. S. Gold; Arch. Orr-Ewing, Esq., C. I. M., Tls. 2,000.

The General and Executive Committees, in the light of these facts, have much pleasure in reporting that the acceptableness and the success of the scheme are beyond peradventure and are of opinion that there should be no further delay. They accordingly ask the Missionary Association to grant power to proceed with the work



as soon as possible, completing the organisation, receiving subscriptions, etc.

"Respectfully submitted."

The Missionary Association's answer was:

"Approved and Godspeed in your task."

The General Committee accordingly met and extended its organization by the appointment of Assistant Secretaries: Pastor Kranz for Europe, Rev. H. W. Bevan for Australia, Rev. J. H. Todd (C. I. M.) for New Zealand, Rev. J. W. Hinman for C. E. Societies of the world. (Secretaries for England, Canada, and the United States to be appointed later.)

The following is a table of the martyrs of the century (beginning in 1847 and ending 1902):—

American Presbyterian Mission (North) ... ..	9
China Inland Mission ... ..	81
English Baptist ... ..	16
Missionary Society of Sweden ... ..	1
American Baptist (South)... ..	1
London Missionary Society ... ..	2
Wesleyan Missionary Society ... ..	1
Swedish Missionary Society ... ..	1
Scandinavian Mongolian Mission... ..	5
United Free Church of Scotland ... ..	1
Church Missionary Society ... ..	10
Society for the Propagation of the Gospel ... ..	3
Christian and Missionary Alliance ... ..	56
American Board of Com. for For. Mission ... ..	18
Shou-yang Mission ... ..	13
British and Foreign Bible Society ... ..	5
American Protestant Episcopal ... ..	1
Swedish Mongolian ... ..	4
Total Societies ... ..	18
Total Martyrs ... ..	208

Special representatives of these Societies on the General Committee: Bishop Scott, J. W. Lowrie, A. H. Smith, Evan Morgan, Dr. Edwards, A. Orr-Ewing, G. H. Bondfield, Joh. Skold, N. J. Friedstrom, Archdeacon Wolfe, Dr. J. Ross, Wm. Christie, G. G. Warren, Thos. Bryson, Bishop Ingle, J. B. Hartwell, D.D., Aug. Karlsson.

Other members in addition to those already published: Rev. C. E.

Darwent, Rev. Fleming James, the Dean of the Cathedral, Rev. Jas. Ware, J. Darroch.

The following Corresponding Members from each Society (about sixty-six) were selected: Pastor Boie, Z. Chas. Beals, J. R. Goddard, D.D., Dr. Wm. Ashmore, Dr. Sheffield, Dr. Ament, Dr. DuBose, Dr. F. L. Hawks-Pott, Dr. D. Z. Simmons, Dr. G. Gussmann, A. Köllecker, C. J. Vosskamp, S. Pollard, Dr. O. L. Kilborn, W. H. Grant, J. N. Hayward, Dr. R. H. Glover, Wm. Deans, C. Waidtlow, J. Percy Bruce, Dr. Kelly, G. T. Candlin, Dr. J. C. Gibson, D. McIver, W. E. Soothill, W. R. Hunt, L. Wigham, J. Carson, Dr. Griffith John, Dr. D. L. Anderson, Dr. Küpfer, O. H. Sama, Miss Hattrem, A. L. Warnshuis, J. Genähr, W. E. Hoy, George Douglas, Dr. S. R. Hodge, Dr. Reifsnnyder, P. Matson, J. L. Thurston, Miss Locke-King, E. Folke, Dr. Hotvedt, Dr. Nilson, D. Nelson Maude George, M.D., Dr. Duvol, R. Zimmerling, Miss Hopwood, Dr. Wisner, G. F. A. Krienke, G. P. Bostick, R. Kilen, Dr. J. M. Swan, C. Newton Dubs, H. K. Shumaker, Miss Lawrence, H. W. Houlding, T. Kriele, J. E. Lindberg, Dr. C. C. Selden, D. H. Davis, R. T. Bryan, J. W. Anderson, H. J. von Qualen, Edward Blandford, Harry Price.

Sub-Committees on Site, Literature (English), Literature (Chinese), and on Chinese Martyrology were appointed.

Subscription lists have been sent out to all the Missions, and it is hoped they will be returned to the Treasurer, E. S. Little, Esq., Shanghai, as quickly as possible. If any are overlooked, please write the General Secretary, 41 Kiangse Road. The Committee are maturing plans for the wider appeal to Christendom. Letter leaflets will be sent to those who can make good use of them with friends at home.

N. B. All missionaries going on furlough this year or next, please inform the General Secretary, and call at 41 Kiangse Road, when passing through.

### *The Denver C. E. Convention.*

By Miss E. S. HARTWELL.

The Twenty-first or "Coming to Majority" International Convention of Christian Endeavor at Denver, Colorado, U. S. A., was in more senses than one the loftiest of all the Conventions; not only were we among the mountain tops of some of the grandest heights of earth but among and before us rose the lofty spirits of earth touched with the inspiration of high ideals and mighty resolve. The testimonies to the heroic battles in many of the States against the liquor saloon and gambling house made one feel not only that the saloon and gambling dens *must go*, but that they *are going*. This same spirit of testimony of tangible victories was manifest in all the conferences of the workers; every moment being filled with suggestions that had been tested by experience and had availed. We learned how to hold State, district and local conventions with power to increase not only numbers but effective, aggressive work for Christ in the world.

The good news of delegates from India, China and Japan showed the entering wedge was already started toward breaking through the denseness of heathenism, and it was significant that Mr. Hirada of Japan should bring from Fujiyama to Pike's Peak the call to advance in his aphorism, "The world is one in Christ; let the world be won for Christ". The message showed also that the spirit of evangelism, which hereafter will be, more than

ever before, the key note of Christian Endeavor, was the spirit of Japanese Christians. They not only hold great evangelistic meetings in Japan but are sending missionaries to China and send their delegates to America to urge us to be Christians not only in name but in power of social and civic righteousness.

Perhaps the loftiest heights of devotion were reached through the heartfelt words of Dr. Campbell of the London Temple, who pleaded that Christian Endeavor stood for *personal religion*. Its secret was not the great convention but the individual Endeavorers whose devotion and earnestness made the great convention possible. Mr. Horsefield, vicar of St. Silas Church, Bristol, England, came to tell us that the people of Great Britain were finding that Christian Endeavor is a power in the church they could not afford to do without. It was just when Mr. Horsefield had reached the third point in his address that the tent, lifted by the strong wind, came floating down upon the thousands within, a very practical proof of the power of God to overrule the winds and save the people, because had the wind delayed two minutes the whole volt of electricity for lighting would have been turned on and it would have seemed impossible to avoid fearful destruction of life from the live wires. As it was, the instantaneous thoughtfulness of a characteristic Denver young lady led her to telephone to have the entire electric current turned off; the ushers, surprised by the sudden wind, at the instant call of their chairman, sprang to the ropes and pulled, steadying the canvas, so it held the immense posts which otherwise would have crashed and killed; but, being held, the immense canvas acted like great wings, allowing the tent to settle down gradually like a great bird. The power of God to quicken the intellect and judgment in practical

things as well as to inspire speech and song and prayer was thus manifested in a marvellous way in that narrow escape.

The thanksgiving voiced in the "Praise God from whom all blessings flow," sang by the multitude led by Dr. Clark outside the demolished tent, was not the least valuable lesson or the one soonest to be forgotten of the great convention. It was a proof of God's salvation to every one of us, for no serious accident resulted, and the calm given the hearts of the people so that there was no confusion, was an exhibition to each soul of the power of God to calm in great and sudden danger, proving also that that portion of the church universal had arrived at majority and were fitted to enter upon the manly race of life for Christ and the church.

The evening of consecration, which was the only remaining service of the convention after the tent blew down, was observed in many churches, in the largest of which the introductory presentation of banners was most interesting. They came from Turkey, India, China, Japan, Austria and other parts of the globe where Christian Endeavor is yet a part of the missionary enterprise, and were awarded those states and provinces of the United States and Canada which had secured a ten per cent. increase in number of societies during the few preceding months. It was a most beautiful and impressive exhibition of the international fellowship of Christian Endeavor. It seemed a visible foreshadowing of the prophecy, "Behold, these shall come from far, and lo, these from the north and west and these from the land of Sinim." Of the five banners from our Sinim, the only land which should endure so it could be mentioned by *name* in that ancient prophecy, only two banners were al-

lotted at that time; the others, like many from other lands, are waiting for States and provinces when they have gained the necessary tenth. The Anglican banner from Foochow went to the State of Oregon and the Presbyterian banner from Shanghai to Indiana. It seemed fitting that the nation of the greatest numbers should send a banner to the State which made the largest gain, for Indiana led the list of fifty-three States and provinces that made up the list of ten per cent. victors, having gained before the convention 261 societies. Although Oregon had not gained as many societies, as it is not so densely populated a State, it also came very near the head of the list in the roll of honor. A star is to be given each year to the State that holds a banner if the ten per cent. increase is continued every year; and the hope, according to Pres. Clark's plan, is that the banners may be retained in the States succeeding years by continuing the increase, so that many stars may be added to the glory of the banner, visible signs of the stars added to the crowns of the earnest endeavorers laboring in this great evangelistic campaign for Christ and the church. May it not be that provinces in China may soon win these increase banners also? Perhaps the most important practical proposition of the convention was the petition that all denominations join the Christian Endeavor fellowship, read by the new Secretary of the World's Union, Mr. Vogt. It was warmly seconded by a leading Canadian Methodist and an American Baptist pleading that the Methodists and Baptists adopt the names the "Epworth League of Christian Endeavor" and "Baptist Union of Christian Endeavor," holding that coming within the international and interdenominational ranks they will only add to the power and influence of their



denominational organizations. The petitions are to be circulated among Endeavor Societies and churches to obtain an expression of the desire for a complete interdenominational fellowship throughout Protestant Christendom, that we may present a united front against the evil one and show to the world that, while preserving our denominational preference and power, we can unite on the broad platform of interdenominational fellowship. A story given in the Convention illustrates this. A pastor in a Western town had a boy in his congregation with a deformed heel. Later, the pastor, being located in Chicago, learned on inquiry that the boy could be completely cured by a slight operation, and he arranged to have Charlie come to the hospital and often visited him after the operation. One day, seeing the nurse tending him so gently, he said: "Charlie, aren't you glad you have such a kind nurse?" "Yes," he answered, "she's all right, but you ought to know my doctor". Another day the pastor found a lady reading to the boy and said to him: "Isn't it good to have a kind lady come to read to you so often?" "Yes," he said, "she's all right, but you ought to know my doctor". When the boy was well the pastor took him home to his mother, who knelt in the dust to examine his heel, when he jumped off the train, exclaiming, "Why, it's just like the other." "Yes," said Charlie, "it's all right, but you ought to know my doctor." So with us when we are asked whether we are Methodist, Baptist, Episcopalian, Presbyterian or any other denomination, let us answer with the feeling, whichever it may be, our denomination "*is all right*," yet let us remember our church is the nurse that has kindly tended us in our spiritual weakness, the kind helper that has taught us the holy Word, the place where we

have shown that we have been healed and are again whole; let us not forget the great Physician who alone healed us and be glad to add as we can by our Christian Endeavor motto, "For Christ and the Church," giving the Christ the first place, "*but you ought to know my doctor*".

Is there any place where this visible fellowship and interdenominational and international unity are more needed than in China, where the many denominations make Protestant Christianity appear disintegrated? May we not find in this great world movement, including almost every nation of the globe and over forty Protestant denominations, a mighty power none of us can afford to do without in helping us answer the prayer of our Lord for His disciples, "That thy all may be one," "that the world may believe that Thou hast sent me."

As still another proof that this prayer of our blessed Lord is being answered came the announcement that an invitation had been received from Calcutta, India, to hold an International Convention there. This had led to a definite plan to charter a ship and go on a world Christian Endeavor tour, visiting Japan and China on the way to the Calcutta Convention in 1906. The plan is to stop at Shanghai and visit Tientsin and Peking, then go to Foochow and down the coast. Shall we not rejoice in this glorious opportunity to greet a ship full of endeavorers and begin to think how we can give them a royal welcome in China?

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### **Christian Endeavor Notes.**

At its meeting held recently in Shanghai the Central China Mission of the Presbyterian Church passed the following resolution



with reference to the Christian Endeavor movement:—

*Resolved*, That we express our pleasure in the appointment of the Rev. G. W. Hinman as General Secretary of the U. S. C. E. for China, and,

*Resolved*, That inasmuch as the C. E. Society has been found very helpful to the building up of the spiritual life of the native church in the stations in which societies have been established, we heartily commend this movement and endorse the establishment of the same in all centers where conditions render it advisable.

Would it not be helpful if other missions at their annual sessions should carefully consider the value of the Christian Endeavor method and recommend it as a plan for the development of the native church? Many missionaries are on the watch for such approved method, and the judgment of experienced missionaries as to the practicability of Christian Endeavor work among the Chinese is sure to have weight.

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The International Christian Endeavor Convention at Denver, U. S. A., is fully reported in an interesting illustrated booklet just received. Most of the addresses are given in full and enough running comment to give a suggestive picture of the great gathering. Rev. F. J. Horsefield, president of the Church of England Christian Endeavor Union and editor of its Christian Endeavor organ, spoke a number of times, bringing messages from Endeavorers all over Great Britain. India was represented by Rev. C. H. Bandy and Rev. A. W. McGaw, who are known to many in China, also by Rev. L. B. Chamberlain and Dr. John H. Wyckoff. Rev. W. P. Bentley, Rev. J. E. Shoemaker and Miss E. S. Hartwell gave greetings and messages from China. A feature of the closing session was the invitation to hold the 1906 World's Convention in Calcutta.

Whether or not the Russians evacuate Manchuria Christian Endeavor is likely to occupy it. Much interest in the society has been manifested, and it is probable that the methods of Christian Endeavor work will be found as helpful and will be as enthusiastically welcomed in the great and growing native church in Manchuria as it has been in other parts of China. Manchuria with its 10,000 church members reported in 1900 and the 17,000 more accepted candidates for baptism, even though these numbers may have been sorely broken into by the terrible days of 1900, will probably not be behind any other province in intelligent and energetic application of the best plans for the development of strong Christian life. The Christian Endeavor General Secretary, Mr. Hinman, started recently for the north, expecting to visit thirteen mission stations in Manchuria to present the Christian Endeavor principles and methods.

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The new Christian Endeavor pamphlet, 勉勵會要旨, will evidently meet a need. Three hundred copies of the first edition were sent out within a week after publication. The Chinese Christians are as anxious to learn in respect to religious as to general knowledge, and they should be directed to helpful books, for they will gladly buy them and read them. Those who wish to look over the pamphlet that they may intelligently recommend it to native pastors, catechists and teachers, will be furnished a sample copy free on application to the Presbyterian Mission Press.

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A large and successful Christian Endeavor rally was held in the chapel at Ku-liang, the Foochow summer resort, the 21st of August. Rev. G. H. Hubbard, president of the United Society of Christian

Endeavor for China, opened the sessions. The morning session was in English and the afternoon in Chinese. Several addresses were made by the Foochow missionaries and one by Rev. C. C. Brown of Amoy. An especially interesting feature of the morning session was

a question box conducted by Rev. E. H. Smith of Ing-hok. A question box in Chinese was conducted at a later meeting by Mr. Ding, a teacher in Foochow college, who has for several years been native president of the Fukien Provincial Union of Christian Endeavor.

## Diary of Events in the Far East.

October, 1903.

9th.—The United States Commercial Treaty was signed in Shanghai to-day. The following gentlemen were present when the Treaty was signed:—Mr. E. H. Conger, Mr. John Goodnow, and Mr. John F. Seaman, United States Treaty Commissioners; Their Excellencies Lü Hai-huan and Sheng Hsuan-huai, Chinese Treaty Commissioners; Mr. E. T. Williams, Chinese Secretary of the Legation; Drs. Hykes and Barchet, of the U. S. Consulate; Messrs. Yang and Liu, principal secretaries of the Commission; Mr. R. E. Bredon, Deputy Inspector of Customs; Mr. F. E. Taylor, Commissioner of Customs; and Dr. Ferguson, secretary to the Taotai. After the Treaty had been signed the Chinese Commissioners gave a tiffin to the American and Japanese Commissioners; the latter being Messrs. Odagiri and Hioki. During tiffin the healths of H. M. the Emperor of China, the President of the United States, and H. M. the Emperor of Japan were proposed.

In the evening the United States Treaty Commissioners gave an official dinner, at which the Consuls, the Chinese Commissioners, the Commanders of warships in port and other officials were present.

—Reassuring news has lately been received from Kuangsi stating that Viceroy Tsên has so far succeeded in restoring order to the region in the vicinity of Kueilin and Linchou prefectures that trade is reviving and the roads are free from roving parties of bandits. To emphasize the above, Shanghai agents of Kuangsi firms have received instructions from their principals to send down as much cargo as possible, so that steamers bound south will soon have their holds full of goods destined for Kuangsi.

Russia, Japan, China, and Korea.

There have been many conflicting rumors during the past month, especially regarding Russia's alleged fortification of

Yong-Ampho; but there seems no reason to apprehend an unpacific issue. The following telegrams, culled from the columns of the *N.-C. Daily News*, indicate the most important features:—

Tokio, 22nd October.—The leading Japanese journal interprets the sentiment of the nation as follows: Concerning Manchuria nothing is asked beyond Russia's discharge of her treaty promises of military evacuation and the open door. Japan does not object to Russia's retention of Port Arthur and Dalny, or to her guarding the railways, which are welcome factors in material progress. Concerning Korea, Japan will not suffer any country to lay a finger thereon, since her special position there is generally recognised. Japan sincerely desires peace, but not peace at any price; and she reminds Russia that Japan in this matter is the mouthpiece of many nations. The diplomatic situation is unchanged at Tokio; the negotiations are progressing.

Tokio, 27th October.—The fifth conference between Baron von Rosen and Baron Komura took place yesterday at Tokio, the fourth having been on the fourteenth instant. Details are kept secret, but the general impression is that the two parties are gradually coming closer.

A London telegram of the 27th inst. states that the Japanese and Russian purchases of coal at Cardiff in the past fortnight amount to 120,000 tons, including the loads of several steamers chartered yesterday; but instructions have been received that it is unnecessary to insure the Russian cargoes for Port Arthur against war risks, which has been hitherto done. This is regarded as a most favourable symptom.

The *Standard* says that official information has been received at Berlin, both from Petersburg and Tokio, that the Czar and Count Lamsdorff have approved the draft of a convention between Russia and Japan providing a peaceful compromise of all their differences.

## Missionary Journal.

### BIRTHS.

- At Mien-cheo, Szechuan, September 19th, the wife of PHILIP JOHN TURNER, C. M. S., of a daughter (Olive Mary).  
 At Luh-hoh, October 2nd, the wife of Dr. GEO. F. DEVOL, A. F. M., of a son (Charles Edward).  
 At Ka-shing, October 14th, the wife of Rev. J. MERCER BLAIN, S. P. M., of a daughter (Margaret Cary).  
 At Kwan-yin-liang, Chungking, October 16th, the wife of BENJAMIN H. JACKSON, F. F. M. A., of a daughter (Winifred Mary).

### MARRIAGES.

- At Shanghai, October 7th, Rev. F. W. S. O'NEIL, M.A., I. P. C., Moukden, and Miss ANNIE WILSON, of Belfast.  
 At Shanghai, October 8th, Dr. W. A. YOUNG, U. F. C. S., Manchuria, and Miss CLARA CANDLIN, daughter of Rev. G. T. CANDLIN, of Tientsin.  
 At Shanghai, October 27th, J. S. FIDLER and Miss M. E. WAY, both of C. I. M.

### DEATHS.

- At Chang-sha, September 28th, INGEBORG KATHARINE, infant daughter of Rev. and Mrs. J. A. O. Gotteberg, N. M. S., aged eleven months.  
 At Teng-chow-fu, October 4th, CHARLOTTE W. HARTWELL, wife of Rev. J. B. Hartwell, D.D., S. B. C., of dysentery.  
 At Wu-chang, October 6th, MARGARET EMILY BENNETT, L.S.A., W. M. S.  
 At Ningpo, October 8th, A. FANNY GODDARD, wife of Rev. J. R. Goddard, D.D., A. B. M. U., aged 61 years.

### ARRIVALS.

At SHANGHAI:—

October 2nd, Miss BLACK, Miss J. BLACK and Miss E. BLACK (returning), from England, for C. I. M.

October 3rd, Miss ANNIE TURNER, A. K. BAXTER, M.D., and wife, and Rev. G. T. CANDLIN and family (returning), E. M. M., Tientsin; Rev. C. GOODRICH, D.D., and family (returning), A. B. C. F. M., Tung-chow; Misses ELIZABETH J. DUNN, SUSAN ORR, and ELLA T. WALLACE, I. P. M., Manchuria, and Miss E. MINNIE RUSSELL, E. B. Z. M., Shi-an-fu.

October 15th, T. J. and Mrs. HOLLANDER and child, C. I. M. (returning), from America.

October 17th, C. H. and Mrs. STEVENS and child, C. I. M. (returning), from England; Miss DOROTHY JONES, Miss G. B. TRAVIS, and Rev. J. W. YOST, M. E. M., West China; Rev. W. BISONETTE, M. E. M., Foochow; Miss M. B. M. JONES, A. F. M., Chungking; Mr. G. W. SHIPWAX (unconnected).

October 23rd, Dr. A. L. SHELTON and wife, F. C. M., Tibet.

October 24th, Rev. A. B. VAN CAMP, Canadian Holiness Church; Rev. and Mrs. J. E. SHOEMAKER, A. P. M., Ningpo (returning).

October 26th, A. PREEDY and Dr. HEWETT (returning), C. H. COATES and E. MANN, from England, for C. I. M.

October 29th, Misses ROBERTSON and BELLA MCINTOSH, C. P. M.; Miss MAUD WHEELER, M. E. M.; R. B. and Mrs. WHITTLESEY and three children, F. C. HAND, Mr. DREYER and child, Misses ROSS, FORSBERG, ALLEN (returning), from America; Miss HIGGS (returning), from England, for C. I. M.

### DEPARTURES.

FROM SHANGHAI:—

October 7th, Miss L. CRUMMER, A. C. M., Shanghai, for U. S. A.

October 10th, W. W. and Mrs. ROBERTSON and child, for England, Miss ELSA JOHNSON, for Sweden, all C. I. M.

October 11th, C. G. and Mrs. LEWIS and child, C. I. M., for America.

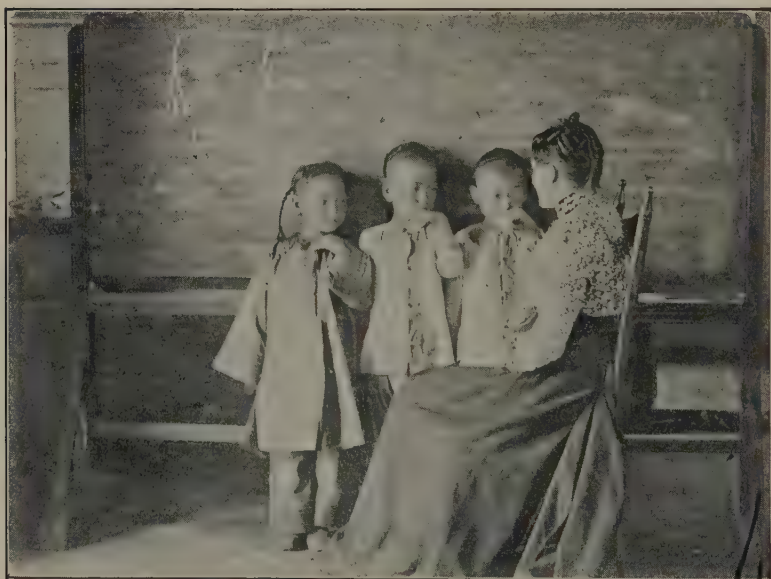
October 16th, Mrs. L. J. DOOLITTLE, A. P. M., Siang-tan, Honan, for U. S. A.







Helping each other.



Getting the power of "p."

SCHOOL FOR CHINESE DEAF, CHEFOO.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 12. DECEMBER, 1903. { \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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*Address of the Rev. Arthur J. Brown, D.D.*

*Secretary of the Presbyterian Board of Foreign Missions,  
at the Lake Mohonk Arbitration Conference.*

I SHRINK from addressing this distinguished assembly on such short notice, for I feel that the dignity and the influence of this Conference merit careful preparation. Possibly, however, the committee feared that time for preparation would mean too long a speech.

I disclaim the right to speak for the great body of foreign missionaries throughout the world, and yet I am sure that I am right in saying that this Conference has no more ardent sympathizers than the foreign missionaries of all denominations, and that at hundreds of lonely outposts men are thinking of this Conference, and as they think of it, thank God and take courage.

We believe in arbitration, not because we are afraid to fight, not because we are unable to fight, not because we are unwilling, if necessity should arise, to fight, not because fighting destroys property and demoralizes business and entails bloodshed and anguish, but we believe in arbitration, because it is right, eternally right, and because it should therefore be employed, whenever practicable, in the disputes which arise between nations.

But arbitration, if it is to be successful as a means of averting war, must not be a merely artificial convention. It must rest upon the solid foundation of justice and fairness and mutual respect between man and man.

And here there is a great preliminary work to be done. The scope of our inquiry must extend beyond the so-called Christian powers to the teeming millions of the Orient. It cannot be denied that the attitude of the European and American toward Asia is one

of condescension not unmingled with contempt. The typical Anglo-Saxon apparently regards himself as the lord of creation, and he does not hesitate to act upon that assumption. But the Asiatic is proud. The Asiatic is sensitive. He is as attached to his institutions as we are to ours. Indeed, he believes them to be superior. An Oriental envoy to the coronation of King Edward VII. is reported to have exclaimed with a sigh of relief as he turned his face homeward, "England is a great country; but I am glad I am going back to civilization again!"

Nor are these peoples so much our inferiors as we are wont to imagine. As I think of the men I met in a fifteen months' tour around the world, five stand conspicuously in my thought as the most striking men that I saw. Not one of them is a European; not one is an American. The men to whom I refer are: Chatterjee, a Christian minister of India; Yuan Shih-kai, then Governor of Shantung, China, but now the successor of Li Hung-chang as Viceroy of Chihli; Kataoka, President of the Lower House in Japan; Chulalongkorn, King of Siam; and last, but not least, a subject of that King, the Christian leader, Boon Boon Itt.

I have often been asked, What is the most remarkable thing that you saw in a journey around the world? And I reply that the most remarkable thing I saw was a man! I do not mean man in the abstract, or men in multitude, or man in position. But I mean man irrespective of the place which he occupies, or of the language which he speaks, or of the color of his skin or of the manner of his living. I found him to be of like passions with ourselves, appreciative of justice, responsive to kindness,

"Heir of the same inheritance,  
Child of the self-same God,  
Who has but stumbled in the path  
We have in weakness trod."

Ruskin reminds us that the common mud of the streets is composed of clay, sand, soot and water; and that the clay may be changed into the radiance of the sapphire; that the sand may be clarified into the beauty of the opal; that the soot may be crystallized into the glory of the diamond, and that the water may be transformed into a star of snow.

So I believe that man in Asia and Africa, as well as in Europe and America may, by the power of God's Spirit, be purified and ennobled into the kingly dignity of divine sonship. And I do not believe that we are ever going to make much headway in this matter of arbitration until we understand the sublime truth that God loves all men, and that, since He loves them, we should.

Let us frankly confess that we have not always acted in accordance with the principles that we profess. The history of the relations of European nations to Asia has been characterized as a history of rapine, cruelty and fraud.

Take, for example, the occurrences of the last six years in China. In December, 1897, Germany took possession of Kiao-chou Bay. The following spring Russia virtually seized Port Arthur, the British took Wei-hai-wei and the French Kwang-chou-wan. The English already had the important gateway of Hongkong, and the French the strategic entrance to Tonquin, while at Shanghai Europeans held the door to the great valley of the Yang-tze. When the Boxer outbreak occurred, China did not have a single harbor in which she could mobilize her own ships without the consent of the arrogant foreigner. And then, when the Chinese, goaded to blind fury, rose in indiscriminate massacre of all white men, there were actually some people who accused the missionaries of having precipitated the outbreak!

I am glad to report that in repeated interviews with princes and magistrates in Asia, I found a general admission that the United States stands before the people of the Orient to-day as representing a higher type of justice between man and man than any other nation in the world. I suppose it may be asked, How does this accord with our possession of the Philippine Islands? I can only reply in these brief remarks that we did not seek the Philippines, that we were driven there by the force of circumstances, and that the Filipinos to-day, under American rule, have a larger measure of true freedom than ever before in their history.

Do we realize to what an extent the peace of the world is jeopardized by some of the events which are occurring in Asia? It was recently agreed that no foreign Powers should build railways in Persia. But Russia obtained a concession to construct carriage roads, and she so carefully graded them that they need only ties and rails in order to make excellent railroads; and doubtless the ties and rails are waiting in some quiet spot near the border. Does anybody believe that Russia intends to withdraw from Manchuria? The Czar is one of the foremost advocates of peace, and yet everybody knows that the policy of Russia, which even a Czar cannot control, can only be likened to a glacier—huge, slow, cold, steady and irresistible.

The greatest cause for alarm arises from the contest between Russia and Japan over Korea. Russia desires the possession of that great peninsula in order to have ports which are ice free at every season of the year. Japan justly feels that she could not,



without serious danger to herself, permit a great military Power like Russia to entrench herself at Fusan, only ten hours ride from Shimonoseki, the gateway to the inland sea of Japan. Accordingly Japan has developed one of the best armies in the world, while in the last six years she has spent a hundred millions in building a modern navy, and during the next six years she expects to spend a hundred millions more. Meanwhile France is steadily encroaching on Siam, and half a dozen Powers are hovering like vultures about the enfeebled carcass of Turkey.

Now it is futile to expect that war can be averted in Asia or anywhere else simply by civilization or by secular education. Europe has civilization, Europe has secular education, and the ruthless ambitions of Europe to-day are the chief menace to the peace of the world. From the Garden of Eden down, the fall of man has been due to what George Adam Smith has characterized as the increase of knowledge and of power unaccompanied by reverence. "The Song of Lamech echoes from a remote antiquity the savage truth that the first use of power is to equip hatred and render revenge more deadly." We must understand that if we are to have peace, we must go to the character of the individual man. Herbert Spencer justly reminds us that there is no political alchemy by which we can bring golden conduct out of leaden motives. And Mr. Moody expressed the same truth, less elegantly but more forcibly, when he said that if we wish to get pure water, it is not enough to paint the pump, we must clean out the well.

The only hope of peace for this world of passion and tumult lies in the prevalence of that gospel which teaches the fatherhood of God and the brotherhood of man, the cleansing of the human heart and the power of the divine life. Those who preach and exemplify that gospel at home and abroad are doing more to create the conditions of peace than any others. Treaties and conventions can only record the successive stages which are thus reached. And when the Gospel of Christ shall universally prevail, then and only then will dawn that age of gold of which we sung at the opening of this Conference:

"When peace shall over all the earth,  
Its ancient splendors fling;  
And the whole world send back the song,  
Which now the angels sing."

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*A Review of Thirteen Years.*

BY REV. W. N. BREWSTER.

**I**T is just thirteen years since my wife and I settled in Hing-hua city, and it is fifteen years since we left America. With the exception of about half a year in 1897, when we took a flying trip to America, we have been continuously on the field. Even our summers have been spent almost entirely at our mountain cottage, four miles from our compound, and with the exception of the schools, the work has been carried on in summer as well as winter with the usual supervision. It has been decided that we begin our long overdue furlough immediately after the adjournment of this conference session. We have very reluctantly decided that this is prudent, indeed absolutely necessary. Neither of us is going home on a physician's certificate; but we need a rest and change in order to restore us to our normal strength.

It seems fitting, therefore, that this report be a summary of what God hath wrought during the past thirteen years rather than an account of the twelve months just closed. I invite you to walk with me round about our Zion, marking well her bulwarks and considering her palaces. Let us bear in mind that we are God's building, and reverently here raise our Ebenezer stone, saying from the depths of grateful hearts, "Hitherto hath Jehovah helped us."

The gospel was first preached in Hing-hua and Ing-chung about forty years ago by the great pioneer native evangelist, Rev. Na Cing-ting, who was of Amoy ancestry, born upon the Hing-hua island of Lam-yit, in the part belonging to Hok-chiang civil district. So he belonged to all these three regions and spoke each of the three dialects—Foochow, Hing-hua, and Amoy—as his mother tongue. The early missionaries—Doctors Maclay, Baldwin, Sites, and others—all traveled this region. The famous native presiding elders—Sia Sih-ung, Hu Bo-mi, Hu Iong-mi, and others—all labored long and faithfully in laying the foundations upon which the superstructure you now see has been builded. All honor to them. Their thirty odd years of labor developed a native church in the two districts—Hing-hua and Ing-chung—that numbered in 1889, 739 members and 295 probationers.

But what sight greets us in the five districts reporting to this conference? The church of thirteen years ago, organized into a procession passing by in single file, three feet apart, would have been half a mile long, and occupied ten minutes in passing us. To-day we see 2,453 members followed by 1,481 probationers. These

have been carefully selected from the 2,966 inquirers, who would have been all classed as probationers several years ago. Last and least in size, but first in importance to the future evangelization of their native land, come the 1,299 children. A procession of 8,080 people, stretching, instead of half of one mile, to four miles. We should have to stand watching them for one hour and twenty minutes if we waited till the last child disappeared.

But encouraging as these facts are, I do not wish to emphasize them unduly. The numerical increase is not the most significant or important feature of our development. For several years past, especially, we have put little stress upon it, perhaps too little. Our efforts have been devoted chiefly towards developing strength, not size, muscle, not fat. To this end much attention has been given to that many-sided and puzzling problem of self-support. In 1889 the one thousand native church members and probationers gave for pastoral support three hundred dollars (Mexicans). The year just closed shows \$3,433.29 collected for pastoral support and \$3,414.26 for home missions, a total of \$6,847.55. While the membership has increased to eight times the number of fourteen years ago, the contributions have multiplied twenty-two times. But it is in the proportion of native to foreign money used in the support of our pastors that the advance is most significant. Thirteen years ago the Missionary Society gave \$1,500; while the people gave \$300, for this purpose. The preachers received only sixteen per cent. or one-sixth of their support from the churches they served. During the year just closed our native pastors, including native presiding elders, have received from all sources for their support about \$9,000. Of this their people contributed during the year \$3,433.29; the Home Missionary Society gave, from collections in 1902, \$2,986, leaving \$2,581 to be supplied from foreign funds, so that the church in China has given seventy-one per cent. of the entire pastoral support, as against sixteen per cent. fourteen years ago.

We have data now in hand for a close estimate of the outlook for the year immediately before us. The collections of the Home Missionary Society for the year just closed amount to \$3,414.26. This money is in hand for next year's salaries. During the fourth quarter we asked the people to give their pledges for next year's pastoral support. These aggregate about \$4,200, so that we have in hand and pledged for the next year \$7,614. A careful estimate of the salaries puts the amount needed at about \$9,000, leaving about \$1,400. to be supplied from foreign funds, that is, the native church will furnish eighty-four per cent. of the pastoral

support needed during the year 1904 and sixteen per cent. foreign money. Of this small per cent. about half goes to the support of native presiding elders.

#### FOURTEEN YEARS AGO THIS RATIO WAS REVERSED.

These figures indicate that the Hing-hua work will not long be dependent upon foreign money for the support of its native pastors. This will be something new in Methodist Missions in heathen lands. It puts new responsibilities upon us and raises new problems of administration. Are we strong enough to govern wisely as well as support ourselves?

How has our native ministry increased? We had then of ordained conference members thirteen, and no probationers; now ordained men twenty, and thirteen probationers. Then the unordained men employed numbered thirteen; now sixty-five. The salaries then were on a scale forty per cent. less than the present. However, the cost of living has increased almost in proportion. Our preachers are not adequately paid. I believe that when the full self-support stage is reached, the people will gladly support efficient men much better than we are now doing. On the other hand, inefficient men, if there are such, will soon find it necessary either to mend their ways or to find some other occupation.

#### EDUCATIONAL WORK

has grown in equal proportion with the evangelistic in all departments, except day-schools for boys. We have done little in this important branch, because we have not had efficient teachers, nor funds, nor time for supervision. We have good reason to think that this condition will not long continue. In 1890 we had in Hing-hua city a school for boys, taught by one teacher. There were about a dozen pupils, and they studied only native classics and Bible translation. Now we have a high school under the efficient care of Mr. Guthrie, with forty-nine pupils, and a preparatory school with fifty-two students, taught by three foreign and ten native teachers. Western science is taught from the beginning, and English is taught in the high school. Our first class of nine are to graduate this year. Of these, five expect to enter the ministry, three of whom have already joined the conference and of the other four, two will be employed in Christian work. We have reason to believe that this school will not turn our young men aside from the great work of the ministry, but rather will be the means of raising up many well equipped preachers of the Word. In 1890 all our young men who desired to prepare for the ministry



had to go to the theological school in Foochow. Since 1892 we have had our own Biblical school. Nearly all our younger preachers have had their training in this school. It has a greater future than past. Soon it will be receiving graduates from the high school, and will be doing post-graduate work of a high order.

The education of women and girls has grown no less rapidly. We found twelve day-schools for girls with over 100 pupils; now there are thirty-five schools and 564 pupils. Then, money rewards were given; now, that is not done, so that the number of pupils is much more significant. There were three schools for women. These schools are not much larger now, but the work done under the supervision of Misses Wilson and Lebeus and Todd is more thorough and practical. The three boarding-schools for girls, under the care of Misses Varney, Nicolaisen, Marriott, and Westcott, with 123 pupils, are entirely the growth of these years. From the school in Hing-hua city over thirty graduates have gone out. Many of these are teachers or the wives of preachers.

#### PROPERTY PROGRESS.

The progress in material things has hardly kept pace with the work above reviewed, but prospects are good that it will not long be so. Our property in all these cities and villages then amounted to twenty-seven chapels, valued at \$5,750. This year we report seventy-nine chapels owned, valued at about \$50,000. At least half of this increase represents the contributions of our native Christians, for the Missionary Society has given scarcely anything for this purpose, and the special gifts received have not amounted to more than \$15,000. In the large centers of Hing-hua city, Sin-giu, and Ing-chung Deh-hua there have been five foreign residences built, valued at \$20,000. School buildings, eight in number, and costing about \$35,000. Three good large churches have been built, costing \$15,000. The total estimated value of our property is \$105,000 as against \$5,720 in 1890, or a gain of nearly \$100,000. And yet we are in imperative need of a very large number of new chapels, several residences, and more school buildings to house the work we already have.

#### THE MOTHER-TONGUE.

This review would be very incomplete if no mention were made of our progress in giving the Hing-hua people a colloquial literature and teaching them to read it. It has been ever before us since the day after my arrival, when Dr. Sites found one of our preachers, Rev. Sang Hah-leng, who had learned Romanization in Foochow, and who had studied out the Hing-hua tones and had

the various sounds indicated by Roman characters. That winter the Gospel of John was reduced to writing. We printed it the next year at Foochow. We now have the whole of the New Testament in a revised edition on foreign paper, and the Old Testament in portions, except about half of the Pentateuch and Job and Solomon's books. The first edition of our hymn book is nearly exhausted. The catechism has gone through many editions. The Bible Picture Book, Ohlinger's Pastoral Theology, Bible Normal Outlines, many school books, as arithmetic, geography, physiology, astronomy, have been published and other books are in press. In the preparation of these books Mrs. Brewster, Misses Lebeus and Nicolaisen, and formerly Mr. Ohlinger, have had a leading share. Mrs. Brewster has also prepared the Sunday School lessons for five or six years. These are now being very extensively used in the village as well as the centers where we have boarding-schools. At every quarterly meeting an examination is held, and those who pass creditably are given picture rewards. This is stimulating our young people everywhere to learn to read.

The Revivalist is now read by at least 1,500 of our people. Most of the copies are read by two or three, and the circulation amounts to over 700. Every two weeks it is scattered to every corner of our Hing-hua work. The news from the great outside world is given briefly. The new discoveries are described. The progress of the Gospel in other countries and other parts of China, in our own and other churches, is summed up briefly. The news of the church in Hing-hua is given large space. Every advance reported stimulates the rest. This is one important reason why our progress in self-support has been so rapid of late. The Revivalist is an indispensable factor in all our progress in things temporal and spiritual. It is helping the preachers to preach better and the people to hear more understandingly.

Very few are now received into the church who cannot read either the Chinese or the Romanized character. Before many years we have reason to hope the Hing-hua Methodist who cannot read will be a rare specimen, except among old people and those with defective eye-sight.

During all this time the policy which I have followed invariably has been to seek to develop indigenous resources as much as possible. Not only have we sought to make the evangelistic work self-supporting financially, but we have endeavoured to develop a spirit of self-dependence in church government. Unless we can raise up a church that has the conscience and courage to govern itself wisely, it will not be safe for it to support itself. In the cases of discipline that have come up from time to time in the conference,

and among the membership, we have found no serious difficulty in administering justice in the fear of God. It has been the saddest part of all my work among you; but with the pain there has been the comfort that this discipline has been a training necessary to develop a strong self-governing, self-supporting, and self-propagating Chinese church.

These are the results of the united labors, prayers and faith of foreign missionaries and native helpers, not a few of whom have already received their crown, and some of whom have for various causes found it better to labor in other fields. The workers here on the field are known to you all, and their work is represented in their individual reports. I dare not add to this already too long review a survey of the work of each co-laborer. I extend to you all thanks that cannot be expressed in words.

Nor do I dare to begin to enumerate our many urgent needs. What has been done is the merest beginning of the task before us. While this is a time for thanksgiving, it is still more fitting that with humiliation and prayer we confess that having done all, we are still but unprofitable servants. Our mistakes have been innumerable and failures many. But God has often overruled even these to His glory. We hope to do better in the future, and if we do not, in some way, we believe our Heavenly Father will still use us, and others whom He shall call, as He sees best, until idolatry shall be overthrown and His kingdom shall be established among these millions for whom He gave His Son.

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### *Jesus Christ of Judea.*

#### *A Remarkable Article by a Brahmin High Priest.*

THE Rev. Charles Jordan, of Calcutta, has received from a Hindu gentleman a copy of a Bengali magazine, which contained a contribution from the pen of a Brahmin priest who is famous as a writer to the leading periodicals of Bengal. The effect which its appearance has produced may be gathered from the opinion of a distinguished leader amongst the Mohammedans. Writing of the article he says: "Coming as it does from the pen of a profoundly learned scholar and a well-known Hindu priest, I have read this admirable article with great interest and attention. The writer's views are so excellent, the language is so chaste, and the divinity of Jesus Christ is so faithfully and nicely proved, that I think this remarkable article will change the impressions of many a man of our community." Whilst another distinguished Brahmin

scholar, of Dacca, writes: "We did not expect all this from a Brahmin high priest who is a bigoted Hindu and a recognised preacher of our religion. The writer seems to me to be a great lover of Jesus Christ, although he is not a Christian. The article is the first of its kind in this country. I do not know if any Bengali Christian could write a better."

In forwarding the communication, Mr. Jordan expresses his opinion that it is well that European friends should have some insight into the contradictory currents of thought that our missionaries have to try to meet and stem. As to the translation of the article, Mr. Jordan says: "The English is peculiar, so also are some of the figures and illustrations. I have not attempted to revolutionise all the adjectives, some of which will seem incongruous to the European mind. Owing to various circumstances, there has been much delay, and Hindus themselves move slowly. You must please regard the translation as a kind of Oriental English, and must not be hard upon the strange idioms."

The following is the article as translated:—

#### "JESUS CHRIST OF JUDEA.

"*Dulce et decorum est pro theo mori.*—VIRGIL. (A Bengali adaptation of Virgil.)

"In ages past venerable and great men have appeared from time to time, inspired with a longing to do good to mankind. Through the influence of their unasked for pity and compassion this great world has become civilised, cultured, and strong to make gradual advances to higher things and better conditions. Not seeking their own pleasure, dignity, and welfare, these benefactors, possessed of love and benevolence, have often sacrificed even their own lives. Amongst such examples is Jesus, the immortal and blessed one, a scion of the Israelitish race.

"This illustrious and noble Jesus is well known amongst men of many races. In the Hebrew Scriptures He is known as the Messiah, in the English Bible as Christ, in the Bengali Bible He is called Jesus Christ.

"In approaching a large garden, before they can be seen the vicinity of flowers is known by their perfume. Their fragrance proclaims their presence. So beforehand inspired men, sacred teachers, knowing more or less of the past and future, explain what has been, and declare what is to come. Before the advent of Jesus Christ Jewish seers—Isaiah and others—wrote of Christ's birth and work and self-sacrifice for the world, and the performance of miracles by this glorious Jesus Christ, the Incarnate One, and these things are recorded in Israel's indestructible shastras.

"The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion He preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate His unique moral beauty, incomparable wisdom and learning, His marvellous and mighty words, His spotless character, meek and loving spirit, His



deeds of mercy and words of love, His mighty miracles wrought by Divine power, the heart refuses to admit that this Jesus is a mere man, but feel that He is Divine. By His wonderful works of love wrought for the help and the relief of the poor and needy, by His exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which He shed, by setting men free from the torment of sin and also from the thralldom of sin, by giving knowledge to the ignorant, both women and men, in simple terms that all could understand, Jesus had won for Himself a unique place (may we not say?) in human hearts.

"Who of mortal race could vie with Jesus in purity, in loveliness of life, delicate gentleness of manner, in sweet loving words, in perfect frankness and sincerity, in absolute harmony of words and feelings, and in sun-bright sincerity with Jesus, and in perfect consistency between His utterances and His deeds?

"He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you will cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you cannot but be fully persuaded to believe in His deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven.

"Born in the cottage of a carpenter, bred in a poor home, dwelling among the lowly and the despised, without patronage from King or Kaiser, hero or philosopher, He had won for Himself a name above every name. Although a Jew by birth, He did not devote Himself to the Jews only. His aim was to benefit and bless all men, and this without distinction as to colour, country, wit or wealth, high-born or low-born. He made the whole world His parish and His care, and regarded men generally as His brothers. There is a saying that runs thus—

" 'Why, O my soul, dost thou flutter from flower to flower,  
Like a bee that is seeking for honey?  
A golden lotus is budding in Bethlehem  
Belonging to the race of Daniel.'

"So now from one end of the wide world to another the name of the once lowly Jesus is famous. Europe, America, Australia, and Asia, and the greater part of Africa, are reckoned among the area over which to-day Christ reigns as King. The most powerful and civilised of the nations of the world are now the followers and servants of the Lord Jesus Christ.

"A celebrated writer has thus delivered himself: 'Kings and queens, emperors and empresses, lay their diadems at the holy feet of Jesus. Philosophers and saints stand with awful reverence before the image of Divine Christ Jesus of Nazareth. Churches and chapels, academies and colleges, kingdoms and empires have been founded to His name.' Jesus of the carpenter's family was not a king, but He had glory and ruling power beyond that of a king. He long ago began to reign in human hearts. Kings and kingdoms have risen and perished; but this Christ Jesus, a Jew after the flesh, is still a name, a glory, with fame untarnished and undiminished.

"This great personage, Jesus the glorious, who said: 'God is love,' is worthy of the adoration and homage of all the world. By drinking the honey at the lotus-feet of such a God-like man, man's soul is charmed for aye, and of this what doubt is there? Jesus of Israel, who lived a life of self-denial and subdued passion, regarded not His own life in order that He might preach and defend (unseen but eternal) truth.

The earnestness and vigour of Jesus the glorious ought to be a pattern to us as to doing good to our country and defending the honour of the truth, and nerve us to fight and destroy all darkness and ignorance, and in manifesting the glory of God. Both the appearing of Christ on earth and His disappearing are most wonderful. Again, I worship this great Man with veneration. The body of Jesus, made of fine elements, is mixed with the fine elements; but Jesus is still alive. He is immortal.

"Maybe we cannot at present unite ourselves with the Christian community, and that for several reasons. We cannot agree with them wholly in doctrine. But be that as it may, the noble Jesus shall be for ever received as the object of the love and veneration of our hearts. Of this there is not the least particle of doubt. But this can be said indisputably—that Jesus Christ had exactly the same purpose and aim as other great men who have from time to time appeared on earth. If this purpose and aim be exactly the same, then worshippers of all classes reaching the goal at the end, and enjoying inexhaustible bliss, become possessors of the treasure of salvation."—*Baptist Missionary Herald*.

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### *How to stimulate Bible Study among our Members.\**

BY REV. JAMES WEBSTER, MANCHURIA.

**I**T were impossible to exaggerate the importance of this subject. We all feel strongly that there is no question so pressing, so vitally affecting the future of the church of Christ in this land, as this question of how to bring the minds and hearts of the multitude who name themselves Christians into living contact with the mind of the Master. We are confronted by a most serious and perplexing problem. On the one hand, we have an enormous communicants' roll, increasing in volume week by week, so that if the increase continues in the same ratio the church of Manchuria will in the life-time of most of us be equal in membership to either of the mother churches. We have rejoiced—the Christian church throughout the world has rejoiced—at the marvellous progress of the past few years. And we did well. It was indeed meet that we should make merry and be glad as month by month and year by year we saw work of the Lord thus prosperous in our hands. But it is becoming that we should mingle our mirth with trembling, when, as we view the other side of the shield, we find ourselves face to face with a huge mass of baptised ignorance, a multitude of professing Christians, little more conversant with the Scriptures of their faith than are devotees of Buddha with the Sutras of the sage.

That the mass of our large membership is thus ignorant of the Scriptures must not be regarded as something abnormal except in so far as the whole history of our mission during the past five years

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\* Read at the Missionary Conference at Moukden, May, 1900.

has been abnormal. It is a perfectly natural state of things following upon the very success of the work. If things had been otherwise with us during the past five years, if instead of thousands surging into the church, overwhelming us at every point, we had been meeting with a quiet regular stream of enquiry we might have been able to control matters, and new converts would not have been lost sight of in the crowd and left to shift as best they might. But the fact is that during those years, on almost every missionary journey the time and thoughts of the missionary have been swallowed up examining long lists of enquirers and baptising those who were deemed worthy. Time that ought to have been given to the culture and training of newly rooted saplings had to be given up to the work of planting out an entirely new stock, with the inevitable result that we have lost in quality while we have gained in quantity.

And another thing must be said. Much to be deplored as the existing ignorance of Scripture is, it is not without an element of hope. The type is not discouraging. It is an ignorance which is awake and conscious. One has but to move about among our scattered Christian communities, to come close to them, to touch them on the subject, to at once realise that this is a sore point with many of them. There are exceptions—gross exceptions—men who have wormed themselves into the church on utterly false pretences, men without a single spiritual impulse or aspiration. But we are bold to believe that with the majority it is otherwise. They are *not* loosely bound to the church, they cling to her with a tenacity that is miraculous; nothing in the world will tempt them to give up Christ and the hope they have in Him. They welcome a visit from a pastor with enthusiasm. The day in many places is a day of rest and gladness, no matter the day of the week; they hang on his every word with child-like eagerness. And what are they after, all those believers of a day—what is each one but a child in the faith—a babe in Christ? “An infant crying in the night, an infant crying for the light, and with no language but a cry.” And in this cry is their hope and ours.

So then if we are wise we will not, on the one hand, shut our eyes to the plain fact that the Christian church in Manchuria is at this moment little more than some 20,000 baptised heathen who, if left untutored in the Word of God, will speedily revert to the original type or perhaps worse; nor will we, on the other hand, regard existing matters as a reproach we have brought and laid at our doors by a mistaken mission policy. Our mission policy has, on the whole, been the right one, and this is not a reproach. It is a great and divine call to work. It will become a reproach if we allow it to lie much longer where it is and as it is. It is an evil

thing no doubt. But "there is some soul of good in things evil, would men observingly distil it out." And the soul of good here seems to me to lie in this, that our people as a whole are CONSCIOUS of their ignorance and are willing to be instructed. It is given to us therefore to "gather honey from this weed" and not rest satisfied until every one within our borders has his and her mind saturated with the divine word, for thus only shall the church stand firm in the day of stress, which may be nearer than we imagine.

In considering means of quickening an interest in the Word of God the supreme place must, of course, be given to the pulpit—the public preaching of the gospel. It has been ordained of old, and we may not dispense with it or replace it by any device of man. In the words of the Shorter Catechism "God hath appointed the reading but especially the preaching of the Word as the effectual means of conversion," and, we may add, of every blessing and grace that conversion involves. And one knows not how far the sacred ends of the pulpit ministry are realized in our Manchurian church. I am only giving you a leaf out of a sad experience when I say that the temptation to slipshod preparation of pulpit work is awful. One has no settled ministry. He is here to-day and there to-morrow, addressing sometimes as many as eight or ten different congregations in the course of a week. Repetition follows. For a Chinese cart is not the place one would choose to compose a sermon if one had the choice, neither is a Chinese inn. But for weeks on end the missionary has no choice in the matter. What is he to do? Fall back on the old subject like the evangelist of the west and risk spiritual atrophy, or give forth matter prepared under the most adverse physical and intellectual conditions with little in it of helpfulness or inspiration to the people? Everything seems to conspire against one in these latter days. He arrives at his station after a long day's cart jolting, weary in body and spirit. He finds himself beset before and behind by a host of warm-hearted aggressive members. He has no leisure so much as to eat food. Immediately a long list of enquirers is presented. Three or four hours' work—exhausting work—ensues, examining candidates. The hour of worship comes. An eager crowd of sympathetic souls are waiting for the ministry of the Word. A magnificent opportunity for a man with a message "to stimulate Bible study among the members," an opportunity which would have been regarded as heaven-sent twenty years ago. And the missionary? How does he meet it? Alas! the prophetic soul within him has been crushed by a weight of anxious mental discussion of a purely priestly nature concerning the giving or withholding the rite of holy baptism. The priest has usurped the chief place and the prophet takes the lower seat.



The missionary, through no fault of his, has become a mere examining and baptising machine. I have seen a man in such a plight turn with a sense of relief to the calendar on the wall and choose for a subject the text for the day. Happy is he who is able to rise superior to all such untoward conditions. Happy the missionary who has his message definite, well digested, prayerfully thought out, adapted to the circumstances, suggestive, memorable, and such a message, everywhere he goes and to whomsoever he addresses himself, be they few or be they many; for thus bringing out of the treasure house things new and old, he will not fail to create and increase an interest in the wonderful treasure house itself, and the independent study of it will naturally follow. We may and we must have auxiliary means of building up our members in the knowledge of God's holy Word. But nothing will be of much avail if we neglect the divinely appointed ordinance, the ministry of the Word, in the power of the Spirit of God, in the name of the Father and the Son and the Holy Ghost. As it was in the beginning, has been always and everywhere: so now in Manchuria the preaching of the cross is the power of God and the wisdom of God.

But while we may not minimize the importance of this divine ordinance we cannot shut our eyes to the fact that much more is needed in Manchuria at this time if we would give to the masses of our people an intelligent understanding of the contents of holy writ. The condition of our Chinese in Manchuria is this, that much of what is most distinctively Christian in the average sermon is lost upon the hearer. He is not ready for it. It is like sowing seed by the wayside—useless until the surface is broken up. Have we not all felt this, especially in our distant outposts, that much of what we said went over the people's heads? There they sit and listen, but the sermon is largely lost upon them. "I always comed to church afore my Sally wor dead. And heard him a-bummin' away like a buzzard clock ower my head. And I never knowed what'e meant, but I thought he had something to say, and I thought he said what he ought to hae said, and so I comed away.\*" A large percentage of our Manchurian converts are like the old Yorkshire farmer, who stubbed Thurnaby ridge all week and needed something more than the parson's weekly sermon to awaken in him an interest in the things of God.

We must "preach the gospel" and "teach the doctrine of the kingdom" according to our Lord's command. The Master has given us an example in this matter. During His three years' ministry He preached—in the synagogue, on the hillside, by the sea-shore—He preached to the multitude the doctrine of the kingdom. But His ministry was not confined to this. Much of His time

was taken up in drawing out the minds of those whom He taught. In conversation by the wayside, by question and answer, He interested the people in the word of eternal life. Witness His conversation with Nicodemus, His converse with the woman at the well, His frequent conversations with His disciples, always the same subject but in different form, not homilitic but *catechetical*. So the Apostle Paul not merely preached, but did something else—he *taught* publicly and from house to house. After the apostles we come upon a class of men in the early years of the Church's history, a class of men called *catechists*, whose work it was to teach the illiterate Christians the truths of the gospel, not by means of public preaching but in classes and by means of the question and answer method. Great importance attached to this particular form of work. Early in the second century there was a marvellous movement Christward in lower Egypt, somewhat similar to what we have seen during recent years in Manchuria. There was the same immense ingathering into the church, the same rapid growth of native churches, and the same clamant need of Bible instruction which we all feel in Manchuria. Immediately after the founding of the church it was found necessary to establish a school for preparing candidates for Christian baptism. Gradually it grew to be a school, not so much for the teaching of catechumens as for the training of catechists, and was called in consequence the catechetical school, indicating, as one imagines, not only the form in which the instruction was imparted, but the sort of material the school produced;—as we speak, e. g., of Spurgeon's Pastors' College, a school for the production of pastors. Such was the origin of the famous catechetical school of Alexandria which came in time to exercise such a powerful influence on the study of the Scripture throughout the church. Later on a literature grew up in connection with the training of these catechists and for use in their after work. Gregory of Nyassa published a catechetical compendium of the Christian faith designed for catechists and those intending to become teachers. And Cyril, Bishop of Jerusalem, was so much impressed with the importance of the work done by the catechists that he published no fewer than twenty-three tractates or catechisms for their use. This catechetical form of instruction was a prominent feature of church work, and continued to be carried on with unremitting vigor until the days of darkness came and the church of Rome found it necessary to conceal the errors she had introduced into the religion of Christ, by keeping the minds of the people in total ignorance of the truth. For centuries the darkness reigned; but no sooner appeared the dawn of the reformation than earnest provision was again made, not merely for the public preaching of

the gospel but for this catechetical instruction in the Word of God. Martin Luther himself published *two* catechisms, and was wont to declare that there was no ministerial duty that afforded him so much delight as the work of catechising. Others followed the footsteps of the great reformer, and such wonderful results followed this system of catechising that the Romanists became alarmed and published a catechism of their own. I need not refer to the powerful influence that this method has exerted in our own land. During the present century there is no country in the world where more interest has been taken by the masses in the study of the Bible than in Scotland and the north of Ireland, nor is the reason far to seek. Before the dawn of Sabbath schools and Bible classes the ministers of the old school—the best of them—spent a great part of their pastoral work in catechetical diets as they were called, visiting their flocks from time to time and gathering all the household together—the old as well as the young, the servant as well as the master—taught them not as from the pulpit but face to face, by question and answer, using as text books the Bible and the Shorter Catechism. The result of that training was the production of a race of Christian men and women who are the salt of the earth to this day.

The insufficiency of the pulpit has been felt by most missionaries who have had practical experience of pastoral work among Chinese Christians. Dr. Nevius felt the need of some other method in Shantung, and he felt it so keenly that he spoke and wrote strongly on the subject. So strongly indeed that his words and methods have been misunderstood. It has even been asserted that Dr. Nevius "*discredited preaching*" and "*slighted the pastorate.*" Dr. Nevius was too wise a man to do either the one thing or the other—intentionally at all events. What he did do was this. He strenuously insisted that at that time the sermon alone, and especially the sermonising or haranguing of the average native preacher, was not likely to build up the hearer either in the knowledge of Scripture or the faith of Christ. He had to deal with exactly the same conditions as we have to deal with—a host of illiterate farmer folk, who had been borne into the church on the crest of a famine wave, and like our Manchurian flocks, gathered into small communities widely scattered, at a time when trained native agents were at a discount, both as regards quantity and quality. The question was, how best to interest those gatherings in the Scriptures, how to store their minds with the Word of God. Must they listen to the crude harangues of the leader who had no more Christian instruction than they had themselves, or was there some other way? Dr. Nevius, after long experience, came to the conclusion that there

was some other way, a better way. He established the Sunday school method at these distant out-stations; the exercises consisting in learning to read, memorizing portions of Scripture, telling Scripture stories, learning the meaning of Scripture, and reviewing former lessons. If he discredited preaching it was because it was not creditable. If he had had a preacher capable of following up the exercises of the Sabbath school with a sermon in which some of the Scripture stories or memorized texts were used to awaken the conscience and move the heart of the hearers, so much the better. But in the absence of such a preacher and as a Sunday school programme the plan seems admirable. Then part of Dr. Nevius' time during his missionary journeys was given to catechizing and examining the people on the Scriptures they had memorized. I suppose Dr. Nevius would have been the very last to claim perfection for his methods. In fact he admitted that in many respects they were imperfect and provisional. But there was at the core of them all an element of real significance and permanent utility, viz., that it is our bounden duty to bring the minds of the masses of our professing Christian Chinese into living contact with the Word of God, to saturate their minds with Scripture, that so they may grow strong in the grace that is in Christ Jesus, and that one of the most efficient methods of doing this, especially in the present condition of the church in China, is to follow the lead given us by the early Christian church and the church of the reformation and adopt the catechetical method of Biblical instruction.

Now I humbly submit that this is a department where little has been done in Manchuria. Notwithstanding all the progress of the past two decades, we have not produced a single man, or at most but one or two, capable of conducting a Sabbath school, or to whom we could with any reality apply the designation of catechist. We have produced a host of men who can preach to the heathen, we are beginning the manufacture of native pastors, but in the matter of *Bible men* or *catechists* we are where we were more than a dozen years ago. When the Moukden church was opened we inaugurated a Sabbath school on home lines. The congregation was divided up into a score of classes; the preachers, elders, and experienced Christians being appointed as teachers. It was a failure. When there was no foreigner to superintend the school it degenerated into a long harangue of three quarters of an hour, conducted by one or other of the elders. On Dr. Christie's taking up the work two years later he started on the old lines, with classes and native teachers. He very soon gave it up. The native Sunday school teacher utterly failed to create an interest in the study of the Scriptures. They didn't *teach*; they spent the hour haranguing. That they



could do. They were to the manor born. But to teach they could not. So that place was given up and Dr. Christie took the catechetical part of the work into his own hands with most admirable results. That was ten years ago. And to-day we must confess to entertaining little hope of our Sunday school system being of much service where the need is greatest, viz., where there is no resident foreign missionary. One has heard from time to time some of our most experienced evangelists conducting the Sabbath school lesson. On each occasion one has been sadly disappointed. It was the old story—a pointless, threadless, uncatechetical harangue. They are well informed themselves. What with lectures and examination every year our agents are fairly well equipped. But one thing they lack. Lovers of the gentle art know that something more is needed than a rod and a line if he would be a successful angler. You may have the most approved tackle and the most tempting of bait, and you may stand all day on the bank of a teeming river and never a fish look at your bait, much less taste it. You must know just how to angle, how to cast your baited line upon the water that the finny tribe below may be led to take an interest in the study of it. Pardon the ancient parable. We have not taught our men the art of teaching, of educating or drawing out the minds of their hearers so that they may be led to take an intelligent, living interest in the Scriptures. We have not made our agents fishers of men in that sense. Therefore I would humbly make this suggestion, that at every mission centre, that is, wherever foreign missionaries are resident, steps be taken to establish a catechetical school for the purpose of teaching our agents the art of teaching. We might convene our agents for short sessions twice a year for the purpose of going over with them, one by one, the Sunday school lessons for the ensuing six months and teaching them the art of catechetical instruction. As aids to the catechetical method I would further suggest the preparation of a series of catechisms, books that might become classics in all our Christian homes; one covering the salient points of Old Testament history, another dealing with the words and works of Jesus, a third with the history of the church in the Acts, one dealing with the sacraments, and finally a doctrinal catechism which is ready to our hands—the Shorter Catechism of the Westminster divines being, without controversy, the best compendium of Christian doctrine ever drawn up since the church began.

The fruit of such catechetical work would be great and manifold. Sunday schools would be possible where they are now impossible. New vistas would be opened up to both teachers and taught. The ice of indifference would be melted. The thick crust of ignor-

ance would gradually be broken up. Week by week the seed of the word would find an entrance into the people's minds and hearts. The Bible would become a veritable book of life and I verily believe there would follow a revival of religion within our borders that would be as life from the dead.

#### AN ILLITERATE MEMBERSHIP.

One very serious difficulty is the illiterate condition of the bulk of our members. I have made careful enquiries over a pretty wide area and have come to the conclusion that eighty per cent. are ignorant of letters. By this I mean that they could not read a chapter of the New Testament with intelligence. It is matter for congratulation that so many have begun to learn characters since they came into contact with Christianity, but the appalling fact still remains that our constituency is mainly illiterate. How can we hope to create an interest in the study of the Scriptures unless we first of all teach them to read? The majority of our women are of course non-readers, and it is gratifying that so much is being done and so successfully, both by means of the character and Mr. Murray's admirable system, to reduce this large percentage. But the men are just about as illiterate as the women, and I have not heard of any organized and sustained effort to do a work among the non-reading men similar to what is being done on behalf of the women. This is a matter of the most urgent importance, for if we get them to read the Bible they will surely become interested in it. It is a detail, the particular system they are taught. We want to bring them into living touch with the mind of the Master, for therein lies their salvation. Some may hold and maintain that there is no salvation for our illiterate masses outside the Chinese hieroglyphic. They may openly despise, or, which is ten-fold worse, condemn with faint praise any other system. Others may believe that they have in Murray's system a pathway to the letter of the Scripture easier for the illiterate who are more advanced in years. But whether in this way or in that, something on a liberal scale must be devised, and that without delay, in order to reduce the non-reading percentage in the church. If each missionary chose a month in the course of the year, say the tenth or eleventh Chinese moons, to gather fifty non-readers from the outposts for the express purpose of teaching them the letter of the Scripture, something might be accomplished. He probably has a teacher. He could arrange for helpers from the catechists' staff. He could superintend the work himself. Of course comparatively little progress could be made in a month or six weeks. But at any rate a start would be made, and the verse at evening worship and the

home reading, which in many cases would go on, would do much in a year or two to perfect the work begun. Above all it would give an impetus to the study of the Bible of no ordinary kind. For this important work there waits a field rich with promise of abundant fruit for who will cultivate it. "There are crowns for who would reach."

#### THE UTILITY OF THE SUNDAY SCHOOL CERTIFICATE.

I rejoice that we have got such encouragement during the past year in connection with our scheme for the religious welfare of our people. That no more than four hundred out of an immense membership came forward for examination may not appear a great result. But it is something. All things considered it is a great thing, and we are assured of greater things to follow. Might we not set a premium on our Sabbath school certificates and make the possession of them an incitement to Bible study? We might, for example, say to all future candidates, student evangelists, book-sellers, Bible-women, "It is indispensable that you possess at least two Sunday school certificates before we can consider your claim to be accepted as an agent." Or, we might let it be understood that any one aspiring to the office of deacon in the church, should show evidence of his fitness for the office by the possession of at least one certificate. Such a rule might have the effect for a time of reducing the number of men eligible for that office, for there is no one more urgently in need of Bible instruction and no one thinks he needs it less than the average *Chih-shih-tih* (Deacon). But one knows not if much loss would be sustained if the number of deacons, so called, was reduced to the vanishing point in many of our country stations. Indeed it is a serious question how far we are justified in tolerating the election of men as office bearers, who are totally ignorant of the Word of God, and whose conception of office in the church of Christ is radically and completely wrong. It would not be a perfect cure, but it might arrest the progress of this festering sore if we got the presbytery to issue a pastoral requiring all next year's deacons to have a certificate of having passed an examination in the Acts of the Apostles.

For our future elders one would be disposed to make it a *sine qua non* that they possessed not one but *four* at least of our Sunday school certificates. The number of our elders is deplorably small; twenty thousand members and only some thirty elders; one for some seven hundred souls! For such a congregation at home there would probably be a dozen. And the widely scattered flock in Manchuria demand at least three times the number we at present have,

and even then the flock would be but ill-shepherded. As things are and have been I readily admit we have done well to keep the number low. But it is time we recognized the sad deficiency and took steps to increase the number of men eligible for that office, "faithful men who shall be able to teach others also." And one way to do it is to utilize the certificate of the Sabbath School Society. Make much of it, make it an incentive to Bible study. Let it be known throughout the church what its possession means, eligibility as agents and office bearers in Christ's church, and the result will inevitably be a stronger, purer, better instructed and better equipped church in Manchuria, a result for which we all most fervently pray.

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### *Bible Light on Fasting.*

BY MRS. ARTHUR H. SMITH.

WE have been wont, in this century, in our Protestant churches, to class fasting with early apostolic practices not needful now, or not suited to our modern life. We associate it also with cloister and penance. In our bright, breezy, wide-awake twentieth century there is no room for it. Were you ever with a family who had deliberately decided that they would all fast from dinner? As the hour of hope and good cheer arrives, a cloud settles over the cheerful family horizon. Possibly it carries drops of blessing in it, but nevertheless a cloud. The clock ticks its dignified but surprised way through that still hour, which on all other days is full of such cheerful noises that no one knows there is a clock. What does it mean? No cloth laid, no steaming viands, no eager thankful participants, no merry voices; instead, that strange stillness which seems to spread a pall over the whole house. It feels like a funeral. It is too unearthly! Take it away!

But if one searching for mineral wealth may miss a most valuable ore through careless prospecting, may we not need careful search also in the spiritual world, lest we go on poor where God meant us to be rich?

Let us look at the Old Testament saints. Did they discover this mine? Did they work it? Did its ores pay?

Moses fasted because he was to come into the immediate presence of Jehovah, and "was there with the Lord forty days and forty nights; he did neither eat bread nor drink water." (Exodus xxxiv. 28.) Even if he had not brought down in his hands that precious law which was to be the basis of all right and good government



in all lands and throughout all ages, what devout worshipper would not have been repaid a thousand times for such a denial by forty days, *forty wonderful days alone with God!*

And for the second forty days' fast the reward given was more remarkable still. "The Lord was very angry with Aaron to have destroyed him;" "the Lord was wroth against you (the people) to destroy you." "And I fell down before the Lord forty days and forty nights; I did neither eat bread nor drink water." "*The Lord hearkened unto me.*" (Deuteronomy ix. 20, 19, 18, 19.) Could we imagine Moses begrudging the fast which saved from swift destruction his brother and his whole nation? Elijah, the beloved prophet of the Lord, had his training and teaching and his precious vision of the eternal while drawing near to God in a fast. When the afflicted Jewish people seemed about to be wiped off from the face of the earth, Queen Esther, with all her patriotism, had not the courage to go in and face that despotic monarch until three days of fasting and prayer by her, her maidens, and all the Shushan Jews, had shown her the mighty arm of God ready to be stretched out for them. When the day came that was to have been written down in all the world's calendars in blood, it found Queen Esther on her grateful knees praising the Lord, while "the Jews had light, and gladness, and joy, and honor . . . a feast and a good time." (Esther viii. 14, 17.) Surely that fasting and prayer was owned and honored of God. The bitterest fast kept by a large number of people is perhaps that observed by the tremendous city of Nineveh. One can hardly take it in without an effort. What it would mean to a great city-full that every individual, no matter how old, how feeble, how poor and generally underfed, or how tiny and weak; that every individual and every domestic animal, large and small, should do without water and without food for three days and three nights. We marvel at first. No matter how wicked the city, why should the tender little ones and the faithful beasts of burden suffer? But "no man liveth to himself." Life is like an endless chain and each of us is but one link in the chain. If the city had been destroyed, their lives would all have been sacrificed. It would convey a stunning impression of the greatness of the sin which required such general, widespread and unheard of suffering. Many a hard heart, proud, defiant, and unrepentant still must have softened at the sight of the wan, famished babies in their dreary sackcloth blankets. It is especially interesting to note that this fast was not a voluntary one, but was ordered by the wise King, who knew that a few would be willing to fast, but most would do nothing of the kind unless a strong influence were brought to bear. To fast, "cry mightily to

God" and turn from one's "evil ways;" in short, to have a mighty revival which should regenerate a great city, all at the command of royalty, would be a surprising and gracious sight in this century.

Why this fasting? Why would not prayer alone avail? We are told in the Psalms that fasting humbled, and in Daniel that it chastened the spirit. It is too easy to rush from the distracting cares and deadening sins of life into God's presence, and when He is silent and vouchsafes no answer, to go away discouraged and declare that we have had no audience with Him.

Fasting brings pause and quiet. It is the soul's waiting room to prepare for God. Few go from that chamber unsoftened. See the monarch, lustful, crafty, cruel, doing Satan's bidding perfectly, forced to share his black and guilty secret with his General, but not deterred by that or aught else from gratifying his guilty love for Bathsheba. But God's lightnings leave nothing in the shadow, or concealed. "And the Lord struck the child that Uriah's wife bore unto David, and it was very sick."

That anguish awoke his heart to realize the awful sin his intellect had already acknowledged to the prophet. Who shall tell all that the Lord taught him in that humble contrite week which the great king spent at the feet of his anxious servants on the floor.

Out of that fast was born the psalm that has voiced the deepest repentance for some of the worst sins of the whole race. Nor was that all his reward, for though a just God must take the little life, yet He sent him another beloved son, little Solomon, "and the Lord loved him." A still more remarkable example is that of the tyrant, of whom it is said: "There was none like unto Ahab, which did sell himself to work wickedness, and he did very abominably." In that hard, cruel heart what place for repentance? One would as soon expect a change of heart in a tiger. But as the voice of Doom from the prophet sounded in his ears, it was an electric shock that checked even Ahab. He fasted. He prayed. He understood. He reformed, and after all, God spared the man who had learned in that prayerful fast to "go softly."

Daniel's case was quite different. An upright, God-fearing young man, with wisdom beyond his years, he feared lest the lust of the flesh and the glamour of a court's pomp deaden and kill his higher life. He set himself steadfastly to a task much harder than a casual fast, to daily, nay to thrice-a-day self-denials. Daniel, pure, good, true, yearned to keep near God, to be wise and eminently useful. Nor was that stalwart self-control without

its divine reward, for "in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Listen also to the angel speaking so reassuringly and comfortingly to him later: "Oh Daniel, a man greatly beloved . . . fear not, for from the first day that thou didst set thine heart to chasten thyself before thy God, *thy words were heard.*"

Flitting across the "four centuries of silence" between Malachi and Matthew we find ourselves no later than the third chapter of Matthew in the presence of one whose whole life was a fast. To deny himself, was the meat and drink of the rough shaggy Prophet of the Wilderness. Locusts and wild honey! What a diet for thrice or even for twice a day! and seven days in the week! But the bees, in their decayed tree trunks, kept open shop by day and by night, and were always at hand with no bills, quarterly or otherwise, and he was equally independent of market days and of butchers. He must have been perfectly nourished or he could not have sent out that "voice crying in the wilderness" in such stentorian tones, nor have carried such a mighty load on his heart for all his world. *Power was his reward*, the power that drew out to him "Jerusalem and all Judaea and all the region round about Jordan." And these, the hard, the bitter, the scornful, the fierce,—what mighty force in the man's soul, as it shone out through eye and face and melted them? They "were baptized of him in Jordan, confessing their sins"—there before the great multitude and so humbly that he knew the Spirit's power and dared at once receive them into the kingdom.

Next we stand reverently in presence of our divine Master Himself, fasting and drawing near to God for power to overthrow the Evil One. Praise God, through that fasting and prayer He triumphed for Himself, and for us all. "*Then the devil leaveth Him*; and behold angels came and ministered to Him." Oh divinest consummation and satisfaction! It stirs one's heart with wistful longing only to think of it.

Not only did the Lord Christ set us the example of meeting a crisis with fasting and prayer but He explained to John's wondering disciples that the fast (of sorrow in their crisis) would come after He left them. He gave His followers a principle, not a rule. "If any man will come after Me let him deny himself daily and take up his cross and follow Me." He left the loving devout heart to interpret this in as many different ways as it could. He evidently expected that sometimes the "cross" would be putting the knife to the throat of appetite, for after warning them against the hard, cold, mechanical fasts which only fostered pride and self-righteousness, He added "When ye fast" (assuming that they

would) let it be unostentatiously, "but unto thy Father which is in secret *and thy Father which seeth in secret, shall reward thee openly.*"

Christ selected, for the sweet rite to commemorate His death, the simple daily act in which the whole world could unite. Not many could, like Daniel, deny themselves the elegant luxuries of a court table, but any poorest son or daughter of His could, for his own or another's sin or sorrow, *sacrifice* a meal, for Christ's sake, as they could also, at His table, *partake* of one.

We find the apostolic church in their first holy fervor observing this rite that they might know the will of God in important matters. How clearly their reward rings out: "As they fasted, *the Holy Ghost said*, separate Me Barnabas and Saul." No doubt about that leading being of God. "And when they had fasted, and prayed, and laid their hands on them" (that these might receive the Holy Ghost) "they sent them away."

To the potency of that fasting prayer, and those outstretched hands, the whole glorious life of these two bears eloquent witness.

The ancient and venerable widow of "four-score and four years, which *departed not from the temple but served God with fastings night and day*," must have seemed very other-worldly to the sordid Jew of her day. But when the hunger and thirst of a life-time was satisfied and against her brown, wrinkled cheek lay the fair sweet little face of the Redeemer of the world, Anna was wholly content, and betook herself to the other waiting hearts with unalloyed delight. Peter, turning from the cheerful, distracting bustle of the floor where dinner was preparing, in prayerful mood hies him up to the roof to receive a marvellous lesson-vision. Cornelius, the kind, benevolent, righteous-hearted centurion, fasting, receives his instruction and sends for Peter, ready now to come and fellowship with him and his great housefull. What could be more gracious and beautiful than *his* reward? Think of the joy of it! Oh if one might to-day invite to his home relative, friend and neighbor, hard cases, puzzling cases, those for whom one had poured out seemingly unavailing prayer for a life time, and see every one go home filled with the Holy Spirit!

To Old and New Testament saint, to prophet and apostle, to men, to women, and to little children then, came the call to fast, and to the obedient heart came always a heart-satisfying reward.

At the door of every Christian heart to-day does not the Lord Christ still stand saying, "When ye fast . . . thy Father which seeth in secret shall reward thee openly"?



*Topics Suggested for the Week of United Prayer,\**

SUNDAY, JANUARY 3RD TO JANUARY 10TH (INCLUSIVE), 1904,

BY THE EVANGELICAL ALLIANCE.

SUNDAY, JAN. 3.

*"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."*—Luke xviii. 7, 8.

MONDAY, JAN. 4.

*The whole Church of Christ—the One Body of Believers.*

PRAISE for the revival of the prayer of faith in a great variety of quarters, for the wide-spread expectation of blessing, and a more earnest watching for the Lord's appearing.

CONFESSION of slothfulness, cowardice, and partial unbelief; neglect to let the light shine.

PRAYER for a mighty outpouring of the Holy Ghost, that Christians may be more entirely God-possessed; that their light may shine brightly to convict and attract the world, so that "the Lord may add to the Church daily such as shall be saved."

Canticles v. 9; vi. 1. Matt. iii. 2. Isa. iv. 2—6. James. v. 7—18.

TUESDAY, JAN. 5.

*Our Own Land and Possessions.*

PRAISE for the measure of peace and prosperity granted. For the striking and manifold conversions and signs of revival in Australia and elsewhere, and for the work of God in the Army and Navy.

CONFESSION that much false doctrine has been allowed to spread and culminate. That men are "lovers of pleasures more than lovers of God."

PRAYER that all ministers and evangelists may be filled with the Holy Ghost, and may exalt Christ crucified, risen, glorified. That appointments in the Churches and in the State may be wisely made, so as to promote God's glory. That belief in the entire inspiration of the Scriptures may be restored. That a great blessing may be granted to all soldiers and sailors. That all Statesmen may be men of God. That all classes may find employment. That the rich may care for the poor, and that the latter be housed in a manner wholesome to soul and body.

2 Kings v. 1, 15. 2 Sam. xxiii. 3. 1. Cor. ii. 1—5. 2 Tim. iii. 1—17. Psa. cvii. 23—31. Matt. v. 10.

WEDNESDAY, JAN. 6.

*Missions to the Heathen and Mohammedans.*

PRAISE for the whole-heartedness of the noble army of missionaries; for the faithfulness even unto death of native converts, especially in China.

\* Extra copies of this programme may be had at the Presbyterian Mission Press, Shanghai. \$1.00 for 100.

CONFESSION that interest in this cause has in some degree abated ; that there are not so many volunteers for the Mission Field as in former years ; and that there are great difficulties in raising sufficient funds.

PRAYER that the Lord of the harvest would thrust forth more consecrated labourers, not only to sustain, but to extend the work wherever the doors are opening. That He, whose is the silver and the gold, would dispose His stewards to give largely and ungrudgingly, so that the Word of the Lord may have free course. That native pastors and catechists, as well as all missionaries, may be full of faith and of the Holy Ghost, and that "the Lord may work with them, confirming the word with signs following." That the spread of Mohammedanism may be checked.

Heb. xi. 36—40. Acts vi. 1—8. Mark xii. 41—44. 2 Cor. viii. 1—15. Acts xi. 19—21.

#### THURSDAY, JAN. 7.

##### *Families, Colleges, and Schools.*

PRAISE for blessing granted to the world's Student Christian Federation, and many similar organizations.

CONFESSION, neglect of Family Religion, and the lack of definite Scriptural teaching in Educational establishments.

PRAYER for great spiritual success on all branches of the Y. M. C. A., and the Y. W. C. A. all over the world ; for the Children's Scriptural Union and all its meetings. That Spirit-taught professors and teachers may be raised up to testify experimentally of Christ in Universities, Colleges, and Schools. That the prayers of parents may be answered, and that many young men and young women may yield to the Lord. That Sunday School teachers and scholars may be freshly endued with power from on high, and that all Homes for Orphans and destitute children may be nurseries for Christ. That the souls of servants may not be forgotten.

Prov. i. 8—10 ; iii. 13—26. Gen. xviii. 19. 2 Kings xii. 2. Mal. ii. 5—7. Matt. xxi. 15, 16.

#### FRIDAY, JAN. 8.

##### *Nations and their Rulers.*

PRAISE for the measure of harmony and peace that exists.

PRAYER that there may be increased brotherly concord between all Nations. That the Word of God may be more freely circulated amongst the nations of the earth. That the coming Centenary of the British and Foreign Bible Society may be the means of a greater stimulus to this in all lands, and that all hindrances to the spread of the truth may be removed. That a blessing may rest on all Societies for the diffusion of the Scriptures, and of religious literature. That enquiring priests may be preserved from falling into the dangers of infidelity, and led into the clear light of the truth. That the Gospel movements in France, Spain, Italy, and other Roman Catholic countries may grow a hundred-fold. That the Philippines may receive the truth ; that South America may be no longer the neglected Continent ; that persecutions may cease, and true religious liberty be established in all the earth. That all rulers may be spiritually enlightened, and reign in righteousness.

2 Tim. ii. 1—4. 2 Chron. xi. 1—4. Rom. xii. 9—21. Gal. v. 13—26.

SATURDAY, JAN. 9.

*God's Ancient People Israel.*

CONFESSION of their national sin in rejecting Jesus of Nazareth; and of the cruelty of the nations in persecuting them.

PRAISE for remarkable and typical conversions.

PRAYER that the hatred of the Jewish race in Christian countries may be removed, also the obstacles caused by idolatrous forms of Christianity. That the veil of unbelief may fall from the eyes of Israel when the Old Testament is read. That all missionaries labouring among them may be led by the Spirit to set forth a Pierced, Risen, and Glorified Christ. That all efforts to circulate the Scriptures of the Old and New Testaments among them may be blessed with abundant success. That the time may be hastened when "Israel shall blossom and bud, and fill the face of the world with fruit."

Isa. lx. 1—10. Jer. xxxi. 31—34. Romans xi. 1—15.

SUNDAY, JAN. 10.

*"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."*—Mal. iii. 10.

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."*—Romans xii. 1—2.

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## In Memoriam.

MRS. J. R. GODDARD.

*(Née Augusta F. Dean.)*

BY MRS. J. S. GRANT.

Jesus, the great lily gatherer, is ever walking up and down His garden and with tender hand is gathering His lilies one by one, and laying them in His bosom.

He has gathered to Himself our dear Mrs. Goddard. She was the daughter of the Rev. W. Dean, D.D., the first missionary appointed by the American Baptist Missionary Union to work among the Chinese, and who for fifty years was engaged in this service at Hongkong and at Bangkok, Siam.

Her mother was Theodosia Ann Barker, of Thetford, Norfolk County, England, who at the early age of seventeen was sent by the "Society for the Promotion of Female Education in the East" to labor in China, but married Mr. Dean not long after arriving on the field. After five years of married life, she died, leaving a little daughter three years old, who was taken to the United States by the bereaved father and left in the care of an aunt. Here the child remained for eight years until her father returned, broken in health, for a long furlough at home.

His daughter was converted and joined the church at the age of thirteen. When her father returned to his field in Bangkok in 1864, she

accompanied him as a regularly appointed missionary of the A. B. M. U., and for nearly six years labored in that field with marked fidelity and success. Her accompanying her father on a short trip to China in the autumn of 1870 resulted in her transfer to Ningpo as the wife of Mr. Goddard, with whom she has since lived—a loving wife and devoted mother, a highly respected and beloved missionary.

Mrs. Goddard was a woman of unusual ability. She was a sister beloved for her many kindly and maternal traits of character, and will be greatly missed by both foreigners and natives.

She was sincerely devoted to the work amongst the Chinese women, Christian and heathen. It was very pathetic, during her illness, to see how they kept calling at all hours of the day to enquire if she were any better. Up to the hour of her illness she was at work. She spent several hours each day teaching English to the boys in the boarding-school. Her influence with the boys was very marked.

Her life was lived on a high plane. She brought joy, comfort and peace into many a home where only darkness reigned. Among her gifts was that of music. She spared no pains in teaching it to the Chinese. She had the joy of seeing all her children Christians, and two of them ready to continue the work which the parents have so splendidly begun. She was indispensable to husband and children, and the work she so dearly loved. After thirty-nine years of missionary work to the Chinese, He has transplanted our beloved sister to a sunnier clime where no rude blast shall ever come. The garden is His, the lilies are His, the fruit of His own toil, may He not do what He will with His own?

The Chinese mourn with sincere sorrow. Her name and teachings will long be remembered amongst them. The coffin was covered with beautiful floral tributes, and was carried to its last resting place by the native Christians dressed in white. The deepest sympathy is felt by friends far and near for Dr. Goddard and his family in their great affliction. She died on the morning of the 8th of October.

### *A Reader's Prayer.*

BY H. H. BARSTOW.

**L**ORD, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading, for books than the Book. Give me an ideal that will let me read only the best, and when that is done stop me, repay me with power to teach others, and then help me to say from a disciplined mind, a grateful Amen.



## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Morrison Education Society.*

HERE lies before us a report of the Morrison Education Society for the year 1862-63. This Society was formed "to commemorate the late Dr. Morrison, the first Protestant missionary to China," and its object was "to further the great aim of his life, and that specially by the promotion of Christian education," etc.

Donors of \$25.00, or annual subscribers of not less than \$10.00 were considered members, and the list of members seems to have been composed mainly of business men and other members of the foreign community. The Society was formed in 1836, soon after the death of Dr. Morrison, when a sum of \$5,977 was subscribed, and about 1,500 volumes of books were presented to the Society's library.

This Society supported a school conducted for a number of years by Rev. S. R. Brown, a man who was regarded by his pupils with great affection, and who educated a number of men who afterwards filled high places in their country's service.

In Williams' Middle Kingdom we are told that one of Mr. Brown's pupils, whose name was Wong, took a medical course at Edinburgh and died at Canton in 1878, honored by foreigners and natives during a life of usefulness and benevolence, and that when Mr. Brown visited China in that year for his health, Dr. Wong and others of his pupils fitted up a house for him, presented him with a beautiful piece of silver plate, and paid his passage up to Peking and back to Shanghai.

The early patrons of the Society's school having scattered, the funds could not be obtained that were needed to sustain Mr. Brown's school, and in 1847 he returned to America.

The Society was in debt and subscriptions ceased; the interest of the permanent fund being used to clear off its indebtedness. In 1853, the debt being cleared off, the trustees, as a means of carrying out the objects of the institution, commenced a monthly publication in Chinese, and this was continued until May, 1856, while grants of assistance were made to various schools at Hong-

kong. About this time interest in the Society's work revived, and a successful effort was made to secure increased support.

The Society had a permanent fund of about \$13,000, and at the time of the report before us the interest on this fund, together with money received from donations, was used in assisting a number of mission schools in various parts of China. The amount appropriated to these schools in the year ending March, 1863, was \$1,638.00 and the number of schools thus assisted was reported as forty-five, with an attendance of sixty-eight males and eighty-six females in the boarding-schools, and 738 males and 129 females in day-schools.

Only three of the missionaries in charge of the schools thus assisted are now on the field, viz., Drs. Edkins and Farnham and Bishop Moule. Perhaps some of our readers can tell us what became of the Society and when it ceased to exist.

### *Educational Association of China.*

#### MEETING OF EXECUTIVE COMMITTEE.

THE committee met at 5 p.m., November 6th, 1903, at McTyeire Home. Present: Dr. Parker, Chairman; Dr. Gilbert Reid, proxy for Mr. Bentley; Rev. Ernest Box, proxy for Prof. E. R. Lyman; Miss Richardson and Mr. Silsby. The meeting was opened with prayer and the minutes of last meeting were taken as read.

The following were received as members of the Association:—

Pastor R. Wilhelm,	Tsingtau.
Rev. W. Ebert,	Hongkong.
Rev. W. Southam,	Hongkong.

The printing of 700 copies of the Directory of the Educational Association of China was approved.

The following books were ordered printed:—

Judson's Conic Sections,	1,000 copies
Corbett's Church History,	1,000 "
Handbook of Electricity	1,000 "

It was voted not to republish the "Mathematical Series."

The printing of a revised edition of Porter's Physiology was approved,—2,000 copies. A royalty of ten per cent. on net receipts from sales was allowed to the author.

A Compendium of Chinese History, by Rev. P. W. Pitcher, was accepted and 2,000 copies ordered printed. A royalty of ten per cent. on net sales to be given the author,

It was agreed to give 100 copies of Chemical Terms to the committee which prepared the book for publication.

In answer to a communication from the secretary of the Martyrs' Memorial Committee as to whether the Educational Association would be likely to require room in the new building, the Committee agreed to reply that it hopes by the time the plans for the building are made we shall be in a position to take a room for an office and educational exhibit.

The Committee adjourned to meet November 8th, 1903, at 5 p.m.

J. A. SILSBY,  
*Secretary.*

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## Correspondence.

WANTED.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Can any of your readers throw light on a quest for material which must exist somewhere but cannot be unearthed thus far?

字號兒 Wanted, a set of *tzü hao erh*, complete, of the Mandarin Old Testament (each character used given once only). Mr. Jones has done that work admirably for the New Testament in his Tzu Hsiao Hsin Fa, 字學新法.

Has any one done it in print for the Old Testament? If not, has any one a carefully prepared written set they will sell and much oblige a needy station?

Very truly yours,

Mrs. ARTHUR H. SMITH,

P'ang-chuang, Teh-chou,  
Viâ Tientsin.

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THE THREE YEARS' ENTERPRISE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Amongst the answers received from those to whom the Circular Letter containing the Appeal for a Three Years' Enterprise

were sent, are four or five from representatives of large and important societies (including the C. I. M.), expressing the fullest sympathy with the appeal as a whole, but stating that the part of the Appeal which refers to the Doubling of the Missionary Force in Three Years prevents the acceptance of the Appeal as it stands.

The Executive Committee has therefore decided to use the power entrusted to it by modifying the Appeal by the omission of that particular part.

It proposes that the three concluding paragraphs of the Appeal shall read thus:—

"Lift up your eyes and look on the fields that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the harvest that He send forth more labourers.

Lift up your hearts and behold our risen and ascended Lord stand-

ing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know not how to pray as we ought. And this is the boldness that we have... (I John v. 14, 15.)"

In order to allow of the acceptance of this amendment we propose to defer publication of the Appeal until the end of January. Will the secretaries of the various missions kindly communicate as soon as possible and at the latest so that their letters may reach Wuchang before the appointed time with the undersigned.

If any mission has not yet received a copy of the Appeal as first proposed, one can be had by applying to the secretary.

I am,

Yours very sincerely,

G. G. WARREN,

*Secretary of the Executive Committee.*

W. M. M. S., Wuchang.

**TIMOTHY RICHARD'S RELATIONS WITH  
THE CHINESE GOVERNMENT AND  
THE CHRISTIAN CHURCH.**

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The missionaries in Shanghai having asked me to explain again in the RECORDER and more fully than last year my relation to the Chinese government, as they think there is a serious misunderstanding about it, I therefore make known the following facts:—

In 1890 the General Conference of Missionaries in Shanghai elected a committee of seven men, of whom I was one, to draw up a statement of Christianity and present it to the Chinese government,

in the hope of securing a better understanding between it and the Christian church; one of these seven did not see his way to co-operate.

In 1895 I was selected by this committee of six to go to Peking and be one of the two members (one American and one British) to present the memorial. The memorial was presented and received very favourably by the Chinese ministers then in power. A full report of the transaction appeared in the RECORDER at the time.

In 1901 I was asked by the Chinese plenipotentiaries to go up to Shansi and help in the settlement of missionary troubles there. I went, and the settlements which were arrived at—some entirely independent of me—together with the establishment of the Shansi university, were satisfactory to the Chinese government.

On returning from Shansi the Chinese government again asked me to give them some advice in framing improved regulations for use in the whole empire to secure a better understanding between Christians and non-Christians. It was a very grave responsibility, but I consented to do my best, thinking that regulations made with the advice of a missionary would probably be a little better than those made out without his advice. Then an edict was issued instructing the Foreign Office in Peking to consult me about this matter. Immediately this edict appeared, in which was used a term capable of being translated in more ways than one, I at once explained to the Foreign Office that though I was one of a committee elected by the Protestant church to prepare a statement about Christianity for presentation to the Chinese government, I had no power whatever to control any of the missionary bodies in China. I suggested that it would be safer to



have more advice, and that, if they wished, I would communicate with the missionaries formerly elected to approach the government, and then inform them. To this they were quite agreeable.

Such in brief are my relations with the Chinese government and the Christian church. I hope this statement will remove whatever misunderstanding there is about this matter.

T. R.

Shanghai, November 23rd, 1903.

B. AND F. B. S. CENTENARY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The following letter (with printed and detailed statement of the objects of the Centenary fund and of the Society's operations) has been sent out to the heads of missions in China. As the subject is of such deep and general interest, I would feel obliged by your printing it in your correspondence columns for the benefit of all your readers.

Yours truly,  
W. LEONARD THOMPSON.

BRITISH AND FOREIGN BIBLE SOCIETY,  
146, Queen Victoria Street,  
London, E.C., September, 1903.

DEAR SIR: On March 7th, 1904, the British and Foreign Bible Society will complete the first hundred years of its existence, and the Parent Committee in London wish to seize on this occasion as a favourable opportunity of stimulating the prayerful interest of Christian people all over the world in the great work of translating and distributing the Holy Scriptures.

The sole object of the Society has always been to give to all men the Word of God in languages they can understand. Its work during the century has been bountifully owned and blessed of God. The Scriptures have been rendered into about 370 languages, largely through the Society's efforts, and over 180,000,000 volumes have been circulated. These books have been distributed through the Society's de-

positories, colporteurs, and Bib'ewomen, of whom 1,500 are in the Society's employ. In addition to these agencies a wide circulation is being effected through the missionaries of various societies the world over.

The Committee are impressed with the great need for the expansion of Bible work in many lands, and recognize that there are at the present time opportunities for scattering the Scriptures such as have never been known before. They therefore appeal to their friends all over the world to unite in furthering their one object. It is proposed to observe March 6th as universal "Bible Sunday," and already every church of importance in England has resolved to do so, and strong recommendations are being sent out by nearly all Congresses, Conferences, and Unions that collections should be made on that day for the special Centenary Fund of 250,000 Guineas. This Bible Sunday promises to be one of the most impressive manifestations of the deep unity underlying all sections of the church.

As you know, the Society has expended very large sums of money in China, and is anxious to extend its own work, and to give increased facilities for procuring the Scriptures at a low rate to all missionaries. If, however, the committee are to carry out their programme and meet the urgent needs of the nations, it will be necessary to increase the income in some way. In order to do this, we acknowledge the need of prayer first and foremost, and we therefore ask that Bible work may have a special place in your supplications before God. It is necessary secondly to increase the interest of Christian people by giving them information on Bible work. We should be grateful if you would kindly agree to fall into line with other churches and missions by observing March 6th, 1904, as Bible Sunday and making it the opportunity for emphasizing the duty of disseminating the Scriptures. Thirdly, if you could give us an offering, or even part of one, towards the Centenary Fund, you would help to relieve the Committee of the anxiety they feel in the attempt to cope with growing demands for Scriptures out of a stationary income.

Trusting that you will be able to help in one or more of the ways suggested, and so take part in a celebration which is of unique interest in the progress of the kingdom of God.

Believe me to be,

Yours very faithfully,

JOHN H. RITSON,  
*Secretary.*

## Our Book Table.

**Rex Christus.** An Outline Study of China. By Rev. Arthur H. Smith. 244 pages. Macmillan & Co., London and New York.

This is the third of a series of text books prepared under the auspices of the Central Committee on the United Study of Missions, and is intended rather for people in the home lands, but will be found of interest to all who are interested in China, whether here or there. It consists of six chapters; the first giving a *résumé* of the history of China, the second being on the Religions of China, the third on the People of China, the fourth and fifth on Christian Missions in China and the last on the Open Door of Opportunity. Of course in a book of this size it would be impossible to give more than an outline of each of these subjects, but Dr. Smith has done his work in his usual happy manner and the students of missions at home will have brought before them in a very succinct manner the salient points of Chinese history and of the work of Missions in China such as they have not had before. While giving much that is abstract, it is not abstruse. We are pleased to notice that he is very hopeful on the Term Question, as he remarks on page 145, "There is now an increasing tendency to harmony, and within a few decades the controversy will have been forgotten." To which we respond with a hearty Amen.

If the Nestorians failed to plant the church through failure to translate the Bible and other religious books, Christians to-day will not make the same mistake and neglect this most important work. To the general fund of Chinese church literature are added the following new books:—

**Commentary on the books of the Old Testament, from Proverbs to Lamentations,** by Mr. A. J. H. Moule, written in 文理. Chinese Tract Society. For sale by the Presbyterian Mission Press. Price 22 cents.

The translator was assisted by a competent writer, 陳書紳, of Ningpo.

A *résumé* of each book is given with many valuable comments on the text. There are 140 pages in the volume, and these are necessarily short, but they are to the point, and the native Christian will be greatly benefited by a careful study of this part of the Old Testament. The term used for God is 天主.

Another Commentary is by Dr. H. V. Noyes. This is on the book of Lamentations, and is one of a series in the Old Testament Conference Commentary. Printed for the Chinese Tract Society. For sale by the Presbyterian Mission Press. Price 3 cents.

The value of this work is not enhanced by printing the author's name, Dr. H. V. Noyes, D.D., and the author will agree with us.

S. I. W.

**靈府長春.** "Present Tenses of the Blessed Life," translated by Rev. C. W. Pruitt and printed by the China Baptist Publication Society, Canton.

The style is very easy 文雅. A short Introduction begins 英人慕愛爾先生博學士也, etc.

**三教問答.** A Catechism of the Three Religions, by Dr. H. C. DuBose.

This little volume, written in Mandarin, sets forth in a simple way the history and genius of Buddhism, Taoism, and Confucianism, with a summary of the Christian religion. It is an excellent tract for distribution, and will also be a help to the beginner in Mandarin.

## Editorial Comment.

ENCLOSED in this issue of the RECORDER will be found the index for this year's volume and the English and Chinese Calendar for next year. We wish to convey to all our readers kind greetings and best wishes for a

**Happy Christmas.**

\* \* \*

ALONG with some very pleasant things that we occasionally hear in regard to the RECORDER, we sometimes receive expressions of dissatisfaction. One wishes to know why the RECORDER doesn't contain articles of such and such a nature, why it isn't conducted so and so. It would indeed be a miracle if the RECORDER were conducted to the satisfaction of everybody, but to all our friends we should like to say a word in confidence. The RECORDER seeks to be what its name purports—THE CHINESE RECORDER AND MISSIONARY JOURNAL. It is not published in the interest of any society or denomination or institution, or any section of China. It has no axe to grind, no fad to exploit. It has no paid editorial staff or subsidized contributors or "Own Correspondents" who are paid so much a line or column. It is conducted by those whose hands are full of other work, but who consider it a labor of love to do anything they can in this way to help on the missionary cause. They are doing what they can. Are you doing as much? The RECORDER is largely what the missionaries choose to make it. If you, personally,

are dissatisfied with it, are you doing or have you done anything to make it better? Have you made any suggestion to the editor, or sent him an article or tried to get some one else to send one, or written an account of your work, or if that isn't interesting, then of something else which is?

\* \* \*

WE make these remarks in no unkind spirit, but rather as suggestive. The circulation of the RECORDER is constantly widening, and its paid subscription list has had no backward tendency for at least the last fifteen years, but a steady annual growth. We cordially invite all to unite with us in making the RECORDER for 1904 better by far than it ever was before. We will gladly do our part. Will you do yours?

\* \* \*

FOR one who has never been intimately conversant with missionaries in their work, been with them day by day in their contact with the people, however sympathetically he may feel and write, it is almost of necessity that he will entertain wrong impressions, and, if writing, convey them to others. We are led to this remark by reading what the Shanghai correspondent of the London *Times* has written in regard to the Missionary Question in Treaty Revision. We have only praise for the general spirit of the article, for it is unusually fair and candid and free from ran-

cour. But when, referring to the Imperial Decree of March 15th, 1899, defining the status of Roman Catholic Bishops, priests, etc., he writes: "The same privileges and official status were given to Protestant missionaries, but have not been availed of," it would have been more correct to say that they were strongly and publicly repudiated. The writer further says: "the measure was a blunder from every point of view." Protestant missionaries are in entire accord with him in this.

As to the statement about "the agencies which send the same class of preachers to this ancient and philosophical civilization as would properly be selected for work amongst the savage tribes of Central Africa," we fear this is an impeachment of the missionary societies which it would be impossible to substantiate. As a fact, only picked men are sent out by any society to either Africa or China; quite a large proportion of those applying being rejected.

\* \* \*

IN the same strain he says: "Certain societies in Great Britain and the United States send out and maintain missionaries unfitted by temperament and education to disarm the latent and natural antipathy of the Chinese, etc." If he had said that all societies do at times send out such men, it would have been quite within the mark, as no society, however hard they may try, can avoid making mistakes. But that any society does so as a rule, so as to justify this declaration, we do not for a moment believe. Failures there

are in the missionary body, and we are quite ready to admit it. But we believe that the proportion of such to the whole number sent out is much less than in the mercantile or any other profession.

\* \* \*

THOUGH being a missionary we suppose we could not be reckoned among the "unbiased observers", yet we quite agree with the writer when he says: "To many unbiased observers the doctrine of filial piety and worship of ancestors is a deep-rooted moral force, which had become inseparable from the Chinese character before our Christian civilization existed; in their opinion the sage who embodied the national traditions and ethics in a form now familiar to a third of mankind is entitled to the reverence of his countrymen; and to say that all is evil in a system that has sustained the Chinese race through the long centuries which witnessed the birth and growth of European civilization, savours surely of bigotry."

\* \* \*

It is curious what some people think the missionaries do think and believe and do. We are used to being misunderstood and misrepresented by the Chinese, but we are glad to believe that we are gradually being better understood by our own nationals. If an "Investigating Commission" is to be appointed, no one would hail it with more satisfaction than the missionaries, provided it is properly constituted and conducted.



WE very cordially accede to the request in our correspondence columns with regard to the Centenary Appeal of the British and Foreign Bible Society. We have no doubt that the missionaries of all denominations will heartily fall in with the proposal to keep March 6th, 1904, as Bible Sunday, with services commemorating and emphasizing the mission of the Bible in all lands.

\* \* \*

THE years down from the birthday of the Society on March 7th, 1804, have been among the most remarkable in the history of the world, and there must be an element of thanksgiving in all the celebrations that the Bible Societies have done so much towards the real advance of that period. We trust that the estimation and appreciation of what has been done will lead to these Societies getting special help.

\* \* \*

IT is only right at this time to express our sense of obligation to the British and Foreign Bible Society for what they have done in helping on mission work all over the world. The statement recorded in our correspondence columns that largely through the Society's efforts the Scriptures has been rendered into 360 languages, and over 180,000,000 volumes circulated, is a significant one. To British foreign missions the British and Foreign Bible Society has been an indispensable storehouse and arsenal from which the necessary munitions of war have been drawn. We are apt to forget that each fresh advance in the mis-

sion field becomes an imperious demand on the Bible Society, and it is a great honour to the British and Foreign Bible Society to be able to say that no missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue, has ever been refused.

\* \* \*

THE first record of "the True Scriptures" coming to China is in 635, in connection with the Olopun mission; six centuries later we hear of John of Monte-Corvino translating the New Testament and the Psalms into "the language and character most generally used by the Tartars;" and in 1822 we read of Marshman's and Lassar's translations being printed in Chinese characters;—Morrison's being a year later. To both of these latter enterprises the British and Foreign Bible Society was greatly helpful. To Marshman's work it contributed all through, and to Morrison's it extended help as soon as the Committee became aware of Morrison's effort—£2,000 alone being contributed to the production of his translation of the New Testament.

\* \* \*

THAT the technical difficulties of these early days of printing in China have been surmounted; and that there is now wide scope in China for the Bible, is seen in the fact that the issues from the China Agency of the British and Foreign Bible Society for the ten months to end of October of this year is 1,000,254. From the last annual report we learn that at the Shanghai depôt,

during the year under review, the sales amounted to a total of 872,304, comprising Wên-li and Mandarin, Tibetan, English, and continental languages, and Shanghai, Ningpo, Canton, Kienning, Amoy, Foochow, Swatow, and Hakka colloquials.

\* \* \*

IN any reference to Bible Society work we must not forget to mention the painstaking and heroic work of the colporteurs and Bible women. The former have been described as the "intelligence department of the outlying country," and have done conspicuous service in brigand-invested parts of Manchuria, amongst the scanty and nomadic population of Mongolia, amongst the Mohammedans of Yunnan, and in Kuangsi, the seat of many rebellions and also for a time the abode of pestilence, flood, and famine. Possibly when the celebration of the centenary is nearer at hand we may be able to

speak more at length on this and other phases of Bible Society work.

\* \* \*

THE Rev. J. A. B. Cook, of the English Presbyterian Mission, Singapore, sends us a table giving the contributions of the church members in connection with that mission, showing an average of over \$10.00 per member, a most encouraging condition certainly. He also tells of one of their number who gave a cheque for \$400 for the work of the church and school in his native village near Chin-chew (near Amoy), and it was said that he had now sent some \$2,000 in all. In this connection we might remark that the work in Canton province bears abundant testimony to the liberality of the Chinese who have gone to the United States and there become Christians and remembered their native place in the way of generous support of the gospel there.

## Missionary News.

### *The Presbyterian Union Movement.*

It was Carstairs Douglas, if I mistake not, who used to maintain that the chief barrier in the way of union on the mission field was to be found at home; and indeed were our Chinese brethren alone to be consulted they would make short work of our cautious deliberations. This formidable home barrier may now, however, be reckoned to be about as effective as the Great Wall raised against the Tartars; for the most significant feature of this year's report is the singular unanimity with which

all the leading Supreme Courts concerned have endorsed the movement. It would be strange were it not so; for Presbyterian Union is in the air the world-wide. In Scotland, mother of us all, in Australia and New Zealand, in India, in Mexico and at the Cape,—the different branches of the Presbyterian faith have discovered that the distinctive principles for which each fought so strenuously may now be held as won for the common weal and ready to be blended into a perfect whole.

Had any one been present at our first meeting only of the Union Committee when the reports from

the various missions were presented, traversing our last year's maiden efforts, he might have been pardoned for leaving with the impression that the time was not ripe. But as our sessions proceeded the fact began to emerge that these diverse criticisms were themselves the best proof that the contracting parties are in earnest. There were delegates present from the Scotch and Irish Missions in Manchuria; two well-known veterans from the English and American Missions in Canton and Swatow; a proxy for the Church of Scotland Mission at Ichang, besides a visitor from Hunan, representing the west; representatives of the American and Canadian Missions in Peking, Shantung, and Honan; and three stalwart defenders of the faith from the three American missions in Central China. It may astonish even Presbyterians to learn that there are no fewer than twenty Presbyterian missions in China—seven of these, however, are missions from one home church—the American Presbyterian, North.

It is sometimes forgotten that we are making no attempt to unite missions, which would be fatuous, but to unite the native churches which are the products of these missions. The membership in these is now over 30,000, which may be roughly divided thus: 4,000 in Canton province, 7,000 in the regions about Amoy and Swatow, 3,000 in Central China, 7,000 in the three north-eastern provinces, and 10,000 in Manchuria. It is obvious that a body so large and so rapidly increasing by its own momentum must be allowed a considerable local latitude and a large measure of self-government in its various members—in other words, home-rule. So the nature of the union that we aim at is that of an organic federation similar to that obtaining in the government of the United States of America.

The existing Synods and Presbyteries will be interfered with as little as possible, and it is not likely that the General Assembly would meet oftener than every five years. Yet it is hoped that by the scheme now presented the Assembly would prove to be in reality the Supreme Court of the church and not a mere conference. The doctrinal difficulty which was our chief stumbling-block last year has now, we believe, been effectually disposed of. While jealously guarding the magnificent heritage handed down to us by our forefathers, we recognise that it is ours to trade with, not to bury.

A just scheme of representation in the General Assembly occupied us no little time. So many claims have to be guarded that it is no easy matter to hit the golden mean: the rights of minorities, for example, the native priority, the relative distances which might involve sparse attendance from the outposts, the diverse size of congregations, and the like.

We had also a "term question" before us in a new phase. It arose out of the diversity of names at present in use for the various church courts. We therefore venture to suggest some changes which we hope will commend themselves; in particular, 支會 *chih hui*, we propose to use to designate the unorganised body at an out-station only; 堂會 *t'ang hui*, which has hitherto been used in most parts of the field to express not very happily "the session," we propose to use to designate an "organised congregation," being the true converse of 會堂, "the meeting hall." This implies the adoption of a new name for "session" (which in some quarters, by the way, is called 長老會); and we believe that we have found a happy solution in the use of the scriptural term "overseers" and suggest 督會 *tu hui*,

which after all expresses correctly the true function of a court of elders to oversee the flock committed to their care. For "Presbytery" we suggest as a full official title 長老中會, to be shortened into either *lao hui* or *chung hui* as previous local usage may suggest. 大會, *ta hui*, we retain for "Synod," and 總會, *dsung hui*, for "Assembly." The term for "deacon" puzzled us not a little. On one point we agreed, viz., that 執事, *chih shih*, is unsuitable and leads to mischief all over the country; we therefore invite suggestions.

One of the links between us making most effectively for union is the *Tung Wên Pao*, the weekly paper which was brought into existence by the same Presbyterian Conference (of 1901) that gave birth to our Union Committee. In the course of discussion it appeared that in some cases there were Presbyterian missions or missionaries not fully alive to their birthright in the paper. This being so, and since the *Tung Wên Pao* gives expression so vigorously to the very ideal which we are aiming at, we resolved unanimously to recommend the committee of managers to take certain steps which we hope will greatly extend its usefulness and already wide circulation.

Further, lest it should be imagined that we as Presbyterians are pushing on the movement in any exclusive spirit we have put it on record that our ultimate desire is the manifested unity of the body of Christ in "all who profess and call themselves Christians," that the yearning of our Master may be filled "that they all may be one."

"He that believeth shall not make haste." Most of the operations of the Spirit are unhasting yet unresting ("ohne Hast ohne Rast"), and we firmly believe as our Chinese brethren of the Pres-

bytery of Manchuria have phrased it in their minute of May last addressed to us, "that this movement is the Lord's doing and a matter of thanksgiving; we therefore commend it to the prayerful and careful consideration of all the churches."

It is unlikely that the Union can be consummated before the year 1907—there are so many courts and councils to be considered. That is the centenary of the birth of Protestant mission work in China. Morrison was a Presbyterian, though not under a Presbyterian Society. Shall we who are his heirs in labour as well as in faith not share his spirit and bring in the second century under the guidance of the Spirit by leading thus the way to a larger "plan?" And this we advocate not in any spirit of rivalry—God forbid—but in the hope of Thomas Aquinas who, when asked, as he believed by his Master, what reward he desired for all his labour answered, "Nihil nise te, Domine:" Nothing, Lord, but Thee!

G. DOUGLAS.

### *Notes on the Martyrs' Memorial for China.*

No. III.

Though the Memorial Committee have now fully launched the scheme in China, letters and resolutions are still being received. Thus Rev. J. W. Stevenson, Deputy Director of the C. I. M., writes from London: "I think the scheme proposed in this circular admirable, and I trust the Committee will be successful in carrying out their wishes to the fullest extent." Bishop Scott, S. P. G., Peking, says: "I hope for the sake of the many who are keenly interested, and who will benefit by such an institution, that much success will crown your efforts." Rev. C. Goodrich, D.D.,



says: "I am wholly in favor of the Memorial building proposed. I approve of the building as a sentiment. I also approve of making it in the highest degree useful. I shall follow the work of your Committee with great interest, and I trust the work may be carried through to a splendid consummation." Rev. C. W. Mateer, LL.D., writes: "The project of a Martyrs' Memorial has interested me not a little. The brave men and women who gave their lives for the cause of Christ in China deserve it all and far more. It could take no better form than that of a memorial building erected in Shanghai. Though not the scene of the sacrifices, Shanghai is the most conspicuous and important centre of trade and influence in China. Such a building as is proposed, while it would commemorate to future generations the splendid consecration of the men and women who gave up their lives for China in 1900, would also add to the prominence and dignity of the missionary work, and at the same time serve as a general missionary head-quarters, thus rendering substantial aid in furthering the general work of missions. I will do all I can to further the object and will subscribe according to my ability."

**RESOLUTIONS:** The North Kiangsu Mission of the Southern Presbyterian Church, the Central Conference of the Methodist Episcopal Church in China (representing five Conferences) and the Executive Committee of the China Missionary Alliance have all passed resolutions of endorsement and commendation.

**MR. MACGILLIVRAY'S FURLOUGH.**—Mr. Macgillivray left Shanghai November 22nd for London and New York via Siberia. He will meet the Mission Boards in the interests of the Memorial. Pastor Paul Kranz 24a Nanking Road, is

secretary in his absence. Extra subscription lists, leaflets, *prayer cards*, etc., can be obtained from him.

**THE SITE.**—The prices for land in Shanghai have greatly increased lately. Some valuable lots in the central portion of the Settlement are now being offered for nearly double the sum that they were sold for a few years ago; the average price (on the Kiangse Road for instance) being from 40,000 to 50,000 Taels per mow. As there is no prospect of land values going down, but as they are, on the contrary, still continually rising, it is most desirable that the Committee should be placed in a position to lay hold of a suitable site as soon as one is offered at a reasonable figure. Friends in China would therefore greatly help the scheme by sending in their contributions early (even a *percentage* of the price will enable the Committee to open negotiations.) The magnitude of the scheme and the worthiness of its object calls for the *utmost exertion* of all who are interested in it. By *united efforts* much may be accomplished and a good example be set to our friends in Christian lands. Brethren and sisters, let us pray that now the money may come in freely!

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If any missionary visiting Shanghai some time ago lost some *CLOCKS* please communicate with Mr. Evans, the Missionary Home, Shanghai.

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Mr. Spencer Lewis writes in regard to the death of Dr. O. F. Hall, notice of which appears in this number, that he was travelling between Chungking and his station, Tsi-cheo, preaching, book-selling and dispensing medicines, when he was taken with a very malignant species of sore throat. As he

continued to grow worse he was brought back to Chungking by Mr. Manly, and died only a few hours after his arrival. He leaves a widow, to whom he had been married only eight or nine months.

## Christian Endeavor

### Notes.

The Christian Endeavor extension campaign in Manchuria has so far been very successful. Much interest has been shown in the method by both missionaries and native Christians in all the places visited, which include Hai-cheng, Liao-yang, Moukden, Kai-yuen, Kuang - cheng - tze, Newchwang, Hsin-min-tun and Chin-chow. In some places societies had already been begun, in others the Christians were ready for the society and eager to know more about the details of organization, and in others they welcomed the suggestion of Christian Endeavor methods when they were fully explained. The organization of Christian Endeavor societies is one expression of an earnest active life in the churches, and the churches of

Manchuria certainly showed evidence of such life and were glad of suggestions as to methods of expressing it.

Many who have received the Chinese pamphlet on Christian Endeavor (勉勵會要旨) will be glad to know that an edition in Mandarin is being published and will soon be for sale at the Presbyterian Mission Press. Though the first edition is in very simple Wên-li, this Mandarin edition may be more acceptable in certain quarters. Before publication in book form this Mandarin version is being issued serially in the *Tung Wen Pao*, which also prints excellent comments on the Christian Endeavor prayer meeting topics every week. The lists of prayer meeting topics for Christian Endeavor societies for the next Chinese year are also issued in an attractive form by the Press, and should be ordered soon, so that every society may be supplied. These lists will be in Wên-li, but in many places in the southern provinces colloquial editions will be issued to meet local requirements.

## REMEMBER TO PRAY

FOR THE

## MARTYRS' MEMORIAL FOR CHINA.

- 1.—That it may be an acceptable *thankoffering* unto God and that Christ, our Saviour, may be greatly honoured thereby.
- 2.—That the faithful *testimony* of the Martyrs in China, both foreigners and natives may, through and in the Memorial Building, be worthily perpetuated.
- 3.—That all who come in contact with this Memorial, whether in working for its erection or afterwards in visiting the Building and attending the meetings held therein may receive an *abiding blessing*.
- 4.—That especially the *Native Church* of China may be stirred thereby to new endeavours to witness for Christ amongst the millions of their countrymen with a true *martyr spirit*, faithful unto death.
- 5.—That the Building may serve to exhibit the essential *Unity* of all Evangelical Missions, and that the coming of the Kingdom of God may thereby be hastened.

- 6.—That it may please God, our Almighty Father in Heaven, to make thousands of Christian hearts all over the world willing, earnestly and faithfully, to *pray* for this work and to *contribute* towards it according to their ability. (cf. Chron. xxix, 5-9; Haggai ii, 8; II Cor. ix, 6, 7.)

### ENCOURAGEMENT TO PRAYER.

- Matth. vii, 7-8: Ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it *shall* be opened.
- Matth. xviii, 19-20. Again I say unto you, that if *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where *two or three* are gathered together *in my name*, there am I in the midst of them.
- John xiv, 13-14. And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do.
- John xvi, 23-24. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing *in my name*: ask, and ye *shall* receive, that *your joy may be fulfilled*.
- I. John v, 14-15. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we *have* the petitions, which we have asked of him.
- Rom. xv, 30. Now I beseech you, brethren, by our Lord Jesus Christ and by the love of the Spirit, that ye strive together with me in your prayers to God for me.
- II. Cor. i, 10-11. On God we have set our hope, that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
- II. Thess. iii, 1. Finally, brethren, pray for us, that the word of the Lord *may run and be glorified*, even as also it is with you.
- “Thy kingdom come!” “Come, Lord Jesus!” (Rev. xxii, 20.) Amen.

*Note.*—Prayer-cards and letter-leaflets with these texts may be obtained on application from Pastor P. Krantz, Acting General Secretary of the Memorial Committee (24a. Nan-king Road, Shanghai).

## Diary of Events in the Far East.

November, 1903.

16th.—A *N-C. Daily News* telegram from Hongkong, says: The railway from Canton to Fat-shan, ten miles in length, was opened yesterday. A train consisting of six improvised cars conveyed about five hundred Chinese and foreigners to Fat-shan and back. The Chinese at various points along the route welcomed the train with enthusiasm.

A later account gives the following information: As everyone knows, several railways have in recent years been made and brought into operation in the northern provinces, but the line from Canton, the metropolis of the south, to the populous city of Fat-shan, about ten miles up the West River, is

the first section of railway to be opened in the southern provinces outside the French colonial territory of Indo-China. It forms part of a line to Sam-shui which is being constructed by the American China Development Co. who have the concession for the grand trunk line from Canton to Hankow, which will run along the opposite bank of the river. Under their agreement with the Chinese government the Company have the power to issue 42,500,000 dollars worth of fifty-year five per cent. gold bonds, the interest being guaranteed by the Chinese government. Excellent progress is being made with the work. From Canton to Fat-shan the distance is only 10½ miles, but by the middle of January it is expected that the entire branch line from Canton to Sam-shui, a distance of thirty miles,

will be opened. At the same time, preparations are well advanced for the commencement of work on the grand line at both ends. Out of Canton some 150 miles of the permanent way are located, and the work of construction begins at this end of the line probably in the course of the next fortnight. Including branches, there are approximately about 1,000 miles of railway to construct, and Mr. Willis E. Gray, the general manager and engineer-in-chief of the line, calculates that the work will progress at the rate of 125 or 130 miles a year.

The following Tokio telegrams to the *N.-C. Daily News* give latest particulars regarding the war clouds:—

19th.—The Korean government was on the point of declaring Yong-Ampho an open port, when M. Pavloff, the Russian Minister, made a strenuous protest and caused the government to postpone the declaration.

25th.—Japan's minimum proposals were submitted in October last, but Russia is still silent, which is producing a bad effect. It is feared that unless the basis of an agreement is arranged before the opening of the Diet on the 6th of December next, the situation will possibly be carried beyond diplomatic control.

27th.—There is no change or improvement in the situation. Baron Komura, Minister for Foreign Affairs, presented his final overtures at the end of October, and there is still no reply from Russia.

The papers are full of loud complaints of Russia's procrastination.

The following particulars are culled from "Notes on Native Affairs" in *N.-C. Daily News*:—

The following important circular telegram was issued by the Grand Council on Thursday to the various Viceroy and Governors of provinces with reference to the strained relations between China and Russia regarding Manchuria:—"Diplomatic relations with Russia certain to be broken. Make every haste to raise funds and troops in anticipation of immediate hostilities." The telegrams to the Viceroys of the Liang-kiang (Wei Kuang-t'ao at Nanking), Hu-kuang (Tuan Fang at Wu-chang), Min-Chê (Li Ming-chêng at Foochow), and Two Kuang (Tsên Ch'un-hsuen at Canton), provinces had the additional words: "Keep careful guard of your maritime and riverine defences and let not the mistakes of former years be repeated," referring doubtless to the French attack on the Chinese fleet at Pagoda Anchorage, Foochow, in August, 1884. In consequence of these telegrams there has been some excitement in local mandarin circles; the general feeling, however, being one of pleasure that something decisive has at last been done with regard to the Manchurian question which has been in suspense so long.

The particulars regarding the re-occupation of Moukden are as yet too indefinite to justify publication.

## Missionary Journal.

### BIRTHS.

At Chen-tu, September 24th, the wife of Mr. A. GRAINGER, C. I. M., of a son.

At Kùh-u, September 29th, the wife of a TRÜDINGER, C. I. M., of a son (Malcolm August).

At Hankow, October 28th, the wife of Rev. C. W. ALLAN, W. M. M. S., of a son.

At Lao-ho-k'eo, the wife of Mr. A. GOOLD, C. I. M., of a daughter (Constance Cowell).

At Chefoo, November 2nd, the wife of ALFRED HOGG, M. A., M. D., C. I. M., of a son.

At Shanghai, November 4th, the wife of Mr. C. W. DOUGLASS, Pres. Mission Press, of a daughter (Jean).

At Shanghai, November 6th, the wife of Mr. J. N. HAYWARD, C. I. M., of a daughter (Helen Margaret).

At Nanking, November 9th, the wife of Rev. J. E. WILLIAMS, A. P. M., of a daughter.

At Wu-chang, November 11th, the wife of Rev. G. L. PULLAN, W. M. M. S., of a son.

At Swatow, November 15th, the wife of Rev. GEO. H. WATERS, A. B., M. A., of a son (Herbert Ogden).

At Ningpo, November 19th, the wife of Mr. KENNETH MCLEOD, C. I. M., of a daughter.

At Yang-chow, November 22nd, the wife of Mr. J. S. ORR, C. I. M., of a daughter.



**MARRIAGES.**

- At Tientsin, November 2nd, Mr. JOHN FALLS to Miss W. WATSON, both of C. I. M.
- At Ningpo, November 5th, the Rev. WILLIAM J. WALLACE, T'ai-chow, to Miss ANNIE R. S. ASHWELL, of Ningpo, both of C. M. S.
- At Hongkong, November 21st, Mr. CHAS. S. CHAMPNESS, to Miss ANNIE E. POMEROY, Hankow.

**DEATHS.**

- At Adelaide, Australia, October 5th, Mrs. A. G. NICHOLLS, C. I. M., of dysentery.
- At Chungking, October 24th, OSMAN F. HALL, M.D., M.E.M., Tsi-cheo.
- At Hsi-an-fu, Shensi, October 25th, MARGARET ELLA BUCKLAND, daughter of Rev. A. G. and Mrs. Shorrocks, E. B. M., aged 11 months.
- At K'uh-tsing-fu, November 2nd, Mr. JOHN SMITH, C. I. M., of typhoid.
- At Wei-hai-wei, November 24th, of diabetes, HAROLD HARMON, son of Dr. J. N. and Mrs. Case, aged 5 years and 1 month.

**ARRIVALS.****AT SHANGHAI:—**

October 29th, Rev. M. B. and Mrs. BIRRELL and four children, C. and M. A., Wuhu (returning).

November 1st, Rev. W. H. HUDSON and family (returning) and Miss RODD, S. P. M., Ka-shing; Revs. G. F. JENKINS, J. G. BOYDSTROM, and Miss MCCUAN, for Cumb. Pres. Mission; Misses E. E. PETERSON and L. NORDEN, C. I. M. (returning) from U. S. A.

November 2nd, Messrs. C. H. PARSONS and T. A. P. CLINTON (returning) and Mr. G. F. DRAFFIN, all C. I. M., from Australia.

November —, SARAH J. RIJNHART, M.D., and child, F. C. M., Thibet.

November 3rd, Rev. and Mrs. J. WEBSTER, daughter, and son, U. F. C. S. M., Kai-yuen; Rev. J. COULTHARD and family; Mrs. B. M. MCOWAN, and two children, and Miss L. SMITH (returning), Misses M. E. MORRIS, E. M. GODBOLD, A. WHITOME, and T. E. ANDERSON, from England, Miss E. M. VOGL, from Germany, Miss IDA ANDERSEN, from Sweden, all for C. I. M.

November 10th, Rev. P. O. HANSON, wife and child, for M. E. M., Peking; Rev. R. J. DAVIDSON (returning), F. F. M., Chungking.

November 12th, Revs. E. F. GEDYE and family, and H. JOWETT (returning), S. LEE, W. H. PILLOW, and Misses SEARLE, BREWER, and GELL, all for W. M. M. S., Wu-chang district.

November 14th, Mr. and Mrs. AMUNDSEN, for B. and F. B. S.

November 15th, R. H. GLOVER, M.D., and wife (returning), for C. and M. A., Wuhu; Miss MAUDE WHEELER, for M. E. M., Peking.

November 18th, Rev. G. HOWARD MALONE and wife (returning), and Miss QUIMBY, for Advent Ch. Mission, Nanking; G. C. WORTH, M.D., and family, S. P. M., Kiang-yin.

November 22nd, Rev. A. C. HOFFMAN and wife, J. R. COX, M.D., and Miss BELLE FOX, for Can. M. M., West China.

November 25th, Miss EMMA SILVER, (returning), A. P. M., Shanghai; Mrs. N. S. HOPKINS and two children (returning), J. L. KEELER, M.D., and wife, Mr. O. J. KRAUSE, all for M. E. M., Peking; W. A. HEMINGWAY, M.D., and wife, for A. B. C. F. M., Tung-cho; Rev. W. MCKINNEY and wife, Revs. J. TAYLOR and H. F. RUDD, Misses F. P. PAGE and A. B. COLE, all for A. B. M. U., West China; Rev. E. E. JONES and wife, for A. B. M. U., Huchow; F. K. GODDARD, M.D., and Misses H. M. AUSTIN and C. M. HUNTOON, for A. B. M. U., Shao-hsing; Miss KATE GODDARD, for A. B. M. U., Ningpo; Rev. W. E. SALLEE, for S. B. C.

November 26th, Miss BURTON (returning), Misses E. G. BOYD, L. BOULTER, and A. M. WRIGHT, all for C. I. M., from Australia.

November 29th, Misses H. LUNDVALL, and C. WALLENBERG, for C. I. M., from Sweden.

**AT HONGKONG:—**

November 28th, C. K. EDMONDS, Ph.B., for Christian College, Macao; Rev. J. F. KELLY, M.D., for A. P. M., Hainan.

**DEPARTURES.****FROM SHANGHAI:—**

November 5th, the Rev. A. J. WALKER, wife and child, C. M. S., Ningpo, and Mrs. MOSES, C. I. M., for England; Mr. J. BENDER and wife, C. I. M., for Germany.

November 7th, Mr. and Mrs. A. MITCHELL, late of N. B. S. S., Hankow, for Scotland.

November 14th, Rev. W. E. SOOTHILL, U. M. F. C. M., Wenchow, for England (via Siberia).

November 16th, Mr. C. E. CORNFORD, Shao-hsing, for England.

November 18th, Rev. W. N. BREWSTER and family, Hing-hua, and Miss NICHOLSON, Sing-giu, all M. E. M., for U. S. A.

November 21st, W. L. PRUEN, L.R.C.P., wife and three children, C. I. M., for England; Miss M. BURNHAM, M.D., late of W. U. M., Shanghai, for London.



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